J. Dunbar

S. B. Noyes 1859

THE VVORKES OF ROBERT HARRIS,

President of Trinity College Oxford 1648-1658.

BACHELOR IN DIVINITY
AND PASTOR OF HANWELL,
IN OXFORD-SHIRE.

REVISED, AND IN SUNDRIE PLACES CORRECTED, AND now collected into one VOLUME.

WITH AN ADDITION OF TWO SERMONS, NOT FORMERLY EXTANT.

As also two TABLES; the one of the Texts and Doctrines, the other Alphabeticall, of the principall matters contained in the Booke.

Inter verba laudantium sive vituperantium, ad mentem semper recurrendum est.



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A TABLE OF THE SEVERALL SERMONS, TEXTS OF SCRIPTURE, AND POINTS OF DOCTRINE, CONTAINED IN THE ENSUING WORKES.

I. *Judas* his miſerie. *pag.* 1.

Matth. 27. 3. *Then Judas which had betrayed him, when he ſaw that hee was condemned, repented himſelfe, and brought againe the thirtie pieces of ſilver, &c.*

Doct. 1. THey that will not ſee their ſins timely to their converſion, ſhall ſee them firſt or laſt to their confuſion. *pag.* 2.

2 A very reprobate may, after a ſin committed (eſpecially unnaturall ſinne) conceive ſome ſorrow, and make ſome confeſſion, & ſatisfaction for it. *ib.*

3 Wicked men are naturally ſo blinded by Satan, and ſo beſotted with ſin, that they can apply nothing to themſelves for their owne uſe. *ibid.*

4 Wicked men have an ill propertie of a bad debtor, they will draw a man into a ſnare, and there they will leave him in the lurch. *pag.* 3.

Theſe in repetition. Afterward, theſe:

5 The Conſcience once awaked will deny one all peace, till hee hath faithfully reſtored what unlawfully he hath gotten. *p.* 4.

6 When the Lord turnes looſe the conſcience of a wicked man upon him, hee is not able to ſtand againſt it. *p.* 10.

7 Wicked men though happely they can comfort others, yet in extremitie themſelves ſinke under diſpaire. *p.* 14.

II. Saint *Pauls* Exerciſe. *pag.* 21.

Acts 24. 16. *And herein doe I exerciſe my ſelfe, to have alwaies a conſcience void of offence, toward God and toward men.*

Doct. Every man muſt chiefly looke to this, that his conſcience bee not offended. *ibid.*

III. Saint *Pauls* Confidence. *pag.* 37.

The ſame Text.

Doct. Chriſtians muſt have a ſpeciall care of themſelves, that they doe not in any thing offend their owne conſciences. *p.* 39.

IV. The bleſſednesse of a ſound ſpirit. *pag.* 49.

Prov. 18.14. *The ſpirit of a man will ſuſtaine his infirmitie: but a wounded ſpirit who can beare?*

Doct. A comfortable ſpirit is unconquerable. *p.* 50.

V. The miſerie of a wounded ſpirit. *p.* 61.

The ſame Text.

Doct. A wounded ſpirit is a burden intolerable. *ibid.*

VI. *Davids* comfort at *Ziklag*. *p.* 69.

1 Sam. 30.6. *And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoule of all the people was grieved, every man for his ſonnes, and for his daughters; but David encouraged himſelfe in the Lord his God.*

Doct. 1. The Lord doth ſometimes ſuffer his deareſt ſervants to be greatly diſtreſſed. *p.* 70.

2 In croſſes we are apt to fly upon men, rather than fall downe and humble our ſelves before God. *p.* 73.

3 The childs miſery is the parents bitterneſſe. *p.* 74.

4 The world is never ſo emptie of comforts, but that comfort may be found in God. *pag.* 76.

5 We muſt not ſpend time in whyning, fretting, muſing; but we muſt conſult, and caſt what is beſt to be done. *p.* 78.

VII. Gods goodneſſe and mercy. *p.* 85.

Pſal. 136.1. *Praiſe ye the Lord, becauſe he is good: for his mercy endureth for ever, &c.*

Doct. 1. God is good. *p.* 86.

2 God mercy (chiefly to his Church) is an endleſſe mercie. *p.* 93.

VIII. IX. Get, keepe, and uſe a good Conſcience. *p.* 103.

Heb. 13.18. *Pray for us, for wee truſt wee have a good conſcience in all things, willing to live honeſtly.*

Doct. 1. Every Chriſtian ſhould ſo order the matter, that hee may truly ſay, I have a good conſcience. *ib.*

2 They that have good conſciences, muſt make their uſe of them. *p.* 115.

X. *Peters* Enlargement. *p.* 129.

Acts 12.6. *And when Herod would have brought him forth, the ſame night Peter was ſleeping betweene two ſouldiers, bound with two chaines; and the Keepers before the doore, kept the priſon.*

7. *And*

7. *And behold the Angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly: and his chaines fell off from his hands, &c.*

Doct. 1. See the power of joynt-prayers: they beare downe all before them, and prevaile in heaven and earth. *p.* 130.
2 The Lord hath comforts for his children, that will quiet and ſupport them in any feares and ſtraits. *p.* 134.
3 The Lord doth often hold his people long in ſuſpence for thoſe things which he meanes to give them. *p.* 136.
4 The Lord hath ever meanes at hand for his ſervants comfort and deliverance, if he be on worke by prayer. *p.* 139.
5 He can give ſleep and peace in any place, at any time, in any company. 140.
6 Gods beſt ſervants are ſometime yoked with vileſt offenders. *ibid.*
7 Gods beſt creatures are the Churches ſervants, Angells. *ibid.*
8 God can quickly ſhake his out of their chaines, ragges, feares, fetters, &c. *ibid.*

XI. *Hezekiah's* Recovery. *p.* 159.

Eſay 38. 9. *The writing of Hezekiah King of Judah, when he had beene ſicke, and was recovered of his ſickneſſe.*

Doct. 1. After prayers, praiſes. *ib.*
2 We muſt adde to our preſent thankſgivings, ſome pawne and monument of our thankfulneſſe for the future. *p.* 166.
3 Freedome from ſickneſſe, enjoyment of health, are two mercies which call for thankes. *pag.* 171.

XII. *Abſaloms* Funerall. *p.* 185.

2 Sam. 18. 33. *Then the King was moved, and went up to the chamber over the gate, and wept: and as he went, thus hee ſaid, O my ſonne Abſalom, my ſon, my ſonne Abſalom, would God I had dyed for thee, O Abſalom my ſonne, my ſonne.*

Doct. 1. Gods deareſt children are exerciſed with neere and piercing croſſes in this life. *p.* 186.
2 Gods beſt children are apt to grieve too much, and to exceed in paſſion for outward things. *p.* 194.
3 Gods children, who beare ſome croſſes with great wiſdome and moderation, are ſometimes foyled in other ſome, and faile in both. *p.* 200.
4 See a godly fathers affection to his child: no undutifulneſſe on the childs part, no not death it ſelfe, can divide betweene him and his child. *p.* 203.

XIII. *Samuels* Funerall. *p.* 213.

1 Sam. 25. 1. *And Samuel dyed, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Rama. And David aroſe, and went downe to the wilderneſſe of Paran.*

Doct. 1. Death is unavoidable: life and death take turns each of other, *p.* 214.
2 Great and publike losses must bee entertained with great and publike sorrows. *p.* 221.
3 An holy and profitable life ends in a happy and honourable death. *p.* 224.
4 When *Samuel* dies, it is time for *David* to fly. *p.* 228.
5 When friends faile, enemies and wildernesse entertaine. *p.* 229.

XIV. The Drunkards Cup. *p.* 241.

Esay 5. 11. *Wo unto them that rise up earely in the morning, that they may follow strong drinke, that continue until night, till wine inflame them.*
12 *And the harpe, and the viole, the tabret and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands.*
13 *Therefore my people are gone into captivitie, because they have no knowledge; and their honourable men are famished, and their multitude dryed up with thirst.*
14 *Therefore hell hath inlarged her selfe, and opened her mouth without measure: and their glory, and their multitude, and their pompe, and hee that rejoiceth, shall descend into it.*
15 *And the meane man shall be brought downe, and the mightie man shall bee humbled, and the eyes of the loftie shall be humbled.*
16 *But the Lord of hosts shall be exalted in judgement, and God that is holy, shall be sanctified in righteousnesse.*
17 *Then shall the lambes feed after their manner, and the waste places of the fat ones shall the strangers eate.*

Doct. Abusive drinking is a very dangerous sin. *p.* 224.

XV. Barzillai. *p.* 263.

2 Sam. 19. 34. to 38. *And Barzillai said to the King, How long have I to live, that I should goe up with the King to Jerusalem? I am this day foure-score yeares old, &c.*

Doct. 1. No company, no comforts, no motions in the earth, should put off thoughts of death, when death begins to creepe upon us. *p.* 265.
2 Naturall parts and powers will decay with age. 271.
3 Not only natural parts, but natural comforts, & delights wear away. *p.* 274

XVI. The way to true blessednesse. *p.* 241.

In 24. Sermons on the Beatitudes,
out of *Mat.* 5. 1. — 12.

I. Sermon. *pag.* 241.

Vers. 1. 2. *And seeing the multitudes, he went up into a mountaine, and when he was set, his Disciples came unto him. And he opened his mouth, and taught them saying, &c.*

Doct. 1. The sight of the Auditory quickens the Preacher. *p.* 243.

2 When

2 When the heart is willing to goodneſſe, it will finde meanes and opportunities of doing it. *ib.*
3 Geſtures of Chriſt in Gods worſhip to be obſerved. *p.* 245.
4 The Preacher once ſetled, people ſhould place themſelves with beſt conveniencie. *ib.*
5 Note a Preachers worke: he muſt have a mouth that muſt be opened, and ſo opened that he teach and the people may learne. *p.* 246.

II. Sermon. *p.* 247.
Verſe 3, 4, 5, 6, 7, 8, 9, 10, 11.

Doct. 1. There is bleſſedneſſe as yet attainable in this life. *ib.*
2 It much concernes man to know where his happineſſe lyes, and is to bee found. 246.
3 Mans chiefeſt ayme ſhould be at his utmoſt end. *p.* 253.

III. Sermon. *p.* 254.
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2 They are in bleſſed caſe, to whom heaven belongs. *p.* 261.

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The ſame Text: with verſ. 4. *Bleſſed are thoſe that mourne, for they ſhall bee comforted.*
Doct. 1. Grace and glory, holineſſe and happines goe alwayes together. 265.
2 He is a happy man that can moure well. 269.

V. Sermon. *pag.* 274.
Verſe 4. *For they ſhall be comforted.*
Doct. 1. Godly mourning goes before ſound comfort, and uſhers it in. *ib.*
2 Godly ſorrow well once end in ſound comfort. *p.* 276.

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Verſe 5. *Bleſſed are the meeke.*
Doct. Meekneſſe is a grace of all men greatly to be deſired. *p.* 284.

VII. Sermon. *p.* 291.
For they ſhall inherit the earth.
Doct. Meekneſſe is no way prejudiciall or hurtfull to a mans preſent eſtate here in this life. *ib.*

VIII. Sermon. *p.* 300.
The ſame Text.
Caſes reſolved touched meekneſſe.

IX. Sermon. *p.* 307.
Verſ. 6. *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe.*
Doct. 1. They that ſpiritually hunger and thirſt after righteouſneſſe, are in a bleſſed eſtate. *p.* 308.

X. Sermon. *p.* 320.
The ſame Text.
Doct. 2. They that hunger and thirſt after righteouſneſſe ſhall be filled. 322.

3 It is a blessed thing to be filled with righteousnesse. *pag.* 327.

XI. Sermon. *pag.* 330.

Vers. 7. *Blessed are the mercifull: for they shall obtaine mercie.*

Doct. Every man is so farre forth blessed, as he is mercifull. *ibid.*

XII. Sermon. *pag.* 338.

The same Text: and the same point prosecuted.

XIII. Sermon. *pag.* 349.

The same Text: in the latter part.

Doct. 1. Looke what seede men sow, the same they shall reape. *ibid.*

2 It is a blessed thing to finde and receive mercy in time of need. *p.* 357.

XIV. Sermon. *pag.* 360.

Vers. 8. *Blessed are the pure in heart.*

Doct. Every true-hearted, and upright man is a blessed man. *p.* 361.

XV. Sermon. *p.* 373.

The same text: and same point prosecuted.

XVI. Sermon. *p.* 381.

For they shall see God.

Doct. Mans blessednesse consists in the sight of God. *ibid.* & 384.

XVII. Sermon. *p.* 393.

Ver. 9. *Blessed are the peace-makers: for they shall be called the children of God.*

Doct. 1. All true Christians must be keepers of the peace. *ibid.*

2 Christians must not onely bee peaceable themselves, but also doe what they can to advance peace among their brethren. *p.* 403.

XVIII. XIX. XX. Sermons. *p.* 406. 417. 426.

For they shall be called the children of God.

Doct. It is a most blessed thing, to be rightly called the child of God. *p.* 407

XXI. Sermon. *p.* 435.

Vers. 10. *Blessed are they which are persecuted for righteousnesse sake: for theirs is the Kingdome of heaven.*

Doct. Every man that would be Christs true Disciple, must looke for persecution. *pag.* 437.

XXII. Sermon. *p.* 445.

The same verse.

Doct. 1. Persecution is not any prejudice or barre at all to a mans blessednesse. *p* 446.

2 It is the cause that makes the Martyr, and not every suffering. *p.* 452.

XXIII. Sermon. *p.* 456.

For theirs is the Kingdome of heaven.

Doct. Hee cannot but be a happy man, that hath heaven, whatsoever it costs him. *p.* 456.

XXIV. Sermon. *p.* 466.

Vers. 11. *Blessed are yee when men shall revile you, and persecute you, and shall say*

ſay all manner of evill againſt you falſly for my ſake.
12 *Rejoyce, and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets that were before you.*
Doct. 1. The world ordinarily hath a keene edge againſt the true Prophets, and Miniſters of Jeſus Chriſt. *p.* 467.
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XVII. A Treatiſe of the Covenant of Grace. *pag.* 483.

Ezek. 11. 19. *And I will give them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh; and will give them an heart of fleſh.*
20 *That they may walke in my ſtatutes, and keepe mine ordinances, and doe them: and they ſhall be my people, and I will be their God.*

Doct. 1. Man is in a very ill caſe of himſelfe for his ſoule: his ſpirituall eſtate is very miſerable: the frame of his heart is quite out of frame, till God comes to joynt it. *p.* 484.
2 God undertakes to give ſpirituall things as well as temporall, to his Church. *p.* 494.
3 Thoſe that are in ſpeciall covenant with God have but one heart. *p.* 507.
4 Whoſoever will be ſoundly aſſured, that hee belongs to the new Covenant, he muſt have a new heart, a new ſpirit. *p.* 516.
5 Every man is naturally ſicke of the ſtone: he hath a ſtone gotten into his heart, into his ſpirit, into all his inward parts. *p.* 529.
6 It is God alone, that from the beginning to the end giveth his people all ſanctifying grace. *p.* 558.
7 All the meanes, and all the mercies given us by God do ayme at this, even our obedience. *p.* 569.
8 The Lord is very readie, ſo ſoone as he hath made his people fit, to ſmite a covenant with them, and to marry them to himſelfe. *p.* 577.
9 The height of mans happineſſe lyes in this, that he hath God for his God. *p.* 586.

XVIII. A remedie againſt covetouſneſſe. *p.* 599.

Heb. 13. 5. *Let your converſation bee without covetouſneſſe, and be content with thoſe things that yee have, for he hath ſaid, I will not faile thee, nor forſake thee.*

Doct. 1. Chriſtians ought to labour for contentment in their preſent eſtate and condition. *ibid.*
2 If any would be free from preſent diſcontentments and future feares, hee muſt labour to pitch upon the promiſe by faith. *p.* 609.
3 God never forſakes his friends. *p.* 611.

FINIS.

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FINIS.

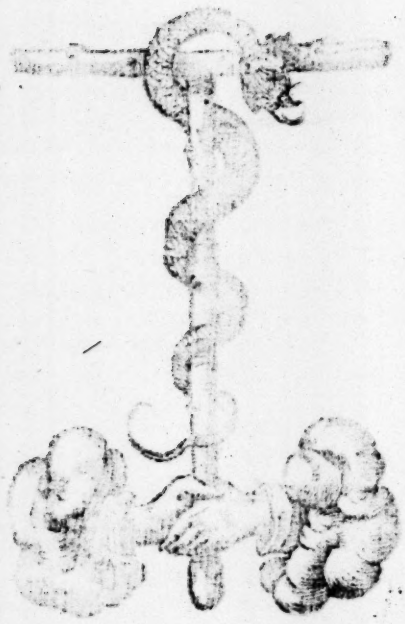
JUDAS
HIS MISERIE.

A SERMON PREACHED AT THE UNIVERSITIE OF OXFORD.

By R. HARRIS *B. D. and Paſtor of Hanwell.*



LONDON,
Printed by R. Y. for J. BARTLET in Cheape-ſide in the Gold-ſmiths-row at the ſigne of the Gilt-Cup. 1635.



TO THE

RIGHT WORSHIPFULL

SIR THOMAS CREW, &c.

ALL HAPPINES.

SIR,

MEn, that can ſpeake, would heare much in few. It is not much that I can doe this way, and therefore it is but little that I will ſay. Onely to three *Quærees*, *viz.* why (of many) theſe Sermons were thus, firſt, Preached; ſecondly, Printed; thirdly, Dedicated. I anſwer.

To the firſt thus: As in Feaſts, ſo in Sermons; we reſpect the companie, not our ſelves. Theſe two were preached in Athens, and there Saint *Paul* (whoſe rule in theſe middle things is *Omnia omnibus*) ſomewhat varies his ſtile, and ſpeakes thicke, *Acts* 17. 1 Cor. 9. 22. & 10. 33.

To the ſecond thus: Theſe were moſt and firſt deſired; and we carry Sermons to the Preſſe, as ſervants bring meate to the table, onely when it is called for.

To the third thus: Firſt, for my owne private, I owe

owe very much to your love, for many moſt kinde favours, moſt faithfull counſels, moſt fruitfull inſtructions. Secondly, I am willing to pay what I am able, and to commend the reſt to the prayers of my executors and aſsignes. And thirdly, for the publike; not onely I, but all the Churches give you thankes, partly for relieving ſo many poore members and bowels, partly for adorning Religion with reall performances, whileſt others talke; and with attending the maine, whileſt too many languiſh in liveleſſe diſputes. Goe on (good Sir) you are in a good way, and you ſerve a good Maſter. I know not whom the Lord hath bleſſed beyond your ſelfe, in perſon, condition, profeſsion, relation, ſucceſsion, every way: ſhould not you be very thankfull, who ſhould? Now the Lord give you to abound yet and yet, more and more, as *Paul* ſpeakes: and he grant, that in theſe laſt and worſt dayes (as S. *Bernard* yokes them) we all may keepe our faith, truth, innocencie, conſcience and the reſt of our garments cleane and cloſe about us. *Amen.*

A cujus latere nunquam diſceſsi quin, &c.

Phil. 1. 9. *In his ultimis, & peſsimis temporibus, &c. Revel.* 16. 15.

From my Studie,
Decemb. 20.

Your Worſhips much bounden,

ROBERT HARRIS.

To the Reader.

I Have beene long preſſed to contrive many Sermons (of Conſcience) into one Diſcourſe, and to annex thereto ſome Caſes for an Eſſay. I have thought a little of the motion; but finding my ſelfe, partly prevented by my betters, partly intercepted by more preſsing occaſions, I give up: onely thus farre I have yeelded, namely, That my rude notes ſhould bee ſcanned; and in caſe they ſhall bee deemed of any uſe, then to be pulliſhed untranſcribed. Some of them have paſſed (it ſeemes) the cenſure, and are now under view: touching which, underſtand thus much; Firſt, that the two former were preached in the Univerſitie, and addreſſed to the then Auditory and occaſion. Secondly, that I have underhand (upon the ſame and other Texts) other Sermons, which (haply) may more comply with thine eſtate and temper: if ſo, it is at thy libertie to leave theſe, and to wait thoſe, wherein I ſhall haply expreſſe more fully what in the Aſsize Sermon, time and importunitie made me forbeare. Thirdly, that I have no conveniencie of writing much at home, or of ſeeing any thing printed abroad: and therefore if things be not all out to thy mind, divide the blame betwixt the Printer and importunitie. I have no more to ſay but this; Compare Judas and Paul together, marke the ones miſerie, the others confidence, and accordingly make thy concluſion.

Thine in Chriſt,

R. HARRIS.

JUDAS HIS MISERIE.

MATTH. 27. 3.

Then Judas *which had betrayed him, when hee saw that hee was condemned, repented himselfe, and brought againe the thirty pieces of silver, &c.*

THese words are so well knowne to this assembly, that wee should but idle and wait time, in case wee should dwell upon explication; they doe (as every one seeth) make report of *Judas* his desperate death, after an hypocriticall life: and of themselves they fall into two parts; the first a conference that passed between *Judas* a little before his end, and the Priests his friends: the second the issue and upshot of that conference. *Judas* is first brought in speaking and complaining, and then the Priests replying upon him.

In his speech we have the matter uttered, and the motive that prick't him forward: the motive, was the grudging and fretting of his conscience, in these words (*Hee repented himselfe*,) which repentance is set forth from the time when his heart thus rose upon him; and the effect which suddenly it wrought in him: rest hee could not, till the money was restored.

The matter uttered was in generall this, That hee had sinned.

In particular this, That hee had betrayed innocent blood. And this is *Judas* in the conference.

The Priests reply hath in it two things:

First, they shift the matter from themselves, (*What is to us?*)

Next, they put it upon him, (*Looke thou to it.*) And so the conference ends.

The consequences are of two sorts; some respecting the Priests, of which

another time: ſome *Judas*, and they are thus deduced: ſome concerne the money received, which not without ſome regret he caſts downe: ſome his owne particular; firſt he withdrawes himſelfe; next, he hangs himſelfe; and this is his end.

The order of the words you ſee, the ſenſe you know: what now remaines but that we make our uſe of them?

Firſt, you may underſtand, that in another Auditory, I have alreadie drawne from them theſe, with ſome other concluſions; the firſt from the time when his heart ſmote him, thus:

Doct. 1. Firſt, that they that will not ſee their ſins timely to their converſion, ſhall ſee them firſt or laſt to their confuſion. *Judas* might have known what it was to betray innocent blood ere this time of day, had hee beene ſo happy: but hee that will not ſee his leſſon in the booke, muſt feele it in his body, and reade it in letters of blood.

The ſecond was from his repentance and the companions thereof, thus:

Doct. 2. That a very reprobate may after a ſinne committed (eſpecially unnaturall ſinne) conceive ſome ſorrow, make ſome confeſſion and ſatisfaction for it. *Judas* ſinnes, and much grieves, and out of griefe confeſſes, and with confeſſion makes ſome ſatisfaction, and yet but a *Judas*.

Firſt, what will Papiſts ſay to this in point of Penance? merry *Maldonate* is here in his dumps; hee thinkes beſt to be ſilent, and looke beſides the Calviniſts for once: and *Bellarmine* makes ſo ſorry a ſhift with this inſtance, that I cannot warrant you from laughing, if I ſhould but report his exception: but of them already.

2. What will many Proteſtants ſay to this, who fall ſhort of *Judas* in this particular, yet hope in Chriſt? he grieves and he confeſſes, he makes reſtitution, and then goes to his place: they neither reſtore, nor confeſſe, nor grieve, nor ſee, nor feele their ſinne; and muſt theſe to heaven, whilſt theſe?

3. Nay, how neerely doth this touch every mans freehold? if a *Judas* may goe thus farre, muſt not wee goe as farre, and out-goe him too? Verily what he did, we muſt doe with advantage; hee ſaw his ſinne, ſo muſt wee; hee mourned after ſinne, ſo muſt wee; hee confeſſes, ſo muſt wee; hee made reſtitution, ſo muſt wee: and what more, ſith wee looke for more? ſurely this; Wee muſt performe this errand of repentance conſtantly, univerſally, confidently, which *Judas* neither would doe, nor hypocrite can doe.

The third concluſion grew out of that of their anſwer, *What is that to us?*

Doct. 3. This it was; That wicked men are naturally ſo blinded by Satan, and ſo beſotted with ſin, that they can apply nothing to themſelves for their owne uſe: was it poſſible that ſuch an anſwer ſhould ever fall from the mouth of ſuch men, *What's that to us?* Were not they Prieſts? were not they in the Temple? was it not their calling to cure diſtreſſed conſciences? Nay, were not they the men that ſet *Judas* on worke? had not they their hands in this blood? and will they now kicke off matters thus, *what is that to us?* was it nothing to them to ſend this poore wretch to hell? nothing to embrue their hands in ſo much blood? Was it the price of *Judas* his ſoule to betray innocent blood, and was it nothing for them to ſhed it? and yet ſay they, *What's that to us?*

And

And is it not ſo with a thouſand more? the wrath of God is revealed from heaven upon malefactors: hee often holds an Aſſizes, and here hee truſſes up a blaſphemer, there an adulterer, and hangs them up in Gybbets for the terrour of others: But will the wicked ſee his high hand? No; as it fared with theſe Prieſts, though they ſee *Judas* wallow in his owne gore, yet they have not a heart to reflect upon themſelves, and ſay; If he be thus entertained that betrayed blood, what will be our doome that ſhed it? So it is with retchleſſe ſinners, blaſphemers, prophane perſons: their ſin is plagued in others; they (though as deepe as the deepeſt in their treſpaſſes) turne off all with this, *What's that to us?* Men of like practice, men of better parts are ſcourged, yet have they not the grace to make preſent uſe, If this be done to the greene tree, what ſhall be to the dry? But as if they ſpake from the ſame ſpirit, they uſe the ſame words with theſe, *What's that to us?* This is a heavie hand of God upon many ſinners, that when God gives them the faireſt warnings, ſmites their ſinnes upon other mens backes, and falls directly upon their faults: then, as if they had to deale with a dreamer, not with God, they ſhould ſhut up the matter thus, *What's that to us?* *Applicat.*

The laſt thing wee will repeat (and then wee proceed) is from the latter part of their anſwer, *See thou to it*: and thus it ſtands.

Wicked men have an ill property of a bad debtor: they will draw a man into a ſnare, and there they will leave him in the lurch. Before the ſinne committed, who but *Judas*? Would hee betray his Maſter, what ſhould not hee have? would hee attempt it, they would beare him out: would hee effect it, they would reſt indebted to him for ever. *Judas* hath done the feat, and withall hath undone himſelfe; what ſay his friends? *Looke thou to that.* O yee heavens, bluſh at this unfaithfulneſſe. But this is the guiſe of wicked men, they will draw one into the ditch, and there will leave him to ſinke or ſwimme. And this the hand of God upon offenders, when they will buy mens favours with the forfeiture of Gods love, they are ſhut out of heaven and earth both at once. *Doctr.* 4.

Why then let no man ſinne to pleaſe men, leſt when terrours be on his ſoule, hee be returned with this anſwer, *Looke thou unto it*. And in caſe wee have brought a guilt upon any mans ſoule by example, allurement, enforcement, &c. let's not be ſo mercileſſe as to turne him off with, *See thou to it*; But let us be as ready to apply a plaiſter, as wee were to make a wound: and (unleſſe we would have two ſoules to anſwer for) further his repentance as much as we have done his rebellion. *Applicat.*

And thus we have acquainted you with what was obſerved from the conference: now if I may intreat your company to the conſequences of this conference, I will as briefly as I may deliver my ſelfe in my countrie manner of that which I have to ſpeake.

The Conference ended, the next newes wee heare is this, The money is returned; what ſhall's make of this? had *Judas* made ſo hard an adventure for a little money, and is hee weary of it ſince? What's the matter that this money can have no maſter? Would *Judas* have fetcht them within the guilt of this ſinne too? would hee (had not ſorrow put him to ſilence) have ſaid unto them, "O yee treacherous and bloody men, it was your

" ſinne as much as mine; I failed in taking, you as much in giving this unhap-
" py coyne, the price of my maſters blood and of my owne ſoule; therefore
" with your wages take home your words (*Looke you to it alſo*) for you ſhall
" anſwer it as well as I. Or was it the ſtrength of a naturall conſcience (fur-
thered by a thumpe on the backe by a divine hand) that cauſed him thus to lay up all? Truly both; *Judas* as hee was content to ſinne with them, ſo is hee not unwilling that they ſhould be plagued with him: Looke which way a man goes hee would faine have company, being a ſociable creature: hee would neither to hell nor to heaven alone: Looke how the two women before *Solomon* did quarrell which ſhould have the child; ſo theſe which ſhould not have and owne this baſtard ſinne: Its thy deed (ſay the Prieſts) witneſſe this money received, and therefore *looke thou to it*: It's yours (ſaith *Judas*) witneſſe this money given, and therefore *looke you to it*: I know I am deepe enough, but I hope you ſhall have ſomewhat; and thus they agree like theeves condemned, it was long of him, and of him, but all be theeves: and like Schoole-boyes under the rod, he began, and he began, but both be naughty boyes. Should wee upon this ground purſue our apprehenſions, we ſhould fall into a path formerly beaten, and therefore Ile ſtep over to the other conſequence of reſtitution.

Judas was now in wofull plight, his heart was too heavie for his body, his body for the earth; ſink he doth, and that to hell if he finds not ſpeedy lightning; lighten him nothing could, unleſſe the mony were delivered; the mony therefore hee delivered; thirty pieces hee received, thirty he reſtored; hurt it had done him, but no good: taken it hee had, and would have kept it, but that hee could not, away it muſt againe. In him then we ſee what it is to have ill-gotten goods in our hands.

Doctr. The Conſcience once awaked will deny one all peace, till hee hath faithfully reſtored what unlawfully hee hath gotten. A ſicke conſcience cannot endure the ſight or ſent of miſ-gotten goods; it hath the propertie of a watch-Dog, ſo ſoone as it windes a filcher, it opens and purſues him, and nothing will ſtop his cry, till that which was theeviſhly taken be layd downe: *Judas* may take where hee can, but his conſcience now awakened will dog him till that the whole thirty be left where they lay: Truth it is, peace doth not alwayes wait upon reſtitution, ſometimes men reſtore goods, as the ſtomack doth meat, becauſe they cannot hold it: ſo it fares with *Judas*, he had a morſell that hanged right for his mouth, as at firſt he thought, but it did ſo burn him, that needs he muſt reſtore it. Beleeve it, the conſcience, when once it begins to ſpeake, will never be friends with a man, till ſuch manner wealth be forbid the houſe.

Ill-gotten goods be to the heart as the Canaanites were to that good land: the land groaned till it had ſpewed out them; the conſcience travels till it's delivered of theſe: they are to the ſoule as *Jonah* to the Whale, the Whale had devoured him, but could not reſt till hee was reſtored; ſo it's with the conſcience, if men play the Whales, and make fiſh of all that comes to net, the conſcience will be as weary of ſuch a burden as the Whale of the Prophets bones. *Zophar*, *Job* 20. 12, 13, &c. ſpeakes ſo well to this point, that wee need no further witneſſe: hee is in hand with a compariſon

which

which lyes thus; Riches hee compares to ſweet meat, ill meanes in getting of riches to poyſon in meates, the compaſſing and holding of ſuch wealth, to the eating and devouring of ſuch meat, the paine and plagues that follow ſuch goods ſo holden, to thoſe that accompany ſuch devoured morſels: poyſoned meates if deepely drencht with deadlieſt poyſon (as the poyſon of Aſpes and Vipers be his inſtances) will not afford any long peace, they wring the body, they provoke to vomiting, they threaten heart and all, unleſſe the inward parts will yeeld up all; yea they bring a ſore, a cruell, and violent death: there's no more mercy in miſgotten goods, they inſinuate themſelves like ſugered poyſons, but having once ſeized upon the bowels, they worke, and fret, and gaule, and gnaw, and cauſe a man to lay about him: if they come away without overmuch ſtraining, the party (happely) recovers himſelfe; if once they have claſpt about the heart, and tooke poſſeſſion, they bring up heart and all, as it fares with *Judas*. As then the deadlieſt poyſons will deeply wound, and ſurely kill, unleſſe a man be quickly delivered of them, ſo will unjuſt poſſeſſions too: Will you ſee *Zophar* exemplified?

Achan was forbidden this poyſon, but he would be ſipping: he dranke but once, but what followed? the mans life, I hope, was ſaved in another world: but the purge was ſo ſtrong and working, the vomit ſo violent, that it brake his heart. *Ahab* fed on the like, but not (I thinke) with like ſucceſſe, the poyſon was not vomited up, therefore the man died upon it, and infected his houſe too: Our preſent inſtance might make a third, but wee have ſaid enough to *Zophars* ſimilitude.

What may be the reaſon that ill-gotten goods will be ſo dangerfull? His ſimilitude implyes two: what's the reaſon poyſoned meates ſhould hold no more agreement with mens ſtomacks? One is from the nature of the meat, becauſe poyſoned: one from the nature of the ſtomacke, becauſe it expels things hurtfull. The ſame muſt be ſaid for unlawfull poſſeſſions, they are poyſoned with ſinne, and envenomed with a curſe, like the Iſraelites quailes. Next, as in the ſtomacke, ſo alſo in the conſcience, there's a naturall deſire of eaſing it ſelfe of noiſome burdens: the Seas have their purge, ſo alſo have the waters that are full of vermine: every thing ſeeks its owne ſafetie, and its enemies overthrow, ſo doth the conſcience in ſpeciall ſort; and hence, even partly from Gods curſe, partly from ſins poiſon, partly from the worke of a naturall conſcience, it is that unrighteous Mammon is as welcome to the conſcience as poyſon to the ſtomacke, or water into a Ship; one muſt out, or all muſt downe. *Reaſon.*

Now then to come to application: Is this true which hitherto wee have built concerning miſ-gotten goods? then ſee what may be inferred upon it.

First, it followes, that their courſe for the time preſent is none, either of the wiſeſt or ſafeſt, who betake themſelves to like meanes, either for the getting or the keeping of wealth and riches. Truth it is, the world doth much applaud your mightieſt hunters, and greateſt hoorders: he that can raiſe himſelf out of ſmall beginnings to a great eſtate, and hath wit enough to keep his own, & to catch other mens, he is the man, his head is ſtrok't. But what great craft, I pray you, is there in ſinning? what great skill in the divels trades? what policie in killing ones ſelfe? what wiſdome in drinking poyſon? *Judas*, I confeſſe, *Uſe.*

I confeſſe, carries it a while, and whilſt he playes by himſelfe hee winnes all: he! why he had a reach beyond all the reſt; whilſt Chriſt was living he could make his uſe of him, and in the meane lay in for future times; ſo skilfull an hypocrite (as hypocriſie you know and ſtage-playes are neere a kinne) that hee was for any part in the divels play; now a diſciple, now a traytor, now a friend, now a foe; What would not hee doe for money? and ſo doe it, as that hee would not be ſeene? But who will be a loſer if hee may be his own pay-maſter? Let us ſumme up *Judas* his gettings for him, and ſee his markets: hee dreamed of ſpeciall favour from the Prieſts, doe they favour him? his thoughts talke of preferment, doth it fall? he promiſed himſelf ſome comfort from his ſilver, doth hee find it? No, no, his friends are now his foes; his ſilver his ſickneſſe and diſeaſe; happy he if he could now be rid of it, happie they if they could be rid of him: thrice happy he, if he had been as ſimple as his fellows; they had the grace to keep their peace on earth, their acquaintance in heaven, and ſo to poſſeſſe themſelves. Witty *Judas*, that had a ſtraine above the reſt, loſes his peace, his Maſter, his ſoule, himſelfe, for the Prieſts, and money; and now hee cannot have them, they will none of him, hee will none of it: Thus they gaine that be the divels factors: Thus they riſe that fall from God: if this be wiſedome, *Judas* was no foole: if this was folly then, its no policie now.

Secondly, thus wee inferre for times paſt; Sith unjuſt gaine holds poſſeſſion againſt true comfort, and a galled conſcience will never ceaſe wincing till it be disburdened of its load; they that have uſed a falſe finger, and made lime-twigs of their hands, muſt now carefully reſtore what unconſcionably they have gotten. We read of one *Micah*, *Judg.* 17. who having ſtolne firſt, and after heard his mothers curſe upon his ſtealth, was ſo affrighted therewithall, that he durſt not but accuſe himſelfe, and returne the money: now if the curſe of a paſſionate woman was ſo dreadfull unto him, how much more ſhould the curſe of ſo mighty a God be terrible to theſe? Therefore as he in feare of his mother, ſo they in feare of their Father ſhould make a ſpeedy reſtitution: a duty I confeſſe very ſtrange, but moſt neceſſary; much commended in the Word, though little practiced in the world.

Its this: If to our knowledge wee have beene wrongfull (eſpecially in any eminent ſort, ſo that the partie be ſenſible of it) to our brothers eſtate, its our part to ſee that ſome recompence be made, either to him, or his, or the poore. In the fifth of *Numbers* you have the duty, with ſome caſes propoſed. Under the prophets, 1. *Sam.* 12. *Samuel* makes profer of it in caſe his government could be challenged. And in the Goſpell, *Luke* 19. *Zacheus* is content to undergoe the cenſure of the Law, if theft could be proved againſt him; and to make a fourefold reſtitution, beſides a free-will offering: and ſurely ſith the wound is now as wide as ever it was, the plaiſter had need be as broad: wee have as many purloyners as ever, and therefore there ſhould be as many reſtorers.

I bethought my ſelfe where my ſpeeches were to fall, elſe I could not have forborne ſpeaking to foure ſorts of men: firſt, Landlords; ſecondly, Lawyers; thirdly, Patrons; fourthly, Traffiquers of all ſorts; all which (I meane of all ſorts ſome) have beene ſo tranſcendent in taking, as that now it's time

time to thinke of reſtoring. I doe not love to ſpeake to men abſent (and I thinke few of each ſort are now preſent) and therefore Ile reſerve my ſelfe to ſome other place and occaſion: meane while if any mans heart preſent cals him couſener, I adviſe him to make his peace as he meanes to eſcape a ſhaking: hee may thinke to ſilence God and his conſcience with a ſecret confeſſion, and to ſatisfie the world with a dole at his death; but if God may be heard, ſatisfaction and ſacrifice muſt goe together: or if man muſt ſpeake, you know the Caſuiſts axiome out of *Auſtin*, *Non remittitur peccatum, niſi reſtituatur oblatum*. That which is ill taken muſt be well reſtored, or elſe the guilt remaines: when the conſcience puts a man in minde of ſome couſenage, there muſt paſſe ſome act of reſtitution, at leaſt a deſire, if meanes be wanting (for ſo the Father would be underſtood:) or if ſatisfaction cannot be made by reſtitution, yet it muſt by humiliation; to God ſimply; to man, in caſe it make for a common peace.

I am very ſenſible of the difficulties that occurre in this doctrine: the theame is very large, neither is there a matter of greater diſpute amongſt the Caſuiſts than this of reſtitution, and I am ſorry that in this better part of divinitie wee have few better guides than Confeſſors, Canoniſts, Jeſuites: many caſes by them are well put, but ill anſwered: how unſeaſonable in it ſelfe, how prejudiciall to the offendant, an acknowledgement in ſome caſes may bee, I am not ignorant: when and how to make reſtitution will be learned ſometimes better by conference than by a ſet diſcourſe: circumſtances ſo vary the queſtion, that little can be ſaid to the manner till the caſe bee knowne, onely the matter muſt be preſſed upon mens conſciences; and were they ſoft and ſicke, they would rather take this vomit, than hazzard life.

Thirdly, a third inference reſpects the time to come, and thus we inferre the point; Are miſ gotten goods ſuch trouble-houſes? are they like that horſe of *Seius* in the ſtory, fatall to the owner? Be wee then adviſed how wee bring ſuch gueſts to our houſes; ſay rather of them as the Heathen did of his goods, I had rather I ſhould loſe them than that they ſhould ſpoyle mee, if happely it be a loſſe to loſe a draught of poyſon. Let this be the reſolution of every ſoule.

"If God give wealth by honeſt meanes, bleſſed be his Name; if not, by "his grace, Ile never enrich my ſelfe with unlawfull ſpoyles; Ile never ſell "my peace for clay, forfeit my ſoule for that which I cannot have when I "have not my ſelfe. What though I be bare? wholſome frieze is better than "infected velvet: what though I fare hard? dry bread is better than poyſo-"nous dainties: what though my children be kept ſhort? I had rather pinch "them than feed them with blood; what though I muſt come lower? it's "better to fall to the duſt, than to hell with *Judas*: once forfeit my peace "with him, and if God take the forfeiture, I am gone; I cannot have money, "I cannot have my ſelfe.

This, this muſt be the reſolution of every Chriſtian, that knowes what it is to be at peace with heaven. And in the home-preſſing of this would I ſpend mine allotted time, were I to ſpeake to the many; but in this retired Auditory, whoſe life is more reſerved, and hath leſſe proſpect to the world, I ſhall thinke my ſelfe ſufficiently diſcharged of this point, if I ſhall winde up

all

all with a two-fold exhortation; the first shall be to Tutors, and these I (Nay not I, but) the Lord intreats by the knowledge hee hath given them, the maintenance he hath allowed them, the trust hee hath reposed in them, by all the favours hee hath cast upon them, to answer the stipend they receive, and to over-looke the charge that's committed to them. Ah, my brethren, it's no small charge to have the care of body, of soule, of wit, to worke so immediately upon the noblest parts of the soule; no small priviledge, no little honour that's put upon you by the Lord, that you should be, not Schollers onely under some *Cratippus*, but Teachers in Athens, in Israell: What could the God of heaven doe more for you than establish you in such a place? What could the sonnes of men doe more for you than entrust you with their deerest pledges? and put into your hands the very soules of children? In this case if you shall be wanting to your selves, to your Pupils, to this place, wil not the charge be unsufferable? What can you answer for your selves, when this your mother shall say, "My owne sonnes have beguiled mee of "Schollers; when your forelorne Pupils shall hereafter say, Our owne Tu- "tors were our greatest hinderers: when Parents shall say, Those we most "trusted, and best rewarded, have most betrayed us: when the Church and "Common-wealth shall say, Wee are maimed by those whom wee pur- "posely maintained to make up our breaches? How will you looke upon the money that was received for nothing? what comfort can you have in kee- ping that you never earned? what is it to *Judas* to have money, when it is the price of blood? what to any when it is the price of ignorance, of idle- nesse, of wantonnesse? what will it availe a man to have gotten by Schol- lers, when they have lost by him? lost their time, their strength, themselves? What comfort to say, This I receive quarterly of them, and for this I be- tray them to all miseries?

Oh my brethren, the conscience of every man must be once awakened, and then goods gathered by a deceitfull hand, will lye like a mountaine upon our soule; then a man shall be wounded that hee tooke so much, that hee did so little; then hee shall be made to cry with *Judas*, *I have sinned*, and peace hee shall have none, till hee hath put off the mony; and therefore if any mans heart doth charge him with untrustinesse in this behalfe (for my part I know but few faces here) I know none other remedie for matters past, but to crie *peccavi*, and for after-times let the Lord, nay, his owne peace, and quiet, and credit, obtaine thus much of him, that hee will forbeare un-earned pay, and be as nimble, at the least, to doe the worke as to finger the wages.

2 The second is to my brethren in the Ministrie; sith goods ill-gotten will never give any sound comfort or content, let this point stand (as that sword at Paradise to keepe out *Adam*) to keepe off those from breaking into Li- vings with a breach of conscience: the Countrie I neither doe nor dare disswade you from; would God my speeches were of such authoritie with you, as that they might draw you forth sometimes; Oh that you would but enter speeches sometimes with the neighbouring people, touching God, Christ, salvation, resurrection, &c. O Lord what Ignorance, Atheisme, Poperie should you finde! you could not but pittie them, preach to them. But the thing which in the name of God I would presse, and in the word of a friend

a friend (who cannot but love the ſmoake of this ſoyle) would perſwade, is this; that you would be pleaſed to enjoy your happineſſe here till the Lord do leade you forth by warrantable meanes; and hee (not money and dependancy) preſent you to a Living; and then that you would take home to your ſelves that which was firſt uttered to *Peter*, *Peter, loveſt thou mee?* yea but doſt thou love mee? doſt thou love mee indeed, and wouldſt thou ſhew it? *feed, feed, feed my ſheepe, my lambes*; they are deare to mee, let them be pretious to thee; I beſtowed my blood upon them, beſtow thou thy pains.

The third is to thoſe who have any hand in the beſtowing of places and Fellowſhips, at whoſe girdles doe hang the keyes of theſe goodly *Najoths*: ſhould ignorance have acceſſe into theſe ſacred buildings, becauſe ſhe is rich; and ſhould learning and piety be turned off, becauſe ragged, what a pitty were that? To charge that (Fathers and Brethren) upon all, which I cannot prove againſt any, were to ſlander, not to reprove; reprove therefore I may not, ſith that in this particular were to apply a plaiſter before I knew the ſore; onely in the generall it may be lawfull for me to intreate you in the words of modeſty and ſobriety, to remember your ſelves, and that truſt that's repoſed in you, and to make uſe of your ingeniouſnes and freedome in your elections. Where ſhould pietie be reſpected, if not amongſt Divines? where learning, if not in *Athens*? where ſhould poore children be releeved, if their owne mother ſhould deny them bread? and who ſhall deale truſtily with the dead, when they that draw their breath by them ſhould be unfaithfull? Farre therfore be it from all that are intereſſed in this errand, to ſuffer themſelves to be ſwayed, either out of feare, or favour, or affection to the leaſt partialitie; it becommeth free ſpirits to hold on their courſe like the Sunne in the firmament, as the Roman ſtory notes of a Roman Governour; they ſhould walk like Giants on earth, (ſo the Sun doth in the heavens) & be of an undaunted and unbended reſolution. Stand faſt then (Reverend Fathers) and play the men; wee know great places afford great temptations, but thoſe muſt procure great attention; ſhake your lap of bribes, and ſhut your eyes againſt gifts (which ſometimes are but blanched bribery) preferre learning, honeſtie, ſtudiouſneſſe.

Hold on ſuch a courſe of innocencie and uprightneſſe, that when you ſhall reſigne your places to God or man, you may be bold to make *Samuels* queſtion in the day of his reſignation, *Whom have I hurt, and at whoſe hands have I received a bribe, and I will reſtore it?* And yours may be able to return their anſwer; *Thou haſt done us no wrong, neither haſt thou taken ought of any mans hand*. Happie they that thus live and die, thus enter and reſigne, but thrice unhappy they that ſell themſelves for gaine and gold; ſuch gold is *Aurum Toloſanum* indeed, baneſull to the keeper: ſuch gaine is but a *Judaſſes* bargaine; man, or match, or all, muſt be undone: and ſo wee leave *Judaſſes* money, and come to his perſon. Firſt, hee withdrawes himſelfe. Secondly, hee hanged himſelfe. As to the firſt, good reaſon had *Judas* to get him thence, they were but miſerable comforters; but whither goes hee? to God, to the Diſciples, to any godly man for comfort? No, hee walkes alone, and withdrawes himſelfe from ſocietie, for ſo *Matthewes* word ἀνεχώρησεν muſt be taken, and is uſed in the Goſpell: This action of his might (if wee wanted

matter)

matter) entertaine us with a point or two; for in *Judas* you see, that hee who hath beene unfaithfull with God and the godly in his ruffe, will have little luſt to goe unto them in his feares: a wicked man had as lieve goe the next way to priſon, as come before the Judge, and when hee is at warre with heaven, hee will ſoone grow weary of mankind. Secondly, in him you ſee how dangerous it is to walke alone in extremitie of temptation: this ſolitarineſſe gave way to that diſaſter which anon followeth; but of this latter wee have ſaid enough, if in a word wee ſhall intreat the afflicted ſoule, to take heede of ſolitarineſſe, ſeeing it is no policie for a ſingle wounded man to enter combat with the powers of hell when hee may have helpe: and as touching the former, wee ſhall happely touch it, as time ſhall ſerve, in another paſſage: wee paſſe therefore to the next thing (*hee hanged himſelfe*.) As to the place *Act.* 1. wee in this haſte will ſay nothing; a little let us beat the Text, that the uſe may be the clearer. What is the reaſon that *Judas* thus falls out with life? was hee a *Sadducee*, thinke you, or could hee thinke to eaſe himſelfe in hell? what ſhould move him to ſhorten his daies? grant that hee was bound for hell, was it not beſt to live as long as hee could, ſith hee muſt pay ſo dearely for his money? Was it not beſt to be merry whilſt that laſted? What? was *Judas* of ſo faint a heart, as to feare hell? was there no wine in Jeruſalem? never a good fellow that would entertaine him with mirth and laughter? Oh no, no, *Judas* his mirth is all at an end, his merry dayes are ſpent; death was none of the welcomeſt friends, and yet death is beſt welcome: why, what is the matter? forſooth it is this; The terrours of God are now upon him, the torments of hell ſo paine his ſoule, that perforce hee muſt to another place, and poore ſoule hee hath little ſhift; either hee muſt languiſh on the racke on earth, or elſe once for all plunge himſelfe into the depth of hell; his now anguiſh puts him upon the latter choice, an unhappy choice. But hence wee ſee what a wofull thing it is to bee ſicke of conſcience, as the Poet ſpeakes.

Euripid.

Doct. 2. When the Lord turnes looſe the conſcience of a wicked man upon him, hee is not able to ſtand againſt it: the conſcience awakened is like a beare enraged, it teares a man in pieces, it falls upon him like ſome mightie tower, and cruſhes him to powder; it is like a gouty joynt, ſo ſore and painfull, that it cannot endure it ſelfe, as *Bernard* ſpeakes: for proofe whereof I might call to witneſſe the fearefull agonies of Gods deareſt ſervants; if wee looke into the Word, how was *Davids* ſpirit wounded, his bones bruiſed, as hee moſt feelingly ſpeakes! if unto our owne experience, how many have wee ſeene (whom our ſoules durſt never cenſure, but much approve) lye panting and groaning under the wounds of conſcience! O what horrors, feares, apprehenſions, have the tongues and faces of faithfull men implyed to ſtanders by! and if their agonies have beene ſuch, when they have beene but in part wounded, and withall ſecretly ſuſtained; what then muſt the caſe of the wicked needs be, when his conſcience falls with full weight upon him, and there is no ſupporting? I may not ſo abuſe your patience, as to enlarge my ſelfe into particulars,

particulars, *Salomon* ſhall ſuffice us, *A wounded ſpirit who can beare? Prov.* 18. 14. The Gout, Stone, and ſome other diſeaſes are in themſelves almoſt inſufferable, yet the ſpirit of a man (ſuſtained with hope, and ſtrengthened by God) may ſomewhat tugge with them; but when the ſpirit that ſuſtaines all, is it ſelfe wounded; when God that otherwhere ſupports, becomes an enemie: *who, who* (ſaith *Salomon*) *can beare that?*

Indeed (Fathers and Brethren) who can beare that, when there is not a creature to a creature, weakeneſſe to weakeneſſe, but a finite creature muſt encounter an infinite power, weakneſſe muſt fight with ſtrength, man with God? Alaſſe when the heavens fall upon a poore worme, muſt hee not needes downe? when *Judas* ſhall have the earth againſt him, and hell againſt him, and heaven againſt him, and himſelfe againſt himſelfe, muſt hee not needes ſhrinke? for proofe therefore Ile ſay no more: Lend mee (I pray you) a little patience, till I have made ſome application, and Ile coaſt with all ſpeed upon a Concluſion. *Reaſon.*

Is it thus with wicked men, when once their conſciences bee awakened, that they are ready to leape into the flames to eſcape the fire? Who then that hath the bowels of a man within him, can chooſe but pitie the great unhappineſſe of unrepentant perſons? poore wretches, they goe on in a ſinfull path, and feare no harme, their conſciences ſleepe, and therefore they hope they ſhall never wake: but it may not bee ſo, when they have long purſued their conſciences, their conſcience at laſt will purſue them; after a long ſilence, it will ſpeake and ring them ſuch a peale, that they will bee at their wits ends. Sometimes in this life a ſparke of hell falls upon the wicked's ſoule, and then where is hee? can hee quench this flame with the pureſt wines, ſhake off theſe fits with a peale of laughter? can hee out-ride the ſcriches of his conſcience as hee followes his game? can hee drowne that noiſe with his cries and hubbubs? can hee forget thoſe gripings in his buſieſt tales, or leave his conſcience behinde him in any place? no, no, his conſcience is his conſtant keeper, and cries upon him in the night ſleeping, in the day waking, in his greateſt mirth, in his buſieſt ſports. Nay what ſpeake I of mirth and ſports? the heart is now imployed about another buſineſſe; the deſires are full of ſolitarineſſe, the thoughts as blacke as hell it ſelfe. The Devill (ſaith hee) what creature is hee? my fleſh trembles, yet would I might ſee him: hell (thinkes hee) what place is that? ſith thither I muſt, I would I knew the worſt; theſe, theſe bee the diſmall thoughts of a deſperate heart, witneſſe *Judas*; hee comes to the Prieſts and lookes upon them, they cannot eaſe him; hee takes his money and lookes upon that, it cannot helpe him; hee walkes forth and lookes upon the light, and is wearie of that; hee paſſes by men, hee hath nothing to ſay, hee is beſt alone, may not alone; if there bee any hope, it is in hell; if any comfort, it is amongſt divells, thither will *Judas* to ſeeke it: Oh miſerie! Oh death! Oh hell! *Uſe.*

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when a man muſt to hell for eaſe, to damned ſpirits for comfort! O *Judas*, *Judas*, whither wilt thou next? when thou waſt on earth, the paſſage to hell was ever eaſie; but being there, there is no returne: now thou art gone, all is gone, thy caſe is hopeleſſe and helpleſſe. What might we ſay to keep others from the like? will no one offender take warning by *Judas*? will men ſay, that his ſin was extraordinary? Alas, had not our ſinnes betrayed Chriſt to *Judas*, hee could never have betrayed him to the Prieſts. Will they ſay that his judgement is unuſuall, where one is thus affrighted, a thouſand die in peace? Alas, what skills it whether the conſcience be awakened an houre before death, or an houre after? Awakened it muſt be, if not in this life, yet immediately after death. And what is the difference? Firſt, there is a particular; ſecondly, a generall judgement: there will be a reſurrection, and then all bookes muſt be opened. O my brethren, let me make one argument more, for the rowſing of the ſecure, and then Ile end this heavie uſe, which is as tedious for mee to ſpeake, as for you to heare. Was *Judas* thus diſtreſſed when as hee was yet on earth, when hee ſtood before baſe and ſinfull men, when his conſcience had him in chace for one onely ſinne againſt his maſter? then tell mee how the unrepentant ſhall doe, when they muſt appeare before Chriſt the glorious Judge, when their conſciences ſhall be fully awakened, when they ſhall be indited in the face of all the world, and accuſed of all the ſinnes they ever committed? Will one ſinne thus preſſed by the conſcience make one weary of light and life? make one throw himſelf deſperately into the flames, that ſo he may finde death by death? What marvell then though impenitent ſinners doe reach for death at the laſt day, and catch after, and cry upon every creature, O mountaines, O graves, ſeas, beaſts, all or ſome, hide us from him that ſitteth upon the Throne. O that there were an heart in the godleſſe to make their uſe of this: But we muſt leave them.

Secondly, as for our ſelves (fathers and brethren) ſith this civill warre betweene man and his conſcience is ſo bloody, what remaines but that wee be very carefull to keepe our peace with heaven, having once concluded it? at the leaſt, let it be our care to keepe our ſelves from thoſe ſinnes that ſet the conſcience on crying. Truth it is, the wounded ſoule cannot beare the weight of any ſinne; but yet there is a difference; ſome doe more waſte and havocke, more affright and twinge the conſcience than otherſome: as all ſhould be diſclaimed, ſo theſe in eſpeciall ſort abhorred.

And here (if time would grant mee leave) I would give way to my diſcourſe, and lay before you ſuch ſinnes which in my ſhort experience I have found to offer greateſt violence to diſtreſſed ſoules; but in this haſte I may onely intreat every Chriſtian ſoule that feares ſuch plunges, heedfully to avoid foure things;

The firſt is Poperie, a religion (if it may be lawfull to cloath ſo foule a matter with ſo faire a terme) ſo prodigious, ſo ſtrangely abhorring from truth and peace, as that it can afford no peace of conſcience to any man: well may a Papiſt dead and ſeare his conſcience, and get ſuch a cruſt upon it, that nothing can enter it without extreme violence; but this Ile confidently avouch, that when the conſcience is once awakened, heavenly peace will never enter till poperie goe out: I ſpeake not here of a point or two, but of the whole

whole body; its ſuch a building, that true peace can never dwell in: men may pleaſe themſelves in their diſputes, but let a man hold to his death-bed, all their tenents touching Juſtification, the ſtate of Salvation, auricular Confeſſion, workes of Regeneration, vowes of Perfection, &c. and if his conſcience hath any life or ſenſe, it ſinkes him, as wee reade of many; or elſe drives him to *Bellarmin's Tutiſſimum*, and forces him to confeſſe, That in truth its beſt to repoſe ones ſelfe wholly upon the mercie of God in Chriſt. But this for point of judgement. *De Juſtific. li. 5. cap. 7. propoſ. 3.*

The three next things concerne practice; and firſt, be wee all affraid of unnaturall ſinnes; ſuch as *Judaſſes* murther was, for theſe thruſt ſore at the conſcience: if you marke it, you ſhall finde that diſtreſſed conſciences are moſt perplexed ordinarily with the breaches of the ſixt and ſeventh Commandements: the ſixt in caſe of murther, which the naturall conſcience abhorres; the ſeventh, becauſe that either ſome violence is afforded to the light of nature by darke practices, or elſe ſome ſecond perſon is fetcht within a guilt, and the crye is great when two ſoules crye at once for vengeance. See more of theſe things in M. Capels book of temptations, part 2.

Here therefore let mee intreate the younger, if either they love peace, or feare theſe helliſh ſhakings & ſcorchings, to have an eye to theſe two Commandements: ſins of blood will worke a ghaſtlineſſe, and ſinnes of uncleanneſſe will make the conſcience ſtare, and the more unnaturall they bee, the more hideous cries they raiſe.

The next thing I name is unprofitableneſſe, when a man hath either no calling, or is unuſefull in his place: one would little thinke how death will ſhake the man that hath beene unprofitable in his life, when his heart ſhall ſay unto him upon his death-bed, Now thou art called upon to die, and thou art yet to live; now thou muſt out of the world, before thou haſt done any good in the world; now thou muſt be anſwerable for all the houres, and daies, and yeares, which laviſhly thou haſt worne out, and be ſtraitly examined what worke thou haſt done for ſo much wages; why, ſuch a greeting will be ſufficient to aſtoniſh one, and to make ones fleſh to tremble; and ſuch a time will come, my brethren, our glaſſe will bee once runne, our daies ended, our eyes cloſed, our wayes examined. Bleſſed ſhall hee be that ſo lived as that hee was deſired; ſo died as that hee was miſſed. Up then and bee doing whilſt yeares and ſtrength permit; ſo long as there bee arts to bee ſtudied, hiſtories to be read, people to be inſtructed, pupils to be taught, Papiſts to be confuted, fathers to be purged, ſervice to be done to God your Father, the Church your Mother, be not idle; remember what that Roman could ſay in ſomewhat a differing ſenſe; Its better for a man to be dead, than not to live; and whats idleneſſe but a living-deadmans grave? *Seneca.*

The laſt thing I would diſſwade (upon this occaſion) is prophaning of holy things, a ſinne which (after calling) workes Gods ſervants the greateſt woe, and weighs heavily upon the ſoule: the holy things of God are to be undertaken with holieſt affections, and higheſt reverence; hee that will be negligent in matters of the ſoule, in paſſages with higheſt majeſtie, where will hee be carefull? Are we then to pray? let us call our ſoules into

Gods preſence, and not ſlubber over his ſervice: Are wee to ſing? let us yoake heart and tongue together, and not divorce what God hath joyned: Are wee to receive the Sacrament, and ſit at Gods Table? let us come as to the feaſt of God, not man: Are wee to heare the Word? let us travell with our hearts, that our ſoules may feele what God ſpeakes: Are wee to preach the Word? let's not play upon Chriſts ſpeeches as wee would upon *Ariſtotles*, but handle ſpirituall things with ſpirituall hearts.

Theſe things if we carefully heed, making it our ſtudy firſt to avoid thoſe preſſing evils, and next to doe the contrary duties, our comfort ſhall be farre greater, our terrours farre fewer than *Judaſſes* were, and this (though not enough, yet) in this haſte muſt now ſuffice for this point: you would thinke mee over bold if I ſhould proſecute another point: may I with your favours a little mention it, I ſhall thinke my ſelfe beholding to your patience.

Something hath been ſaid to the execution it ſelfe: ſtay wee our thoughts upon the executioner: the executioner and malefactor are one and the ſame, *Judas*; what was hee? hee was ſometimes a hearer of Chriſt, a Diſciple, a publiſher of the Goſpell.

In the firſt voyage to the holy land, who more forward than *Judas*? hee wrought miracles, he preacht the Goſpell, none more; yet *Judas* that could comfort others, cannot helpe himſelfe; he that could diſlodge the enemie in anothers campe, is ſurpriſed in his owne.

Doct. In him wee ſee the lot of wicked men; though happely they can comfort others, yet in extremitie themſelves ſinke under deſpaire: wicked men doe but ſpeake like *Balaams* Aſſe, to anothers underſtanding, not their owne: looke upon *Judas* at one time, and you ſhall finde him in his ſpeches full of comfort; let him practiſe upon another, and hee can apply the beſt cordialls; Chriſt (can he ſay) is come to binde the broken, to enlarge the priſoners, to ſave the loſt ſheepe of Iſrael; there's no reaſon that any ſhould deſpaire having ſuch a Saviour: but when it comes to his owne particular, and it's fit the Phyſitian ſhould heale himſelfe, Chriſt is as no Chriſt to him, the Goſpell as no Goſpell; he is as farre from comfort as if he had never preacht Chriſt: thus *Judas* dreſſes good meat for others, but he (the Cooke) hath leaſt part in it himſelfe; nay, that which refreſhes another, makes him ſicke, and takes away his ſtomacke.

I cannot ſpeake my minde at this time of this point, proofes therefore Ile forbeare, onely it's needfull for mee to expreſſe my ſelfe more fully in this point; and then I apply, and then I end: for explication in an Auditory ſo profound, I have ſaid enough, if I put you in mind of a twofold diſtinction; wee muſt make a difference betweene being tempted to diſpaire, and overcome of diſpaire: for temptation, it's out of queſtion that a good man may be tempted to diſpaire, as well as *Judas*: for being overcome, there be degrees to bee obſerved according to the acception of the word: for if wee ſpeake at large, a man may bee ſaid to overcome when for a ſeaſon hee is foyled: if properly, a man is then ſaid to bee overcome when hee is, firſt, wholly, and ſecondly, finally vanquiſhed: hence wee grow to theſe concluſions;

Firſt, a good man may both in ſome particular point, as alſo in the maine matter

matter touching his owne ſalvation, be ſo foiled, that for the preſent Sathan may ſeeme to winne the field.

Secondly, no good man (but onely the wicked) can fully and finally be overcome of deſpaire.

Thirdly, we muſt know, that the difference is wide betweene having comfort, and having the ſenſe and feeling of it: a good man may be deprived of the ſenſe and feeling of comfort as much as any, but neither of a right to it, nor poſſeſſion of it; a wicked man may be farre from all theſe.

To fall upon that I aime at; Wee may diſcerne a three-fold difference betweene the Saints tryalls and the reprobates deſpaires.

The firſt is in their entrance into the combat; the devill comes upon the wicked as a theefe upon the drunken traveller, either hee knockes him down at the firſt blow, or elſe takes his treaſure without any reſiſtance; but the godly like a ſober man ſuſpects a theefe before hand, hath his weapons ready, ſtands upon his guard, and fights ſo long as hee can ſtand; hee will plead for truth, ſtand for the truth of heaven; cry out of theft till the divell hath either gag'd him by feare or cheated him by craft.

The ſecond is in the very foyle, a wicked man is a meere coward, when the divell hath bound him hee dares not ſtirre, nor move an eye, nor breathe, but lies as if hee were quite dead, as indeed hee is. But contrarily, a godly man, though hee be bound and taken priſoner, yet hee is ſuſtained with a ſecret hope; and though in a paſſion hee will ſay, hee ſhall dye the divels priſoner, yet anon will correct himſelfe againe, though the divell ſtand over him, as if hee would cut his throat in caſe hee ſtirre; yet now and then hee will ſigh and ſteale a looke towards heaven, and give a gird to get from Sathan: nay though the devill hath ſo guld him, that now hee is made for his ſide, and wholly bends himſelfe to plead the divells cauſe againſt God and the truth it ſelfe, yet is there an holy ſeed abiding in him, and a ſparke of heaven, which will eſtſoones utter it ſelfe to the eye of others, though not to his feeling.

The third is in the iſſue and deliverance: when the divell ſeizes upon the reprobate, hee carries him quite away into his owne country, as wee ſee in *Judas*. But though hee foyle, and binde, and carry away captive the godly man, yet Chriſt (the Captaine of the Lords hoſts) comes to his ſuccour, and reſcues him firſt or laſt: ſometimes the divell is got to the gates of death, of hell, ſometimes hee hath halfe executed the priſoner ere ſuccour comes; yet then comes comfort upon the wings of the winde; the heavenly ſouldiers carry the ſoule to heaven, which the divell had deſtinated to hell: thus the Lord before the foyle helpes, in the foyle ſuſtaines, after the foyle redeemes his priſoner. But thus it is not with *Judas*, with any reprobate; the firſt blow ſmites him downe, the ſecond makes him yeeld, the third kills him out-right: *Judas* is my warrant on the one ſide, *Job* ſhould have beene on the other, if I could have ſtayed: but a word or two by way of application, and you are eaſed of mee.

Is it thus with wicked men, that they carve all the beſt from themſelves? *Uſe.* This may leſſon in two words two ſorts of men; Firſt, hearers, they muſt not pleaſe themſelves (as moſt doe) with a forme; but muſt (as all

ſhould) labour for the power of godlineſſe in their lives; hee that is wiſe, let him bee wiſe for himſelfe, and hee that will have comfort in time of trouble, let him make it his owne in time of peace and truce, elſe, what will it availe him to comfort others and ſinke himſelfe, to have that for others, which himſelfe hath leaſt uſe of?

The ſecond ſort are Preachers, and here all of this ranke muſt be intreated to preach with the heart, as well as with the head; to fall-to themſelves, as well as carve to others; painfull ſtudy before-hand and a cleanly conveyance of matters ſo ſtudied, are things which my ſoule can ſooner reverence, than reach unto: I am ſo farre from diſliking either ſtudie in private, or order in publike, or from thinking thoſe the beſt Sermons that are moſt ſudden, that I have ever held it a prophaning of the Word, to handle it negligently: I know mens gifts and occaſions are very different, ſome have more leiſure to contrive, more ſufficiency to put off their matter, than other ſome: I know alſo, that God will ſometime abaſe his children in the very time of delivery, when they are beſt provided; that ſo hee might be acknowledged and ſought unto, both in ſtudie and Pulpit. And therefore when wee of the lower forme doe ſhew faithfulneſſe to our meaſure, it ſhall bee your part to give us that acceptance that God himſelfe doth. Notwithſtanding all this, I have ever deemed it a moſt ſhamefull thing for a man whereſoever (eſpecially in ſuch a place as this, where he hath ſo much time, ſo many helpes, ſo underſtanding an auditory) to lye hewing at a text as if hee would lame it, through his meere negligence, and not any naturall defect. Let men then ſtudie as much as they will before-hand (the more the better, if Gods glory be their aime) yea and deliver it with the beſt art and eloquence they can, ſo they remember that it is the beſt art to conceale Art, as the Orator ſpeakes, and the beſt eloquence that flowes naturally, and is not forced, (as ever a native beauty is better than a painted face.) But withall let us remember what *Bernard* ſaith (if that booke *De conſcientia* be his) that all bookes are written to informe and amend this one booke of the Conſcience; all our reading, hearing, preaching, learning, muſt meete in this point; our aime in all muſt bee our owne and others reformation: therefore muſt wee reade, ſtudie, preach, that our lives may be amended; all muſt be referred to action, wee muſt not dwell in the porch of ſpeculation; what then wee read from others, let us make it our owne for practice, and when wee be to preach, let us draw our matter deeper than the head, and fetch it further than from a booke; let us ſpeake out of our owne feeling, and from our owne experience. Like good Phyſicians, let us firſt practice upon our ſelves, and like kinde nurſes feed our hearers with that wee have eaten and made our owne; then ſhall our hearers hearts anſwer ours, as one Spring doth another, and that ſhall they feele in their ſoules, which comes feelingly and heartily from ours; then againe ſhall wee have ſo many arguments of comfort to our ſelves, as wee have framed to others, and reape with others, that which wee have ſowne to others; whereas otherwiſe, if wee take all upon truſt from other men, and have not grace to preach to our owne hearts in ſecret, before we come in publike, we may (perchance) ſpeake plauſibly, but not powerfully, or if to others edyfying, yet to our owne no great

great comfort. But after a fine diſcourſe of patience, wee ſhall bee ſtill froward, of humilitie wee ſhall be ſtill proud, of covetouſneſſe ſtill worldly, of the mercies of God ſtill comfortleſſe: Oh then let heart, and tongue, and life agree together as they ſhould in Chriſts Miniſters, as *Jerome* ſpeakes, and let us with Saint *Paul* club downe our owne bodies, leſt when we have preacht to others, wee our ſelves be reproveable. *Ad Nepotia.*

Now the ever-bleſſed God which hath given us to heare, give us alſo to obey his holy Word; Lord heale us of the faults reproved in us, helpe us to doe the duties laid before us; make us conſcionable in our dealings with men, carefull to keepe our peace with thee, wiſe to ſave our owne ſoules, through Chriſt our onely Saviour: To whom, &c.

FINIS.



SAINT PAULS
EXERCISE.

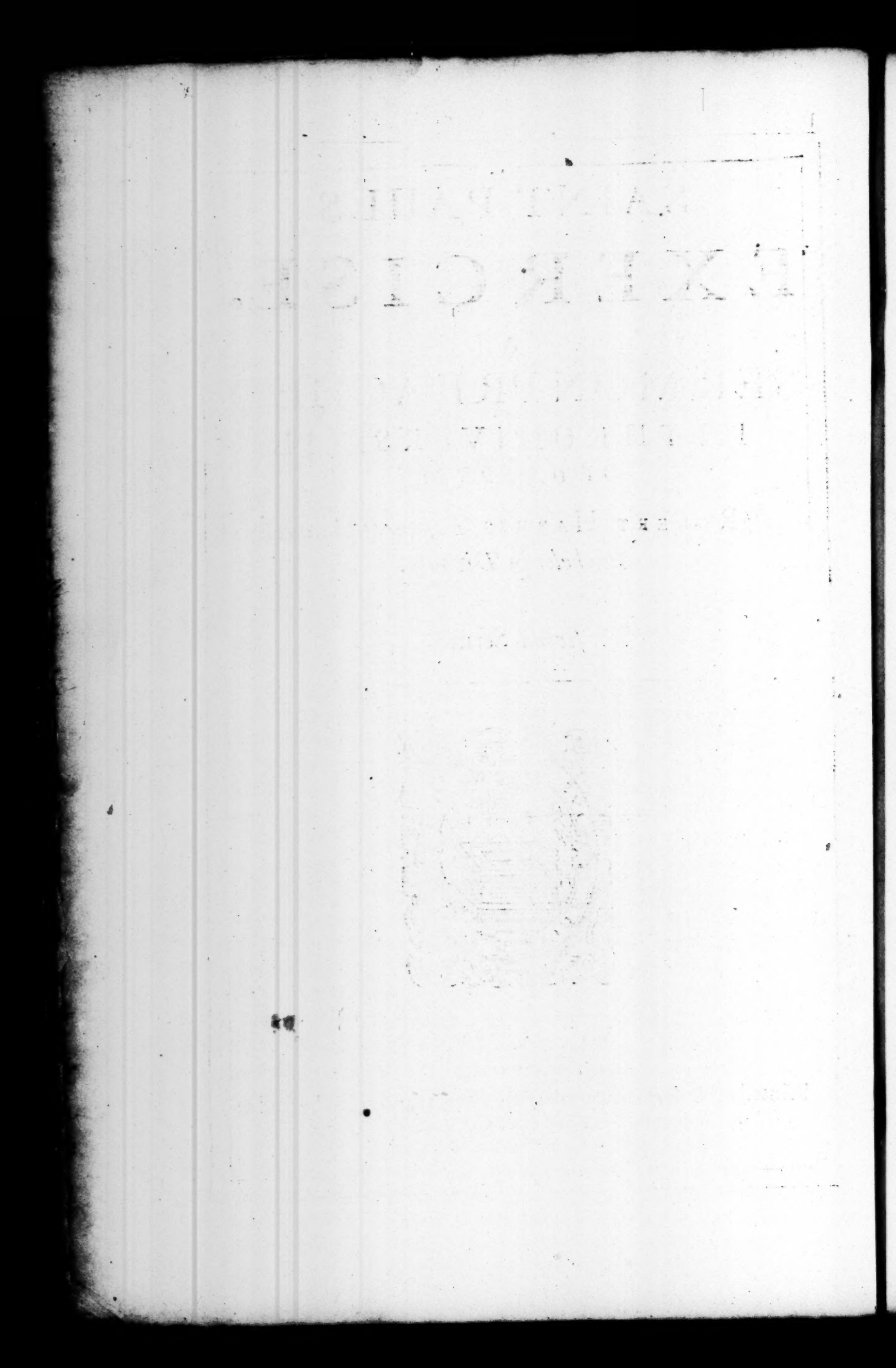
A
SERMON PREACHED
IN THE UNIVERSITIE
OF *OXFORD*:

By ROBERT HARRIS *Paſtour of* Hanwell
Bachelor in Divinity.

The ſecond Sermon.



LONDON,
Printed by *Robert Young* for *John Bartlet*, and are to be ſold at his ſhop, at the Signe of the gilt Cup in *Goldſmiths-Row* in CHEAPSIDE. 1634.



SAINT PAULS EXERCISE.

Acts 24. 16.

And herein doe I exerciſe my ſelfe, to have alwayes a conſcience void of offence, toward God and toward men.

IN this Chapter wee have a very great tryall: the ſitting is at one of the *Cæſaria's*; the Judge, (under *Claudius*) *Felix*; the Emperours Advocate, *Tertullus*; Plaintiffes, the Jewes; Defendant, S. *Paul*; the Enditement, ſchiſme and hereſie; the evidence, thouſands of teſtimonies. The Defendant is now upon his anſwer, who having mard the Lawyers ſet ſtarcht ſpeech, tenders the Judge an abridgement of his faith before, of his life here.

And here (for time denies diſcourſe) is conſiderable an act, termed *Exerciſe*: the ſubject of it, *Pauls ſelfe*: the object of it, *Pauls conſcience*: the end of it, *void of offence*, and that *at all times*, in all points; *towards God*, in the firſt; *towards man*, in the ſecond Table.

In the Atturnies ſpeech you cannot ſee matter for words; in Saint *Pauls*, ſcarce words for matter: every terme is ſtuft, if wee had time; but generalls once obſerved, particulars ſhall be ſaluted as wee paſſe. So *Melanthus* of *Diogenes* his Tragedy. *Plut.*

Thus much you alreadie ſee, That there is no cauſe ſo bad, but ſome will plead it; no man ſo good, but ſome will ſlander him; no caſe ſo cleare, but ſome will queſtion it; nothing ſo falſe, but ſome will ſweare it. Judges then had need to doe as their ancients did; firſt ſacrifice, then ſentence; and to be as *David* was, wiſe like an Angell of God. *Vid. Cauſabon in Suet. lib. 2.*

Thus the Context: for the Text, this abridgement muſt yet be abridged, and all ſhut up in this one concluſion: Every man muſt chiefly looke to this, that his conſcience be not offended: men, be they pleaſed or not pleaſed, conſcience

Doctr. 1. *Propoun-*

conscience must not be displeased. This is the maine: and for our briefer dispatch of this point, this order will be taken: first, the termes must be unfolded, next, the proposition confirmed, and then applyed.

My comming hither was to satisfie others, not my selfe; being come, my care shall bee to satisfie my selfe (in point of conscience) not others: for the wise, I am secure in their loves; for the countrey, I am much grieved that I have not learned enough to be plaine enough, in that explication which wee now set upon.

2. *Expound.* In Saint *Pauls* Action and our proposition, three things come to be considered; The Subject, Object, End.

For the first, no more but this: Wee inferre from *Pauls* Exercise, each mans dutie: because this *quatenus*, and respect of his reaches to all. It is true, hee was a Preacher, but hee is not now considered as a Preacher, but as a man; and in my Text, his life is mentioned, not his faith, or function.

For the second it is [*Conscience*] a word of great latitude and infinite dispute. It is taken sometime properly, sometime generally; if we will speake distinctly of it, wee must finde out its nature, place, office, (so wee purposely terme the *genus*, subject and finall cause of Conscience) which by order must concurre to its definition.

1. *V. Aquin. in Sum. & in Qu. disputat.* For the first; I take Conscience to be both a facultie, and a distinct facultie too of the soule: the Schooles reject that, others this; but besides reason, the written Word bends most that way: 1. *Tim.* 1. it is distinguished from the will: *Tit.* 1. 15. from the minde: and if wee marke it, Conscience is so farre from being one of both, or both in one, as that there is betweene them, first a jealousie, then an open faction; the other powers of the soule, taking Conscience to be but a Spie, doe what they can, first to hide themselves from it, next to deceive it, after to oppose it, and lastly to depose it: Conscience (on the other side) laboureth to hold its owne, and (till it be blinded or bribed) proceeds in its office, in dispite of all oppositions, it cites all the powers of Nature, sits upon them, examines, witnesseth, judges, executes: hereof come those λογισμοι, selfe-conferences, or reasonings, as S. *Paul* termes them, *Rom.* 2. thence those mutuall Apologies, and exceptions amongst themselves, when Conscience sits. I know the words are otherwise carried: but μεταξυ αλληλων will hardly brooke any other byas that is set upon them.

2. For the second; the common subject of Conscience is the reasonable soule: There is some shadow of this in a beast, as there is of reason, but it is a shadow. The proper seate is (I thinke) the highest part thereof; it is usually referred (you know) to the practicall understanding, because it is busied about actions, and drives all its workes to issue by discourse. But as that ground is too weake (for neither is every discourse Conscience, nor every act of conscience a discourse) so is that roome too straight: wee had rather therefore place conscience somewhat higher under God, but over all in man, distinct from other faculties, yet still sheathed in the body (as *Daniel* speakes of the whole spirit, *Dan.* 7.) and (as I thinke) is that which *Origen* meant by his *Pædagogus*, and others by their *genius*.

3. The third thing is its end and office; 'tis set in man to make knowne to man,

man, in what termes hee ſtands with God, thence its name; therefore fitly termed, the ſoules glaſſe, the underſtandings light. *Damaſc.*

Conſcience therefore is a prime facultie of the reaſonable ſoule, there ſet to give notice of its ſpirituall eſtate, in what termes it ſtands with God. Underſtand mee thus; The ſoule (I ſuppoſe) is rankt into three parts; and thoſe into as many courts and offices: the ſenſitive part hath its court of Common plea's; the intellectuall, of the Kings Bench; the ſpirituall (ſo to ſpeake) a Chancery; in this court all cauſes are handled, but ſtill with ſpeciall reference to God: here ſits the Conſcience as Lord Chancellor, the *Syntereſis* as maſter of the Rolles: to this court all the powers of man owe and pay ſervice, till the Judge be either willingly feed, or unwillingly reſiſted. And this of conſcience ſtrictly taken.

Now ſecondly, 'tis taken ſometimes more generally, ſometime for the whole court and proceedings of conſcience, by the Fathers: ſometime for the whole ſoule of man, either ſtooping to conſcience, or reflecting upon it ſelfe: ſo the Hebrewes ever; you never finde that terme [*conſcience*] with them, but [*heart, ſpirit.*] So *John* (who moſt abounds with Hebraiſmes) *If our heart condemne, or condemne us not.* Thus here the word may be uſed; though not neceſſarily, and (to ſpeak popularly) *Pauls* heart, ſoule, conſcience ſhall be the ſame thing. And thus of the ſecond terme. *Vt. Heming. de lege natur.*

The third followeth [*without offence*] it is the conſcience that carries the ſoule, as the foote the body, through all waies and weather: therefore Saint *Paul* would be as chary of this, as the traveller of that; Conſcience ſhould not be offended, leſt it ſhould offend. Conſcience, as the foot (for that is the alluſion) is then offended, when the welfare of it is impeached: the welfare of it ſtands in its fit conſtitution, and working, or managing of its proper actions: which as *Paul* delivers them, are;

1 Knowing.
2 Witneſſing.
3 Comforting.

4. And now accidentally ſince the fall, accuſing and tormenting. And for its conſtitution, it ſtands in cleereneſſe, tenderneſſe, quietneſſe, and when it is either ſo blinded or dazzeled, ſeared, lamed, that it cannot doe its office, then it is ſaid to be offended.

The degrees and meanes of this offence may not (for haſte) be here inſerted; as time will give leave, wee will touch upon ſome anon: in the meane we now put together what all this while we have beene ſpelling, and reſume our point, thus explained.

Every Chriſtian muſt be carefully watchfull, that his ſoule, ſpirit, or conſcience be no way grieved by ſinnes. And this for explication: for the time, enough; for the thing, too little.

Now followes the proofe, and that is moſt eaſie: Firſt, from Precept; Above all keepings keepe thy heart, ſaith *Salomon*, *Prov.* 4. 23. Next, from example; wee have a cloud of witneſſes, Prophets, Apoſtles, Martyrs, who would hazzard themſelves upon the angry Seas, Lions, Flames, rather than upon a diſpleaſed conſcience. Thirdly, from Reaſon; Firſt, for Gods cauſe wee ſhould make much of conſcience, that being his officer, and therein *3. Proved.*

ſtanding

ſtanding the chiefeſt of his image, and mans excellencie: the perfection of man is his knowledge; the perfection of knowledge, is the knowledge thereof, which is conſcience. Secondly, for our peace ſake, Conſcience being (as *Auſtin* often) like a wife, the beſt of comforts, if good: the worſt of naughts, if bad: for firſt, deale friendly with conſcience, and it proves the beſt of friends, next God; firſt, the trueſt, that will never flatter, but make thee know thy ſelfe: ſecondly, the ſureſt, that will never ſtart, it lyes with thee, it ſits with thee, it rides with thee, it ſleepes with thee, it wakes with thee, it walkes with thee, in every place, beyond all times. Thirdly, it is the ſweeteſt friend in the world: if naturall chearfulneſſe bee ſo good a houſekeeper to a good man, that it feaſts daily (as *Salomon* ſaith;) O then what be the banquets of conſcience ſanctified and purified! what joyes thoſe which will carry a man above ground, and make him forget the beſt of natures comforts? what comforts thoſe which will make one ſing under the whip, in the ſtocks, at the ſtake in deſpight of the fire? what the ſtrength of conſcience, that can ſooner tire the Tyrant than the Martyr? and can carry weake ſtrength (as weake as water, as it were) in triumph through a world of bonds, rods, ſwords, racks, wheeles, flames, ſtrappadoes, and whatſoever elſe? Theſe joyes be impregnable and unſpeakable indeed, this peace is unconceiveable, this friend unmatchable; and ſhall ſuch a one, ſo true, ſo faſt, ſo good, bee ſleighted or offended?

1. King. 2. 44.

Aug. in Pſal.

Quaſi volitare te facit recta Conſc. Chryſ. de neq. &c. Tom. 5.

Secondly, offend conſcience, and it will prove as the inmoſt, ſo the utmoſt enemie. Firſt, unavoidable, doe what thou canſt thou canſt not ſhake it off; when thou goeſt it goes, when thou flieſt it runnes; ſtill it cries and raiſes the countrey againſt thee: it meets thee in the dark, and makes thee leape; it meetes thee in the day, and makes thee quake; it meetes thee in thy dreames, and makes thee ſtart; in every corner, and makes thee thinke every buſh to be a man, every man a divell, every divell a meſſenger ſent to carry thee quicke to hell. Thou commeſt to thy chamber, there conſcience frights thee; thou commeſt to the field, there it turnes thee; thou turneſt againe, it croſſes the way upon thee againe; thou turneſt, it turnes; thou cryeſt, it cries; thou dareſt not call, if thou didſt, conſcience feares not company.

V. Pauſan. & Plut. de ſera vind. & Flaccum in Philo Judeo.

Secondly, unſufferable, it ſtrips one of all comforts at one time: if a ſicke ſtomacke will make one weary of chaires, beds, meates, drinkes, friends, all, Oh what will a ſicke conſcience doe!

V. Aug. de catechi. rudibus.

Next, it puts one to intolerable paines, it rackes the memory, and makes it runne backward twenty yeares, as *Joſephs* brethren, and *Ariſtocrates* in *Plutarch*, yea it twinges for ſinnes of youth, as *Job* complaines, it rackes the underſtanding, and carries it forward beyond the grave, and makes it feele the very bitterneſſe of death and hell before it ſees them; it rackes the phantaſie, and makes it ſee ghoſts in men, lyons in children, as it is ſtoried of ſome; it troubles the eye, and makes a murthering *Theodericke* ſee the face of a man in the mouth of a fiſh: it troubles the eare, and makes a *Beſſus* heare the cry of murther in the chattering of birds: it rackes all the ſenſes quite out of joint, and makes a *Saunders* run over Iriſh mountains out of his wits: In ſhort, it ſo oppreſſes, that it cauſes the ſweating ſoule to cry with *David*, O my bones are broken; and with *Moſes*, Who knowes the power of

De ſera vindicta.

Procopius de bello Gothic. lib. 1. Plut. ubi ſupra.

V. Inſtit. Britan.

Pſal. 51.
Pſal. 90.

of thy wrath? And to joyne with *Solomon*, *A wounded conſcience who can beare?* what man? what Angell? who under Chriſt? Nay, this ſtroke upon the ſoule (ſeparate from all ſin) drew from the Lord of life thoſe ſad cries, *My God, my God, why haſt thou forſaken me?* That which a thouſand taunts, ten thouſand racks could not have done, this one alone apprehended, and felt, wreſted from him: and ſhall ſuch a thing as this, ſo neere, ſo great a neighbour, be offended? Prov. 18.

Wee have done with proofes, wee now apply. Wherein firſt, ſhall we chide or weepe, to ſee the wickednesse of theſe times, and the infinite diſtance twixt *Paul* and us? O *Paul*, thou art almoſt alone; thou ſtudieſt conſcience, we of this age craft: thou didſt gage thine own, we other mens: thy care was to pleaſe conſcience, we the times: thine to walke evenly before God and man, ours to ſerve our ſelves on both: thou every where waſt for conſcience, wee almoſt no where: thou wouldeſt ſee conſcience take no wrong, now wit out-reaſons it, wealth out-faces it, money out-buyes it, might over-matches it, all under-value it. *Uſes.*

Its a wonderfull thing, that ſo rich a Pearle ſhould be ſo cheape, ſo rare a thing ſo commonly ſold: ſurely markets are wondrous dead for conſcience, every man is readier to ſell than to buy, and to put off upon any rates; for ſix-pence a man will lye, for ſix-pence he will ſteale, for ſix-pence hee will ſweare: yea, in ſome cauſes and Hals you may have twelve conſciences for one dinner. O Conſcience, keepe not ſilence at this, know thy place, doe thy office, cry, now thou art among Schollers, Tradeſmen, Jurors, Lawyers, Patrons, Landlords, Judges; cry againſt thoſe houſes which diſcommon thee, againſt thoſe ſhops which ſell thee, thoſe Patrons which keep thee out, thoſe Pleaders which purſe thee, thoſe Jurors which ſtretch and racke thee, thoſe Judges that diſgrace and hang thee.

If any of any ſort named be now within kenning, thou knoweſt him, goe, attach him, ſhake him, binde him over to Chriſts Aſſizes; if not, yet ſend word by theſe to ſuch a one, that thou wilt have him alive or dead before thy maſter. As for thoſe which doubt of Conſcience, as the Cymmerians did of the Sun, and ſcorne all religion, as if it were but ſuperſtition; ariſe, O conſcience, upon them, thunder, lighten, flaſh flames, and whole hells into their eies and hearts, till they cry, O conſcience, hold thy hand. *Uſe* 2.

As for you preſent, be intreated to two things: Firſt, talke with your hearts alone, and in caſe conſcience be angry with you once, agree, elſe never ſafe; nor field, nor towne, nor bed, nor boord, nor life, nor death, nor depth, nor grave can render you ſecure. 1

Conſcience ſpeakes not ſtill indeed, but ſtill it writes, and when it ſees its time, 'twill read its bils; *Item*, ſuch a time a lye, from ſuch a man a bribe, with ſuch a one adultery, &c. O prevent theſe reckonings thus; Firſt, confeſſe thy debts, thy ſinne, and reverſe thine owne doings, with ſome Martyrs. Secondly, ſprinkle the blood of Chriſt upon thy Conſcience, hide thy ſinne in his wounds, the onely place exempt from this officer.

O but my debts ſinke me. *Object.*

O but if Chriſt be thy ſurety, he can pay more than thou canſt owe. O but I dare not ſee his face, Conſcience doth ſo cry. Ay, but the blood of Chriſt *Abſol.* *V. Greg. in Eze. hom. 9.*

speakes better than the blood of *Abel*: that cryes, The blood of a Brother is shed, Vengeance: Christs, The blood of a Saviour is shed, Pardon. O but you little thinke how monstrous my sinnes be. Yea, but I know that if we confesse with broken hearts, the blood of Christ shall cleanse from all sinne, and calme the Conscience, as *Jonah* did the Seas.

1 Joh. 1. V. Cypria. de cæn. dom.

2 Secondly, be of *Pauls* minde; First, set conscience at a high price, consider what it will be worth in the day of trouble, of death, of judgement; weigh what the price of Conscience would be in hell, if men might buy their peace, and thereafter rate it; and resolve to beg, starve, burne, dye over a thousand deaths to save Consciences life.

Next, use *Pauls* meanes, looke to God, and man. For God; First (with *Paul*) we must beleeve what is written; Faith and Conscience are embarked in the same ship, 1. *Tim.* 1. 5. & 3. 9. Heresie is a selfe-condemning sinne. Secondly, we must professe what is beleeved; concealements, and æquivocations before a Judge, will shake for the time, a *Bilney* or *Cranmer*; but will make a *Spyra* or *Hoffmeister* to roare. Thirdly, wee must practise whats professed: conscience cannot abide either halving or halting.

V. Preface to Diasius his story.

Secondly, for man; if wee have given our voice or hand against the innocent (with Saint *Paul*) we must retract it, and though wee have wronged a Martyr (as hee Saint *Stephen*) repentance will procure a pardon. Secondly, hereafter our life (with his) must bee, first, faire; secondly, fruitfull: and when wee thus procure things honest before God and man, man cannot, conscience must not, God will not once condemne us. This the generall.

Use 3. Now we have some speciall errands yet to deliver; First, to you of lower ranke; Doe you stand in the face of judgement this day, with *Pauls* conscience. In private, you would seeme sicke of the Country; you sigh at miscarriages, that the common horse is no better sadled; make good these private whisperings by publike verdicts and enditements, else I shall hold you slanderers. You know your charge: is any thing amisse in waies, fields, townes, tenants, landlords, Recusants, officers of any sort? now speake, now commence it, spare none. What? Shall I endite my friend? No, nor foe neither unlesse conscience bind thee; if, present him what ever he be. What, a neighbour? a neighbour, a kinsman? a kinsman, a Justice? a Justice, my Landlord? thy Landlord. Nay, Ile rather lose my Issues. O baseneſse! what said the heathen to such a dastard? Is not he afraid to appeare in a bad cause? and feareſt thou in a good? And againe, if thou thus feare a lampe, how wilt thou stand before the Sun? Ay, but I dwell in his house: What then? resolve as the Cantabrians to *Augustus*, Though my house and land be yours, yet whilst I breath, I will be none but mine owne, and Gods. But I cannot live without him. But thou canst die without him: and 'tis better to die a thousand deaths, than to stab one conscience. No more to you but *Elisha's* farewell to *Naaman*, who had the like thorn in his foot; What ever becomes of your places or estates, so walke, so goe, as may be for your peace: for so I thinke the words may truely be read, the original having ל not ב: though these I grant be oft confounded.

Zeno in Plut. of bashfulnesse.

Demosth.

Plut. ubi supra.

2 Next, to you of higher ranke I have a double suit; First that you will have

have ſome mercy on other mens Conſciences; next, on your owne. For the firſt, my meaning is not to plead for the conſcience of any, either Familiſt, or Separatiſt, leaſt of all for *Hanno's* faction, which will not be tamed (I mean the Papiſts); theſe cry out (I know) of mony lawes, of bloody lawes, bloody Judges, bloody Preachers, bloody proceedings againſt poore conſciences. But what (I wonder) hath ignorance, idolatry, wilfulneſſe, treachery to doe with Conſcience? Had I time, I thinke I could prove, that Popery hath been the foreſt enemy that ever Conſcience met withall in the Chriſtian world: whether doctrines, or diſpenſations, or medicines, or practiſes be conſidered. But howſoever, an erroneous conſcience ever bindes! So *Bellarmine* delivers it as an axiom; but as good, if not better Schollars than *Bellarmine* will not be ſo generall, ſo confident: they diſtinguiſh, and indeed, needs muſt; I cannot now diſpute: for our purpoſe this may ſuffice.

V. Epiſtle of Engliſh perſecutions.

First, ignorance is not conſcience, which ever implies ſcience.

Secondly, Conſcience hath no power to bind of it ſelfe, but what it derives from ſome Word; and where the Word binds mee (for the purpoſe) to come to Church, Conſcience cannot binde to the contrary.

Thirdly, there is no Word that makes Conſcience the rule of faith, and life ſimply, but as it is well informed. It is ſomewhat that's ſaid in the Schooles, an erroneous Conſcience may ſuffice to ſinne, but not to vertue; and well it may be, that it may entangle like a common Barrettor, but in proper ſpeech it cannot binde, eſpecially when a third way lyes open, and wilfulneſſe will not take it, as it is in ſome Recuſants. Touching theſe, I wiſh they might be firſt privately convinced; next, publikely compelled *ad media fidei*; & ſo leaving them, I come to thoſe of whom I was ſpeaking amongſt our ſelves. There be of *Pauls* faith, who have not *Pauls* Conſcience; ſome ſo wicked, that for a need they'le ſweare that their friend or foe was at Rome and *Interamna*, both at once: ſome ſo weake, that for a great *Claudius* they'le firſt dreame, and then ſweare their dreames bee true. Of theſe (if knowne) the one ſort would be affrighted from an oath, the other heartened to performances. Let it bee Antichriſts ſinne, to ſit even in this walking temple alſo (Conſcience) and ſo to terrifie men, that they dare not live, nay dye (as it is ſaid of one) without leave. Doe not any of you menace before hand, or frowne after, when a Juror, witneſſe, conſtable, officer, hath ſaid or done but conſcience: if hee doe, Conſcience marke him, frowne upon him, purſue him as fiercely as he doth his poore brother cruelly.

V. Aug. Epiſt.

Cic. pro Milone.

Sueton. l. 6.

Thragmat. in Everard. Britanno.

Laſtly (with S. *Paul*) be favourable to your owne conſciences. And here, as you muſt keep the Philoſophers diet, to faſt from ſin; ſo chiefly from theſe three; firſt, from ſinning againſt your places of truſt: ſecondly, againſt your oathes taken: thirdly, againſt humanity, eſpecially a multitude: all which being againſt the lawes of the land, of nations, of nature, of God, cannot chuſe but be moſt wrongfull to conſcience. And here is that which toucheth all our freeholds: I will begin at home, leſt I ſeeme partiall. Firſt, *Tutors*, you have a great charge, and withall a great advantage, a whole pariſh, lordſhip, country, dioces contracted into a few youths: keep a good conſcience towards God & man in diſcharging your truſt, & fitting your charge for both.

Secondly, we in the *Miniſtery* are in places of truſt, the Goſpell is committed to us, as to S. *Paul*; O happy wee, if wee can ſay after him, Wee preach not as pleaſing men, but God which tries the heart: wee are men of conſcience, let conſcience rule and maſter us. Have wee charges? when they pay for their diet after a hundred a yeere, let Conſcience tell us, that five a yeere in conſcience will be too little. Are wee in the Pulpit? bring Conſcience thither, and loſe it not there; let Conſcience chooſe the Text, pen the Sermon; and if (with *Chryſoſtome*) we have once beene carried with applauſe, now let us delight in their repenting, and our owne conſcience.

Thirdly, *Patrons*, you are farre entruſted with the Churches goods, her portion lies in your hands; Landlords ye be, but not Church lords; you are but executors, nay feoffees only in truſt; if you muſt have a fee for paying a due legacy, it is not an apocryphall competency that will ſtop conſciences mouth: *Be not deceived* (ſaith Saint *Paul* in this caſe) *God is not mocked*; *Gal.6.* mens ſoules were bought with blood, they will not be ſold better cheape; let not the price of blood come into your common treaſury; ſet not ſoules and ſchollars on crying, we cannot live for want of teaching, nor we teach for want of living, this will not prove comfort one day.

Fourthly, *Lievtenants*, you be in places of truſt, turn Theaters into artillery yards with *Pyrrhus*, and when you muſter, make not *Joabs* muſter, by halves.

Fiftly, as for you much reverenced and honoured *Fathers*, *Sheriffes*, *Juſtices*, *Judges*, beſides truſt, you have taken an oath for the Common good; if ever (as I truſt ever) you make conſcience of any thing, you will of an oath; good Fathers, make Conſcience Porter at all your gates, let none come in or out without this Porters leave: let Conſcience lead you thorow all chambers to the hall, and tell you, theſe roomes were built, theſe commons ordained, theſe places given to the poore, to the honeſt, to the learned, not to ſonnes of worſhip, of honour, not: I know you are importuned with letters, but would you ſend Conſcience to the Court with a ſupplication, I doubt not but that you ſhould receive that order that *Antiochus* once made, That if Letters came from him or his Nobles, to the prejudice of the Common good, his ſubjects ſhould pocket them as unwittingly written. *Plut. in Apoph. they ſaith it was Antigonus.*

Sixtly, as for you that now are, and others that hereafter ſhall be *Sheriffes*, I beſeech you know your place, your oath; looke to under-officers, that they abuſe not poore men with exactions, and executions; the country with taleſſes, and other exorbitances; looke to yonder Caſtle (your charge for the time) ſee what order is there kept, which corrupts (if fame lye not) more than it corrects: looke upon thoſe poore ſoules which uſually be as unfit to dye as to live, for want of inſtruction; and let Conſcience perſwade you to take ſome publike and ſettled courſe for them amongſt your ſelves.

Seventhly, and touching you (much honoured *Juſtices* and *Gentlemen*) no more but ſo, till I come to a Judges duty: you are ſworne men, I beſeech you peruſe your oath; and if you heed not a *Plutarch* or a *Plinie*, which cry ſhame upon thoſe Magiſtrates that will ſit by the fire, or be in the field with reapers, when they ſhould bee on the bench, and caſt more to end the Seſſions,

Seſſions, than to amend faults; yet feare that double canon which Gods word diſcharges upon the negligent, Curſe yee Meroſh, which will not come to helpe the Lord againſt the mighty; and curſed be he that doth the worke of the Lord negligently, and with-holds the ſword. *Judg.5.* *Jer.48.*

Generally, all ye that are more publike and eminent, remember you are chriſtians, you are men: ſay as good *Nehemiah* touching your poore tenants, brethren, underlings, they are our fleſh and our brethren; if you ſtiffen your ſelves againſt their cries, when they lie at your foot, as *Joſeph* at his brethrens, O brother *Judah*, help; why, brother *Levi*; why, brother *Zebulun*, all or ſome pitty me: know that a time ſhall come, when Conſcience ſhall cry upon you, and you upon God, but all in vaine. *Neh.5.*

Eightly, I end with you, Reverend *Judges*: God ſpeakes Law by you, Conſcience by us; in both hee, and he alone muſt be acknowledged. Your perſons I neither know, nor touch; with your Conſcience my buſineſſe is this, To mind them, that they mind you of, firſt, your places, and ſecondly, your oaths.

For the firſt, your place (in ſumme) is very publike, and your reverend ſelves muſt be wholly publike; you eat not your owne bread, poſſeſſe not your owne ſeat, ſwallow not your own ayre; you may not here know your own friend, owne your owne words, thoughts, breath, but loſe your ſelves in the common cauſe, as rivers their names in the maine ocean. Particularly, the Lord honours you with theſe titles: Firſt you are termed *Shields*, your place is to ſtand betweene God and the people; and by timely cenſuring knowne ſinnes, and ſacrificing for unknown, to keepe publike plagues and the land apart; your office is to pluck the ſpoile out of the teeth of the mighty, as *Job* did; and to beſtride your poore brother (as yong *Scipio* did his father) when he is ſtricken downe. Alas, juſtice will fall in the ſtreets, and ſwound at the barre, if you doe not ſupport her, a poore man cannot be a conſtant Tearmer, and retaine halfe a dozen Lawyers at once: hee can buy beggery with as little coſt, and leſſe paines at home, and therefore heeds his people; Husband (ſaith the wife) father (ſaith the child) let all goe, let us live together though we ſtarve together: did you but ſee the teares that are ſhed in ſome families at the beginning and ending of tearmes, by occaſion of tedious ſuits, your hearts would bleed. Next, you are termed *Heires of reſtraint*; ſtand for your inheritance, and (what you may) reſtraine multitudes of ſuits, delaies in ſuites; frowne upon thoſe Athenians, who will never heare of peace, till they be (as he ſaid) clothed with blacke; upon thoſe quarrelling Ammonites, that rake amongſt the moths (as one ſpeakes) for a title that was rotten three hundred yeeres before: frown upon thoſe *Tertulluſſes*, who care not what the cauſe be, ſo the fee be good: frowne upon the drunkards, ſwearers, and other Belialiſts of this age, and botches of the ſtate; and as your place is (*Judg.*18.) put them to ſhame. *Hoſ.4.18.* *Pſal.47.* *Deut.21.* *Judg.18.7.* *Judg.11.*

Thirdly, you are called *Healers*: would God you would go to the quicke, and heale our breaches in the cauſes thereof. The Country is ſicke of ſuperſtition, idleneſſe, uncleanneſſe, thefts, and the like: but whence the diſeaſe? that would bee thought upon: the idle is whipt, but who ſets him on worke? the uncleane ſervant is puniſht, but who pitties him for marriage? *Eſay.3.*

marriage? the ignorant is cenſured, but who teaches him? the wanderer is paid for roaving, but who puld downe his houſe? poore men indited for eating of ſheepe, but who indites ſheepe for eating of men? the law takes order for all (you will ſay.) We read it enacted, would we could ſee it executed.

Next, as you muſt begin at the cauſe, ſo proceed in order: heale the greateſt breaches. Ile name but one in the ſtate, two in the church; and I would you were as able, as I preſume you willing to make them up.

W. Sir W. Ral. hiſtory.

The firſt is a decay, not of husbandry, but of husbandmen: 'twas once the ſaying, that the Husbandry and Yeomanry of England were the freeſt men in the world: but if all paiments and emploiments bee rolled upon them, whil'ſt Landlords encroach and Uſurers goe tole-free, the whole body will be leane, when the belly is ſo lanke.

For the *Church*, there be two maimes, which would my blood could cure. The firſt is, the miſplacing of Church-livings: which once made improper, run too often into Papiſts hands, who have wit enough to defeat law, and to preſent a Clerke that is blinde and poore enough. The ſecond is, the paring of other Church livings. Men may ſpeake their pleaſure of the pride and idleneſſe of the Clergie (neither of which, where either is found, ſhall by me be defended) but this I am ſure of, by reaſon that now and then (it is but now and then) a piece of gold is put into my hands to give a Scholler: ſome men, who can be charged with neither, have ſcarce any bookes in the ſtudy, any bread in the cubbord: and (that which is worſe) there is ſcarce a countrey Preacher that hereafter will breed his childe a Scholler; partly becauſe he cannot, poverty it ſelfe is now ſo deare: partly becauſe he ſees no living can be had without the loſſe of two the deareſt things, liberty and conſcience. The world hath found a remedy to helpe all this: firſt, let them not marry: ſecondly, let them teach ſchoole. Heare O ye heavens, and bluſh at theſe anſwers: that which is granted (to wit, maintenance and marriage) to every painefull Tailor, Tapſter, Cobler, that's denied to Chriſts Ambaſſador, becauſe he is an Ambaſſador: hee muſt not live, unleſſe hee will piece two ſuch callings together as will break a backe of ſteele.

Fourthly, you are termed *Fathers*: direct you muſt, correct you may, but all in love. A heathen man could ſay, that mercy muſt be ſhewen to a beaſt in his death, much more to a man in a Chriſtian ſtate. 'Tis true, when God bids ſlay, 'tis not mercy but hypocriſie to ſpare; but yet mercy muſt be in the heart, when juſtice is in the hand, and a Judge muſt ſmite a ſinner, as *Joſhua* did *Achan*, as a father his child, with a weeping eye and feeling heart.

Chryſoſt. in act. 24. Pſal. 82.

Laſtly, you are termed *gods*, God hath ſet you in his chaire, lent you his name; and when wee come to the Hall, wee come to ſee and heare the Lord in you: Oh remember whoſe perſon you ſuſtaine, ſo walke that you may honour him and your ſelves both in one. When the rude ſouldiers ſaw the Senators at Rome ſit gravely in their Robes, they held them gods: but ſo ſoone as one grew waſpiſh, and diſcovered himſelfe, they tooke them for men, deſpiſed, ſpoyled them. It will be ſo with all Magiſtrates, ſo long as they hold themſelves to gravity, juſtice, equity, they will bee honoured as gods; but if once they diſcover the feares, paſſions, partialities of men, they grow into contempt even with their friends, as *Tacitus* notes of *Tiberius*

rius his flatterers: mans heart knowes not how to reverence any thing but Gods image; where this is darkened, mens tongues and pens will be bold with the greatest. Thus the story speakes of *Claudius*, a very moderate and painefull Justice; but then his wife and servants turn'd him round: of *Vespasian*, a worthy Judge, that could in judgement forget private offences; but then he was too covetous: of *Alexander*, a great man, of great parts; but then a kinswoman could make him partiall: and againe he was still in hast; and if *David* himselfe give sentence, rather running than sitting, a hundred to one he miscarries in the matter of *Mephibosheth*: yea this wee see in Pilate himselfe, a man willing to have all well, but too timorous; when once that thunderclap came, You are not *Cæsars* friend, downe falls the Judge, and for the keeping of one, lost three friends, God, Conscience, and *Cæsar* too. It is then a disgrace to the Judge not to sample his Lord; but to God himselfe an infinite dishonour, when his excellencies shall be concealed, and himselfe presented to the world, a passionate, fearefull, corrupt, unright Judge.

V. Sueton. & Dion.

Plut.

It is (you know my Lords) a great sinne to bely a man in publike; but to corrupt Gods records, to pervert his words, to make Gods mouth on the Bench to condemne the innocent, to commend the wicked, or Gods hand to act injustice, this will make Conscience cry.

Now then (O yee visible gods) receive your charge from *Jehosaphat* his mouth, *Take heed, the judgement is Gods, not mans*; he respects no persons, receives no gifts. God is the substance, you but lines and the superficies, which move onely as the body moves them: you must receive your charge from him; what God saith, you must say; what he doth, you must doe; what he abhorres, you must shun: he respects none, nor rich, nor poore, nor friend, nor foe; no more must you: he receiveth no gift, by himselfe, nor his man *Elijah*, nor his mans man *Gebesie*, without distaste; no more must you. Looke upon him your Judge, upon your age, (your confidence as well as *Solons*:) upon your oath, which is so strict: looke upon your Conscience, and let the peace thereof be your friend, gold, silver, all, as *Austen* speakes. And so if you doe, we proclaime another Assises, and doe you to understand for your encouragement, that if you can say with Saint *Paul*, *I labour* (still labour) *to keepe conscience* (my owne Conscience) *void of offence*, (all offence) *towards all persons, in all causes*; you shall have *Pauls* boldnesse before men, his comfort in death, his honour after with men, ever with God, before, at, after that his Assises to be held by his Son, before two worlds of men, and millions of Angels.

2 *Chron.* 19. 7.

In Psal. 36.

Now, O thou who art the God of gods, and Judge of men, fasten that in our hearts, which thou hast spoken to our eares: and give Judges, Justices, Jurors, Preachers, Tutors, all, grace to practise what thou hast taught; that so having *Pauls* Conscience in life, wee may have *Pauls* comfort in death, &c.

FINIS.

SAINT PAULS CONFIDENCE:

A SERMON PREACHED

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

The third Sermon.



LONDON,
Printed by *Robert Young* for *John Bartlet*, and are to be ſold at his ſhop, at the Signe of the gilt Cup in *Goldſmiths-Row* in CHEAPSIDE. 1634.

TO THE PRINTER:

This Appendix.

SIR:

I *Have peruſed your printed papers, and (beſides the correcting of your eſcapes) I judge it fit to expreſſe my ſelfe more fully in a paſſage or two, where brevity hath brought forth obſcurity. Firſt, where ſpeech is had of Papiſts and Popery* (pag. 27.) *I underſtand (by Popery) that* Syſteme *and Fardell of private opinions, which the court of* Rome *hath foiſted in ſucceſsively, and contrived into Canons, in their laſt Councell at* Trent. *Secondly, by Papiſts I meane ſuch, as wholly depend upon the All-ſufficiency, inerrancy, and ſuch other tranſcendencies of the Pope, or Biſhop of* Rome. *As for ſuch (in every Century) as firſt lived according to their knowledge; ſecondly, knew according to their meanes: thirdly, enjoyed and improved the meanes, ſo farre as to hold faſt the foundation, I reckon them ours, notwithſtanding they were ſun-burnt, tanned, yea and ſomewhat tackt with private opinions. I will not undertake to define what is ſo meerely fundamentall, and abſolutely neceſſary to ſalvation, as that without it there is no hope: thus much I am ſure of, firſt, that fundamentals are fewer than many of both ſides make them: ſecondly, that every leane-too and ſuperſtruction doth not raze the foundation: and thirdly, I am perſwaded that many, who did and do live in Popiſh places and times, never underſtood (much leſſe approved) divers myſteries of Popery.*

See my Lord of Armah.

These (I ſay) I reckon ours, and my ſpeech is onely of (Papiſts) that is of ſuch, as leaving the old rule (the written Word) put themſelves wholly into the hands of a weake man, who (confeſſedly) is apt to reele, unleſſe his Chaire hold him up.

Which was done at Trent. Vid. Epiſt. Ciceſt.

Secondly, touching the power of erroneous Conſcience, every man knowes (who hath lookt into Schoole Diſputes) how vaſt the Queſtion is: for my purpoſe, this is ſufficient. Firſt, my ſpeech is of the binding

Pag. 27.

power

power of Conſcience. Secondly, its one thing to ſay, that erroneous conſcience bindes, another to ſay, that a man may go againſt his erring conſcience, as Peſantius delivers it in 1.2. Tho. Q. 19. Diſput. 3. The Schoole-men (who are more Witty in tying than happy in untying knots) perplex the Queſtion with diſtinctions, betwixt ligare & obligare, error vincible and invincible, &c. and I know not what. All that can be made of it is this: Firſt, Error cannot binde (as they expound binding, that is, ſo bind, that I muſt follow it) it may perplexe, or if you will call it binding, it binds to depoſe and correct its error. Secondly, to ſuſpend and forbeare action, where there is no neceſsity of doing, or where there is, it bindes to learne and to receive ſatisfaction: to ſpeake it more roundly, it may binde to the negative, not to the affirmative. So binde, that it may be a ſinne to oppoſe it; not ſo, as that it ſhall be a vertue to follow it, which is my meaning, when I ſay, it ſuffices to vice, not to vertue. There be many notable Queſtions incident to this diſpute, as when and how farre I muſt ſuſpend, and heed ſcruples, and the like, which will not comply with an Appendix, and therefore I forbeare.

Vide Azor. Inſtitut.

As for that taxation of partiality touched, pag. 30. I fault onely private Aſſeſſors, who many times ſet the ſaddle upon the wrong horſe: and to make an end, whatſoever I have or ſhall publiſh, I ſubject to cenſure and acknowledge to be mine, no further than it's truth.

SAINT PAULS CONFIDENCE.

Acts 24.16.

And herein doe I exerciſe my ſelfe to have alwaies a Conſcience voyd of offence toward God, and toward men.

THe words read were uttered by *Paul*; the place where, was firſt Cæſaria; ſecondly, the judgment hall: the time when, when *Tertullus* the Orator had made a bitter invective againſt him; the manner how, by way of Apologie and Defence, being deeply ſlandered. The order of them is thus: Firſt, he wipes away the Lawyers aſperſions in particular: Secondly, gives account of his life in the generall. And here (for here lyes our buſineſſe at this time) he doth two things; firſt, he gives us a ſumme of his faith, *verſ.* 14, 15. ſecondly, of his life, *verſ.* 16. In point of faith and profeſſion *Paul* and wee agree, in life and practice wee are farre wide; and therefore we will dwell upon that this houre. This verſe then containes the briefe and map of *Pauls* life; where firſt note his action [*exerciſe.*] Secondly, the ſubject of it, [*Pauls* ſelfe.] Thirdly, the object of it, [*his conſcience.*] Fourthly, the end of it, to have it [*void of offence*] in all caſes, towards all perſons.

For the firſt, *Paul* doth as *Salomon* bids him, ſet his bones to worke, and all his ſtrength: time hee neither idles nor ſleights, but uſes both diligence, skill, and conſtancie together; for all theſe are wrapt up in this word. ἀσκῶ.

For the ſecond, hee thought it beſt husbandrie to till his owne ground, beſt policie to be wiſe for himſelfe, and to keepe home; and therefore hee takes himſelfe to taske, and becomes his owne Phyſitian.

And in the third place, becauſe 'tis as good doe nothing as nothing to the purpoſe, he makes choice of a good ſubject to worke upon [*Conſcience.*] *Conſcience* is a thing much talked of, but little known, and yet leſſe practiſed than underſtood. I meane not a ſchoole Lecture, or Philoſophicall diſcourſe;

yet muſt I expound my Text. *Conſcience* is conſidered two wayes; one way by Philoſophers, another way by Divines. Philoſophy and naturall learning bring us thus farre acquainted with the nature of *Conſcience*: *i.* the Maſters hereof (for the moſt part of them) make the ſoule a building conſiſting of many roomes, ſome higher, ſome lower; whereof the higheſt is the underſtanding. This underſtanding is either ſpeculative, containing ſome generall notions and principles of truth: or practicall, containing the like principles & axiomes of good things: for at the firſt there were (nay ſtill there are) ſome generall principles, belonging partly to knowledge, partly to practice, left in the ſoule of man. Now to this latter belongs (in their judgment) *Conſcience*, whoſe office is to reaſon and diſcourſe; and therefore belongs to the underſtanding: And its work lyes about that which is good or bad, at leaſt doable; and therefore belongs to that part or reſpect of the underſtanding which is termed practicall.

In this there is conſiderable, firſt, the nature: ſecondly, the working of *Conſcience*. The nature, ſo they conceit of it, as of a naturall facultie in the underſtanding onely or chiefly. For the working, it accompliſhes its owne operations, and drives them to an iſſue by diſcourſe, thus; That which I would not have done to mee, I muſt not doe to others: I would not have wrong done to mee, therefore, &c. This concluſion is a concluſion of *Conſcience*; and for the premiſſes they have in their diſtinct diſcourſes ſeverall termes: but of them enough.

Secondly, for Divines; we may diſtinguiſh them into two fourmes: *i.* ſome are pen-men of holy Writ, ſome only of private books. Theſe latter are not ſo attentive to the terme as to the thing; and therefore they call ſometimes the power of ſo reaſoning, ſometimes the whole reaſon and ſyllogiſme, ſometimes each propoſition apart, ſometime the effect and conſequent following ſuch an application & concluſion, by the name of *Conſcience*. But now come to the inſpired Prophets and Apoſtles, and there the word is uſed (as other words of like nature in like caſes are) two wayes; firſt, more ſtrictly and properly, when it is joyned with other faculties of the ſoule, as *Tit.* 1. 15. 1. *Tim.* 1. 5. In the firſt it is differenced from the minde, in the latter from the will. Secondly, more largely, when 'tis put alone, and ſo it ſtands for the whole heart, ſoule and ſpirit, working inwardly upon it ſelfe by way of reflexe. So the Hebrewes generally ſpake, making heart, ſpirit, ſoule, conſcience, all one, eſpecially the two former. So *John* ſpeakes in his firſt Epiſtle. Thus the word is here uſed, being referred both to God and man. *Pauls* conſcience, heart, and ſpirit, ſound one and the ſame thing in this place; the difference at the moſt is but in the manner of conſidering.

Cic. pro. Cluen. dixit conſcientiam mentis noſtræ, &c.

Well, what would *Paul* with his Conſcience? hee would have it *void of offence*: hee would goe an end in the wayes of God, without halting, without ſtumbling; for that's his alluſion. A wiſe Traveller, in a rough way, is loth to offend his foot, leſt that offend him: *Paul* is the ſame for his *Conſcience*; by no meanes would hee wound that, leſt that ſhould wound him. Hence his ſtudy to keepe his *Conſcience void of offence*: Offence I ſay, firſt paſſive: whereby his ſpirit might be grieved; ſecondly, active: whereby his ſpirit might grieve either himſelfe or others unſeaſonably. This was his ſtudy, and thus

thus inoffenſive and ſtraight hee would be with all perſons [*God and man*] ſo that his conſcience ſhould not be upon him for faltring with either, and (in all caſes, by all meanes, or at all times) as his words may indifferently bee conſtrued. Thus lived *Paul* at laſt; who was ſo wild at firſt: why ſhould we diſpaire, having the ſame Chirurgian? but of the words ſo much. Now for Inſtructions: your ſelves ſee many, let mee commend the maine unto you, and binde up all in this one. *Summus.*

Doct. Chriſtians muſt have a ſpeciall care of themſelves, that they doe not in any thing offend their owne conſciences. To keepe the Conſcience from offence and hurt, muſt be the taske of every Saint. Looke how charie a proud woman is of her beautie, a wiſe man of his eye, a weake man of his ſtomacke; ſo (and much more than ſo) ſhould a Chriſtian man be carefull of his conſcience, of his heart. Will you precept for this? *Salomon* ſpeakes home, *Prov.* 4.23. *Above all watchings watch the heart, &c.* That's the tower that commands, and conſcience is one of the jewels that's there lodged. Will you example? One *Paul* is ſufficient: He was once averſe enough, but after converſion (in point of faith) hee was all for Chriſt, (in point of life) all for conſcience, *Act.* 23.1. *Heb.* 13.18. Will you reaſons? There are enow both for the one and the other, namely, for heeding the conſcience firſt; and each man his own next. For the firſt, we will out of many cull but two reaſons. 2. *Cor.* 8.21.

Reaſ. 1. Give the conſcience content and reſt, and it will pay thee an hundred fold, and prove to thee (next to God its Maſter) the greateſt friend in the world: *i.* the trueſt friend: whereas others are ſometimes too ſhort in reproofes, ſometimes in comforts mutter, and will not ſpeak out, but thinke more than theyle ſay, and ſay more to others than to thy face; this friend conſcience (if thou deale friendly with it) will deale friendly with thee. This will round thee in the eare, and ſay, This is well, however it be taken; and therefore be not diſcouraged: this is naught, however applauded or painted; it is ſtarke ſtaring naught, pride, hypocriſie, &c. therefore amend. Ah (brethren!) as no friend lyes ſo neere us, and can ſound us ſo well as conſcience, ſo none will deale ſo plainly with us, if we do not offend it.

Secondly, Conſcience is the faſteſt friend in the world. Others goe and come, and ſtand afarre off, now at hand, now I know not where; but conſcience is no ſtarter, its never from our ſides, out of our boſomes: it rides with us, it ſits with us, it lyes with us, it ſleepes, it wakes with us: and as it *can* ſay much from God and of us, ſo it *will* if not offended.

Thirdly, the ſweeteſt friend in the world. A good cheerfull heart (ſaith *Salomon*) is a continuall feaſt. Oh then a ſatisfied and pacified conſcience, what is that? What joyes be thoſe which will carry a man out of the earth, and make him ſay, Though I have wife, children, friends, wealth, houſe, health, eaſe, honour, &c. after my owne heart, yet theſe are nothing to my contentments within? What joyes are thoſe that will make one ſing under the whip, at the ſtake, in the flames? Oh Conſcience, thou haſt a ſpeciall gift in comforting, that canſt make the patient laugh, when the ſpectators weepe; and carry fraile fleſh ſinging and rejoycing through a world of bonds, rods, ſwords, racks, wheeles, flames, ſtrappado's! theſe joyes be ſtrong, unſpeakable indeed, this peace paſſing mans underſtanding, &c. *Phil.* 4.

Fourthly, the ſureſt friend in the world. Other friends love not to come to a ſicke mans bed ſide, or if ſo, they cannot abide to heare his groanes, to ſee a dead man, at the moſt they can but follow one to the grave: but Conſcience will make ones bed in ſickneſſe, and cauſe him to lye the ſofter; will ſtand by him when he groanes, and do him comfort; will hearten him upon death, when its comming; and ſay, *Thy Redeemer liveth*: will whiſper to him when departing; and ſay, *Thy warfare is accompliſhed*: will lodge the body in grave as in a bed; manne the ſoule to heaven, and make him able to looke God in the face without any terrour: So faſt a friend is this, that when riches, husband, parents, friends, breath, life; nay patience, hope, faith, have left us, in ſome meaſure, this will not leave us. And would not ſuch a friend, a friend ſo true, firme, kind, ſure, be much made of? ſhall ſuch a one be offended?

Reaſ. 2. The Conſcience offended becomes the foreſt enemie. The greateſt friends are bittereſt foes when once divided: no warres to civill, to domeſticall warres. The neerer the worſe: and the Conſcience is neereſt; and therefore (if an enemy) the heavieſt.

For this enemie is, firſt unavoidable. Others may bee kept off with ſtrength, or put off with skill: but ſo will not conſcience; no barres, no bolts, no bulwarkes, can keepe that from thy table, thy bed. *Dan.* 5. 5. *Belſhazzar* may ſooner keepe out ten thouſand Medes, than one conſcience: That will paſſe through all his officers to his Preſence: and in the face of his Nobles and Concubines arreſt him, and ſhake him in deſpight of his ſecuritie. Nor will this watchfull Officer be bob'd with a bundle of diſtinctions & evaſions. When God ſets it on worke, it marcheth furiouſly like *Jehu*, and will take thee up with his anſwer, *What peace, ſo long as thy whoredome and ſins remain?* As there's no reſpondent like conſcience, ſo no objecter like to that. A man may make a ſhift with a wrangling Sophiſter, with the divell himſelf, better than with his Conſcience. For no divell knows that by mee, which I doe by my ſelfe: And the conſcience ſhall have hearing, when the divell ſhall not; for conſcience is the Kings Sollicitor, and ſpeaks for the great King.

Secondly, this enemie is unſufferable: it ſtrips us at one ſtroke of all other comfort. A ſicke ſtomacke makes one weary of his bed, chaire, chamber, houſe, meates, drinkes; yea, that meate that before much pleaſed, now increaſeth his ſickneſſe: So doth a ſicke conſcience; it takes away the relliſh of all naturall comforts, of all ſpirituall exerciſes and ordinances; and makes one a burthen and terrour to himſelf. Secondly, it fils one full of horrours and unhappineſſe. *A wounded ſpirit who can beare?* the Stone, Goute, Strangurie, who can beare? Yes, &c. But when the pillars are ſhaken, when that which ſhould beare up all is wounded; when the heavens fight againſt a man, and a poore creature muſt wreſtle with infinite juſtice, power, &c. Oh how hard is this? The wrath of a King is terrible, the rage of Seas, of Fires, of Lyons; but ſtill here is creature againſt creature, weake to weake: but who knowes the power of Gods anger? *Pſalm.* 90. Who can ſtand before that conſuming fire? not men, not mountaines, not Angels. The terrours of God and anguiſh of ſpirit caſts the divell himſelfe into a frenzie, and makes him mad; nay, a wounded ſpirit made the Heire of all things utter his griefes in theſe ſad termes, [*My God, my God, &c.*] That which a thouſand mocks,

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ten thouſand priſons and perſecutions could not have done; this one alone, when nothing elſe ailed him, was able to effect: and therefore good reaſon have wee to guard this part, and to give our ſpirits no occaſion of griefe. And for the firſt theſe Reaſons ſhall ſerve the turne.

Now touching the ſecond. Every man muſt keepe his owne vine, and pleaſe his owne conſcience. Why? Hold ſtill whileſt I poure in theſe Reaſons, becauſe I am in haſte. Firſt, 'tis fit that every one ſhould be beſt ſeene in his own booke: and 'tis a thouſand pitties, that in this bookiſh age, this book of Conſcience is leaſt ſtudied. Secondly, this is a mear-ſtone that divides the Chriſtian and the Hypocrite. The hypocrites knowledge runs outward and fromward, the Chriſtians looks inward and reflects upon it ſelfe; the ones is ſcience, the others conſcience; the one loves to bee doing with other mens conſciences, the other with his own. Thirdly, here's the triall of a mans wiſdome. *Hee that's wiſe* (ſaith *Salomon*) *will be wiſe for himſelfe*; and, *The righteous hath care of his owne ſoule*. Fourthly, this watching at home, keeps out pride, judging in buſineſſes abroad, makes one quiet with others, tame in himſelfe, low and baſe before God in his owne eyes. But we muſt away. Fiftly, he will be a ſorry Phyſitian to others that hath never practiced upon himſelfe in this kinde, &c.

Uſe 1. Here's matter of complaint and chiding. I told you at firſt, that we are of *Pauls* Faith, not of his Life. 'Tis true in this ſenſe: *Paul* profeſſed the truth of Chriſt, ſo doe we; he called upon Gods Name, ſo we; he gave aſſent to the Word written, ſo we; he apprehended a life to come and reſurrection, ſo we: But now *Paul* dwells not in proteſtations and ſpeculations; but hee comes to practice, to *conſcience*: here we leave him. In this age conſcience is uſed as love is: Wee ſpend all in words, and ſend it away in complements; we keep none our ſelves. We have our *exerciſes* now, but they are exerciſes of bodie, of eſtate, of wit, of memory, of learning; they be not exerciſes of conſcience. No ſooner can you name the thing before ſome kinde of Schollers, but they are preſently diſputing, What thinke you? Is Conſcience an act, an habit, or a facultie, or the whole ſoule, with its eyes inward? or what is it? They ſpend the time in defining it, rather than in refining and reforming of it. Hereof comes it, that when they are ſent for to a ſicke patient, they be as farre to ſeeke, as that Phyſitian who hath read much, but practiſed nothing: and for the many; once mention conſcience, and they will quickly put you by with a rude proverbe, that Conſcience was hanged a great while agoe. Thus the terme is now growne odious, the thing it ſelfe a meere ſtranger. Certainly, 'tis few mens exerciſe to ſtudie Conſcience; their (owne) conſcience. Indeede Flyes are buſie about others ſores, and ſo is the world about others conſciences. Every one now is a maſter, nay one man is many maſters. He will ſit and keepe Court in the conſcience of a thouſand, Lord it over his brethren, his betters; judging all callings, all profeſſions, all conſciences, but his owne. I will not ſpend breath upon ſuch as barke at all good, becauſe they would have none in the world. I wiſh that all the paines of ſome Profeſſors were not ſpent in this; even in rifling others conſciences, rather than their owne. Religion, religion is ſomething elſe than a judging of other men. After meat, the heate ſhould repaire homeward; not flye as

James 3. 1.

farre off from the heart and ſtomacke, as the body will beare it: and when wee have heard a Sermon of Conſcience, we ſhould recoile upon our ſelves, with, What have I done? or, What ſhall I do? not looke upon another, and carve all to him; much leſſe flie upon them who ſtand as farre off us as the King hath land. Oh men unwiſe, who are more troubled with others diſeaſes than their owne; and more deſirous of peace in their neighbours houſes than at home. Well, *Paul* would have beene ſorry to ſee his neighbour ſuffer ſhipwracke: but yet he is moſt chary of his owne veſſell leſt that ſhould daſh and receive ſome bruiſe: by no meanes would he have his conſcience [offended.] But out upon ſuch Chriſtians as this age brings forth; feare of man, hope of gaine, love of honour, of eaſe, of favour, will make them runne over their conſcience and all Gods mounds. Rather than the man will endure the frownes of his maſter, the wife of her husband, the tenant of his Landlord, hee will lie, coſin, ſweare, run, ride, do any thing on the Sabbath: nay, for one pound, ſhilling, groat, penny, you may hire a man to gaſh his conſcience; ſo little care have men of giving it offence. But how farre ſtretches *Pauls* care? To all caſes, to all perſons. To all? To all certainly, at all times: firſt, towards God, ſecondly, towards man. [*Towards God*] Marke this all yee Civilians, that cry out as *Nebuchadnezzar*, *Dan.* 3. of diſorder, ſo yee of Conſcience, What Conſcience, what Conſcience? when you are worſt your ſelves. A good conſcience muſt begin with God; you neither begin nor end there. A meere carnall civill man is all for man, nothing for God: hee payes men their owne, lives quietly and fairely to the world-ward, and therefore thinkes himſelfe a man of conſcience. But what conſcience is in this, to deale well with the ſubject and not with the Prince? What conſcience in breaking the firſt article of agreement betweene God and man, which is, to know him? What conſcience to dwell in Gods houſe, and pay him no rent; to enter into bonds, and never thinke of payment; to ſmite God with oathes for mans offences; to ſteale away time from God, when hee hath given us much? Shew mee a meere carnall civill man that makes conſcience of the firſt, ſecond, third, or fourth Commandement; of getting knowledge; of ſetting up God in his houſe; of forbearing an oath; of keeping the Sabbath, &c. Verily, where there is no God, there can be no conſcience: and ſuch a man is without God in the world.

For the ſecond, *Pauls* conſcience reacht to men alſo. Let all Profeſſors (as they will be called) note this, A good conſcience begins with God, but ends in man. A conſcionable man, as hee muſt be a profeſſor, hearer, lover of the word, a keeper of the Sabbath, a zealous obſerver of the firſt Table: ſo muſt he be a peaceable, juſt, ſober, free, kind, honeſt man, and deale ſquarely with all men. Thus it ſhould be: But O times! O manners! now profeſſion is become loathſome; and to ſay the truth, the behaviour of many is ſuch, that it would make an unſettled man call into queſtion all Profeſſion, all Religion, all Conſcience almoſt. Wee talke of Conſcience, but where is it? who makes conſcience of his words? who of his bargaines? who of his place or promiſe? Every man cries out of other: but who diſcharges his owne part? Wee have a ſaying in Gods booke, *Hee that provides not for his kindred is worſe than an Infidell*: what cares the rich if his poore kinſman ſtarve? We have

have a precept, *Husbands love your wives*: what conſcience is made of this? We have a commandement, *Speake not evill of the Ruler*: We have a charge, *Do good againſt evill*: A charge, *Toyle not to be rich*, *Defraud not*, *whiſper not*, *&c.* A command, *Be rich in good workes*: *Faſhion not your ſelves to the world*: What ſhall's ſay to theſe things? Is there any conſcience at all? any certaintie in the world at all? any heaven, any hell? What do we meane thus to ſlubber over matters? If wee beleeve nothing, meane nothing in good earneſt, why do wee diſſemble? why forbeare we any thing? If wee bee in earneſt in one commandement, why not in all? If in one thing, why not in every thing, as *Paul* was? He was ſtill like himſelfe [at all times, in all caſes] wee have our reſerved caſes. One will be a Chriſtian, and a man of conſcience: but hee hath his infirmitie; he doth not love his wife. Another will be your hearer: but he muſt live by his trade, and that's a myſtery. A third will be your convert, ſo you will helpe him to above ten in the hundred: the juſt rate he likes not, it ſounds like Uſurie; but as much above as you can, with a good conſcience. A fourth will give ſomething to a Preacher, upon condition he may beare the Preachers purſe, and be his Farmor. A fift will ride with you from morning to night; ſo hee may hold his finger ſtill in other mens ſores. Away, Hypocrites, away, make no more profeſſion, talke no more of it till you mean to be honeſter men; either ſhew us *Pauls* conſcience, or none. If you cannot reach this here, yet you muſt that there, *Heb.* 13. 18. *Deſire to live*, *&c.* elſe there is no truth in you, no comfort for you, no heed to be taken of you; downe you will when a little preſt, like a hollow wall.

Secondly, all yee of *Pauls* profeſſion, uſe this exerciſe, ceaſe from others, begin with your ſelves, travell not ſo much for good houſes, good livings, good faces, good heads, as for good conſciences; ſeeke not ſo much the favour of the world, the countenance of Princes, as of your owne conſcience. Here ſtudie, here ſweate, here labour to be throughout blameleſſe. O the peace of a quiet and well-pleaſed conſcience is great: the boldnes of him that hath it, is great; he eates well, ſleeps well, dwels well, lives well, he is in much ſafetie, he can hold up his face joyfully before a world of accuſers. So is not the unconſcionable: Every buſh is a man, every man an enemy, every leafe an executioner. A ſound of feare is in his eares, and the noiſe of troubles makes him aske, Who can ſtand before a continuall burning? As for libertie, thats loſt: he muſt not ſpeake againſt others, leſt they ſtop his mouth: hee muſt be a ſervant to every one, of whom hee would borrow a good word. For the purpoſe: Say a man be covetous; how muſt hee crouch to every one for his word? how many apologies and excuſes muſt hee drop at every doore? whereas a good conſcience concludes, I have done my beſt; and now let them ſay their worſt, I will weare it as a crowne. Well then, ſith ſo many ſweet things be bound up in conſcience, peace, comfort, courage, libertie; eſteeme it highly, and reſolve with *Paul*, I had rather dye than loſe my rejoycing this way. Loſe it if you will not, take up his exerciſe, and keepe it from offence. Which that you may doe, I will ſhew you theſe things:

Firſt, what it is to offend the conſcience: Secondly, what be the degrees of this offence: Thirdly, what the meanes whereby: Fourthly, what the remedies: Fiftly, what the lets in the uſe of theſe remedies.

Firſt,

Firſt, to offend the Conſcience is to trouble the well-fare of it. The foot is then offended when the health of it is impeached, and the exerciſe of it hindered, that either it cannot ſtirre at all, or not ſtraightly, and with any eaſe. Thinke the ſame of Conſcience: the health of it ſtands in three; firſt, in the clearenes of it: ſecondly, in the goodneſſe of it: thirdly, in the livelineſſe & ſenſiblenes of it; as 'tis in the eye. The clearneſſe of it is double, one oppoſed to ignorance and deluſion, another to hypocriſie and falſneſſe. The goodneſſe of it ſtands in the quietnes and peace of it. And thereto is oppoſed, firſt, a troubled conſcience; and ſecondly, a benummed conſcience. The tenderneſſe of the Conſcience, is its quickneſſe in apprehending its own eſtate, and judging of its owne doings: whereto is oppoſed firſt, a ſleepie; ſecondly, a dead and ſeared conſcience. When any thing is done, or left undone, whereby the clearneſſe, quietneſſe or working of the Conſcience is any way impeached, then conſcience is offended.

V. Notes on Prov. 18.

Secondly, the degrees of theſe offences are divers, as a man may more or leſſe wound his foot againſt a ſtone. Firſt, there is a tempting of the Conſcience; when a man unreſolved of the lawfulneſſe of a thing, venters upon it as upon meat never tryed before: Secondly, a wounding of the conſcience; when a man for feare, hope, &c. doth a thing againſt knowledge: Thirdly, a killing of it; when hee trades in knowne ſinnes, of purpoſe to pave and brawne his Conſcience.

Thirdly, the mean whereby the conſcience comes to be offended is double: firſt, when we are wanting to it: ſecondly, when wrongfull to it. Firſt, wanting, when wee do not watch and ſave the Conſcience, as wee doe the eye from duſt. Secondly, when wee doe not ſpeedily looke to wounds, if any. If any thing breed in the eye, it may ſoone be loſt. The Conſcience is a veſſell that muſt be waſht daily (as dimme eyes bee) and that by repentance and faith.

Thirdly, when wee doe not ſtabliſh the Heart and Conſcience. A weake child ſoone ſtumbles, unleſſe upheld; ſo Conſcience. This muſt be upheld, firſt, by grace; ſecondly, by conference, &c.

Secondly, wrongfull to it; Firſt, when wee hinder, checke, and ſmother the workings of it: for every thing delights in acting its own operations. Secondly, when we force ſinne upon it againſt light of nature or grace, eſpecially groſſe ſinnes.

Fourthly, the Remedies: Firſt, pacifie it; not by dawbing, &c. but by Gods meanes. In this manner the ſinne offending muſt be reverſed; as meate that will not be digeſted, that ſtickes as an arrow in the fleſh, that muſt bee pluckt out by Repentance and Satisfaction. Secondly, Chriſts blood applyed, the onely ſalve for a ſicke ſoule. Secondly, when reconciled, peace muſt be maintained. Here take theſe rules: Firſt, do nothing wilfully againſt conſcience: Secondly, nothing doubtingly when reſolution may be had: Thirdly, nothing blindly: for meate unwittingly taken, may after trouble.

Fiftly, to the end that you may practice (the laſt thing to be done) remove firſt, lets; which are of two heads: firſt, want of will: ſecondly, want of skill. The firſt ariſes from three wants: firſt, of faith, as if the courſe were unprofitable: ſecondly, of love to God, to man, &c. thirdly, of truth and uprightneſſe:

neſſe: we had rather be hypocrites than otherwiſe,&c. See all, 1. *Tim.* 1. 5. Secondly, want of skill; which ariſes firſt from want of underſtanding the Word, ſecondly, want of experience: thirdly, want of exerciſe.&c.

Secondly, (Lets removed) in the next place, apply your ſelves to all Gods meanes and medicines for the well compoſing, ordering, and managing of conſcience, let's ſteare this well with greateſt skill and care, ſith in this veſſell (Conſcience) lyes all our treaſure, faith, life it ſelfe, &c. therefore ſtudie this, watch this, heed this, get over all difficulties, helpe faith, love, truth, uſe all meanes, &c. follow *Paul* at leaſt till thou canſt ſay with him, I deſire to keep a good Conſcience.

Thirdly, apology for ſuch as ſtand upon Conſcience. Theſe are the worlds fooles; but 'tis no matter, they are Gods jewels and delight: and when they ſtand as *Paul* before the judgement ſeat of man, nay of God, they ſhall finde a good conſcience a better breſt-plate and buckler than a world of wealth. Onely be ſure of this; 1. that 'tis conſcience. There be two things in the world that looke a little like it, but are not conſcience. Firſt, cuſtome, which breedes in blind men, Popiſh perſons, and moſt unregenerate men, who have had good breeding, a kinde of trouble and regret; which is no more conſcience than the aking of the ſtomacke when it wants its ſet meales. Secondly, prejudice and conceit, when a man upon ſome preſumptions and probabilities hath pitcht upon a concluſion (either for or againſt a thing) and will not be removed. True conſcience differs from both theſe: For firſt, that knowes it ground; ſecondly, that ground is ſome Scripture: which becauſe it may be haply miſtaken, therefore conſcience is ever teachable, as willing to heare as to ſpeak, to lay downe as to take up an opinion. Not ſo the other: they are violent if oppoſed, and every man that thinks not as they thinke, wants judgment, or truth, or both. Secondly, this conſcience muſt be cleare towards God and man, and have both its eyes. What hath the hypocrite to doe with Conſcience? A man of conſcience muſt and uſually will bee ſuteable and throughout orderly; though I doubt not, but that there is a partiall hypocriſie, as well as ignorance in ſome men at all times, and in all men, even in Saints, at ſometimes. Thirdly, it muſt be our owne conſcience, as *Paul* here ſpeakes. And fourthly, to make an end, a good conſcience muſt bee qualified as is heavenly wiſdome (for this is a great part of it.) How is that? Saint *James* ſhewes it, *chap.* 3. 17. Firſt, pure in it ſelfe: Secondly, peaceable towards others and it ſelfe: Thirdly, moderate, and not exacting extremities: Fourthly, teachable and eaſie to be perſwaded: Fiftly, pitifull and helpfull every way. And as it muſt have theſe excellencies, ſo muſt it be void of partialitie in cauſes and perſons, and of hypocriſie betweene God and it ſelfe. And hee that hath ſuch a conſcience, or labours for ſuch with *Pauls* exerciſes, ſhall hold out his profeſſion, and hold up his face, when a thouſand others ſhall blaſt and wither.

THE

THE BLESSEDNESSE OF A SOUND SPIRIT.

A SERMON PREACHED

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

The fourth Sermon.



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THE BLESSEDNESSE OF A SOUND SPIRIT.

PROV. 18. 14.

The ſpirit of a man will ſuſtaine his infirmity: but a wounded ſpirit who can beare?

THis is a ſhort Text, but exceeding rich; the greateſt good and evill incident to a man (in this life) are matched together. And it is done of purpoſe, that ſo each might illuſtrate other. The commended good is firſt delivered in theſe words, [*The ſpirit of a man will beare out his infirmitie.*]

The diſſwaded evill is next ſubjoyned, in theſe words, [*But a wounded ſpirit who can beare?*]

In the firſt, we muſt take notice what the thing is whereof *Solomon* ſpeaks, and what it is that is affirmed of it. The thing is [*The ſpirit of man*] man conſiſts of two parts, a body, and a ſoule; which ſoule ſometime from its ſpeciall ſeat is termed [*Heart,*] ſometime from its naturall office and effects, life, ſoule, breath; from its ſpirituall, is termed conſcience; ſometime from its cauſes, ſpirit, (being for its matter not bodily, but ſpirituall) and for its originall, inſpired and breathed. This ſoule and ſpirit of man being ſound and unwounded (for ſo the oppoſition leads us to take it) doth beare up and beare out its extremity: that is the ſecond thing, where every word is weighty, and of great latitude. The ſpirit (of man) of every man (for ſo both Grammar and Logicke beare it here) beareth (with patience, ſtrength, comfort, conſtancie, till it hath borne one quite through) his wound and maladie, that which for the preſenr the divine providence layes upon him, his preſent burden (which ever ſeemes the foreſt) what ever it be, by whom ſoever impoſed, how long ſoever it lye, whereſoever it light, ſo long as the ſpirits-ſelfe remaines unwounded, it will beare it, and beare it againe moſt manfully, this the firſt thing, the bleſſing commended, *a ſound ſpirit.*

Subjectum, prædicatum.

1

2

שוא

לנלבו

וחלחם

The miſery deſcribed and diſſwaded is a wounded ſpirit, oppoſed to the other: Firſt, in its affection (it is wounded, bruiſed, &c.) Secondly, in its effect, it is unſufferable, it cruſhes a man (any man) [*who can beare it?*] That is to ſay, none can. For ſo uſually (though not ever) thoſe Rhetoricall queſtions muſt be reſolved. If the queſtion be negative (ſo to ſpeake) the anſwere is affirmative, as in *Job* 31. *Is not deſtruction to the wicked?* The anſwere implyed is, *Yes.* Contrarily, if the queſtion be affirmative, as, *who can beare it?*

2

The anſwere is negative, *None can.* The oppoſition then is cleare, there is a ſpirit, and a ſpirit, comfortable, and broken; the one enables any (the pooreſt man) ſtoutly to endure any the greateſt miſery: the other ſo cruſhes the ſtouteſt, that hee cannot ſuſtaine himſelfe without other preſſure in the midſt of all other naturall comforts and contentments.

Doctrine. For the firſt, the Doctrine lyes before you, which is this; A comfortable ſpirit is unconquerable.

1 *propounded.* As none other good can match it, ſo no outward evill can over-match it.

2 *Expounded.* There is a three-fold comfort and contentment which mans ſpirit is capable of. One naturall, ariſing from the goodneſſe of mans naturall temper in body, blood, ſpirit, and which is that which beares the uſuall name of cheerefulneſſe.

1 A ſecond, morall, ariſing from the exerciſe of morall vertues (eſpecially high and heroicall vertues) which breed a kind of ſolace and contentment in the exerciſe, and worke delight.

2 3 Thirdly, ſpirituall, ariſing from the preſence and ſenſe of Gods holy Spirit curing us, helping us, and ſealing up to us the everlaſting love of God in Chriſt Jeſus.

The point muſt be underſtood of this laſt, which excludes not the former, but eminently and vertually includes and containes them alſo.

Thus then, that ſpirit which is ſupported by the ſpirit of God, and comforted with the true conſolations of that Comforter, is invincible: mans ſpirit (made comfortable with ſpirituall comforts) is unconquerable. Indeed naturall cheerefulneſſe may be overtopt with ſorrow, comforts ſpringing from a faireneſſe of carriage, and freedome from ſtaring ſinnes may ſoone be daſhed, but ſpirituall comforts, which grow from the apprehenſion of Gods love, and are grounded and built upon God, are impregnable.

3 *Proved.* The heart fortified with theſe cannot be utterly foiled: ſuppoſe rumours and feares beſiege him; the peace of God, and his peace with God, keepes him in mind and heart, as ſafe as if he lay in garriſon, &c. *Philip.* 4.7. He is as quiet as *Eliſha* in *Dothan*, or *David*, when in the middeſt of thouſands hee could ſleepe and wake, and wake and ſleepe againe, *Pſal.* 3.5,6.

1 Φρυάγματα. Suppoſe troubles throng in upon him as faſt as upon *Job*, troubles in his eſtate, troubles in his houſe, troubles in his children, troubles in his bodie; ſo long as there is peace within, he can ſay, the Lord gave children, the Lord gave cattell, the Lord gave health, wealth, yea all he hath, and therefore with *Job* concludes, *The ſame hand that firſt gave hath now taken, and bleſſed be that hand, Job* 1.

2 Suppoſe hell is let looſe upon him, and the Devill lets ſlip all his dogs at once, ſome barke, ſome bite, all chaſe and perſecute in all extremity; yet the comfortable ſpirit ſhrinkes not: *Paul* is ſcoffed, he beares it, *Paul* is ſtocked, he beares it, whipped, he beares it, ſtoned, he beares it: and how I pray you? with head and ſhoulders? nay, with life and ſpirit: *In all theſe*, ſaith he, *we are conquerors, and I rejoyce in my infirmities: as afflictions abound, ſo conſolations much more*; yea he ſings: true, a *Paul* doth this, but who elſe? why others alſo, as *Acts* 5.4.

3 *Rom.* 8. 2 *Cor.* 1. *Object.* Theſe are men of extraordinary ſpirits; but what doe ordinary Chriſtians? why, ſee in *Heb.* 10.34. They were flouted, reproached, afflicted, impoveriſhed,

impoveriſhed, yet beare it; and how? with joy. And *Heb.* 11. ſee how they were uſed, ſo perſecuted, as they were glad to live in caves and dens of the earth, and wandered up and downe in Sheep-skins, and Goat-skins, and yet beare it, and ſtand it out: true, but why? becauſe they could neither will nor chuſe? no, they might have been delivered upon conditions, but they would not embrace liberty and peace upon any ſinfull termes; ſo that whether they be evils feared, or felt, evils growing from our ſelves, or others; a comfortable ſpirit receives the charge manfully, and goes under the burden cheerefully.

The Reaſon why ſuch a ſpirit will beare its full burden cheerefully, is, becauſe it improves all parts, chiefly Reaſon, and that is a ſtrong bridle, which both checkes paſſion and upholds the head. It is much that the Heathens endured by the power of Reaſon, a Chriſtian may doe more, becauſe grace refines and fortifies Reaſon, and clearesa mans ſight, partly, by expelling the miſts that ariſe from the valley of the affections, partly, by advancing Reaſon to a higher pitch, for Reaſon and Grace differ in ſight as a high and low man; Grace being the taller lifts up Reaſon, and makes it ſee over thoſe miſeries, that reaſon of it ſelfe could ſee no end of, and hence perſwades patience. *Reaſon.* 1.

Secondly, a comfortable ſpirit carries with it a good conſcience, confidence and boldneſſe; diſcouragement ſtill weakens, but a good ſpirit ſends forth thoſe warming graces into the whole man (that is to ſay, Chriſtian courage, boldneſſe, and the like) which keeps a mans head above water in all miſeries. *Reaſon* 2.

Thirdly, a comfortable ſpirit hath a preſent remedy if any thing offend it, (as ſome ſtomackes have by vomiting) it runs to God, nor is it cloſe and reſerved (unſeaſonably) towards Man, and ſo after ſome meanes uſed, it recovers it ſelfe, a good word raiſes the ſpirit thus uttering it ſelfe, *Prov.* 12.25. *Reaſon* 3.

Fourthly, a comfortable ſpirit is not alone, a good heart hath the Word on its ſide, Chriſt on its ſide, and *the Spirit of God helpes*, as *Rom.* 8. *and the joy of the Lord is ſtrength*, *Nehem.* 8. and *the Spirit of God is a Spirit*, ſaith *Paul*, *of power and ſtrength*. Wee ſee Satans ſpirit can breake thorow many bonds (as in the Goſpell) benum a man in greateſt torments, (as in ſome heretickes) how much more then ſhall that ſpirit which is accompanied with Gods Spirit, breake thorow all? *Reaſon* 4. 2 Tim. 1.7.

But as we muſt note the Reaſon why, ſo we ſhould have noted above the extent, how farre the ſpirit ſuſtaines a man: Firſt, generally in all things touching his calling and condition, conſidered: Firſt, as a man. Secondly, a civill man. Thirdly, a Chriſtian man. More particularly, it upholds him in being, and keepes out death till it may depart with honour. The ſoule it ſelfe departs with its treaſure, and paſſes through all pikes home to heaven, and leaves the bodie not without hope of following it in due time. 1

Secondly, it upholds him in liberty, though the outward man be reſtrained, yet the ſoule knowes not what captivity meanes, in deſpight of all encounters it will to heaven, and there bee free. 2

Thirdly, it upholds one in confidence, and makes him ſay, *Yet there is hope*: &, *though he kill me, yet I will truſt in him, I will not forſake my uprightnes, &c.* 3 Ezra 10.2. Job 13.

Fourthly, it upholds him in cheerefulneſſe: as the mother cannot but ſmile in the morning, if the child laugh upon her, though ſhee have had a tedious night with it; ſo Gods childe cannot but laugh under all, if God ſmile upon him, and pull up his feet as *Jacob* did when hee lay a dying. In Gods light hee ſees light in greateſt darkeneſſe, and the countenance of God is more to him *than corne and oyle*, yea than life it ſelfe: *ſhew us thy face and wee live*, ſaith the Church often, *Pſal.* 80.

Pſal 4. *Pſal.* 63. 3.

Uſe.

See firſt, (for humbling) whence our foiles and failings ſpring, not from the greatneſſe of our afflictions, but from the faintneſſe of our ſpirits: ſo that hence wee may inferre for our ſelves, what *Solomon* doth for others, *If wee faint in the day of trouble, our ſtrength is weake*: indeed when the childe ſtumbles, he blames not his owne feebleneſſe, but outward impediments: ſo wee, when in ſickeneſſe wee fret and chafe, when in paine wee rage and cry, when in poverty wee ſhrinke and ſhiver, when in perſecution wee quake and tremble, when in our callings wee faint and droupe; wee doe not looke inward and obſerve the guile, guilt, unſettledneſſe and feebleneſſe of our ſpirits, but runne outward to the occaſions, and complaine, Our ſickneſſe is ſuch, as none can beare; or ſuch paine as none can brooke; our ſtates are uncurable, our cumbrances unſufferable, and the miſeries and troubles wee are put unto intolerable. Juſt like the ſore childe, who cryes out his of ſhooe, when the fault is in the foote; and the ſicke patient, which faults his bed, when hee ſhould his backe. For firſt, what ſaith *Solomon*? *the ſpirit of man* (rightly ordered) *beares his wound*: if ſickeneſſe bee the wound, a good ſpirit will beare it; if povertie, if diſgrace, if impriſonment, if fire, a good ſpirit will goe under all. There is no gulfe ſo deepe, but a good ſpirit will thorow it; no mountaine ſo high, but a good ſpirit will over it. Next, wee ſee *Solomons* words verified in many inſtances; *What wound hath not a good heart borne heretofore?* ſpeake of poverty, ſome have ſung under it; of paine, ſome have laughed at it; of impriſonment, ſome have rejoyced in it; of flames, ſome have embraced them with cheerefulneſſe. Whence then is it, that where others ſing, wee weepe; where others rejoyced and triumphed, wee are altogether diſheartened and diſcouraged? Is it becauſe our miſeries and trialls are greater than others? Alas no, they muſt not bee brought into any compariſon with other mens, with *Jobs*, *Pauls*, the Martyrs. whence then is it? Truely the diſtraction growes from the Inſide: they were upright, we guilefull; they were at peace with God, wee are unreconciled; they were filled with the treaſures of wiſedome, faith, zeale, and the like, we are empty; they were raviſhed with the comforts of God, and conſolations of the ſpirit, wee are unacquainted with them; they were armed with the power of God, and patience of Jeſus Chriſt, we are naked; they kept themſelves in the love of God, wee interrupt our peace, and make a breach into our conſciences. Hence they looked upon Men, Lyons, Divels, with an undaunted countenance, and walked thorow rackes, and goales, and gyves, and deaths, and hels without ſtartling, and wee flye when none purſues us, and quake at the ſhaking of a leafe: oh now ſee your weakeneſſe, and ſay, My griefes, my troubles, my burdens

Prov. 24. 10.

burdens be not greater than others; but my truth, faith, humility, peace, joy, patience, courage, comfort in the inward man is leſſe than others, elſe I might beare my burden, ſith a good ſpirit will be, as *Simon* to Chriſt, its Croſſe-bearer.

Secondly, it may ſerve for inſtruction; hence learne *Pauls* art, how to beare any thing: a Chriſtians duty ſtands in theſe two things: Firſt, to doe any good: Secondly, to beare, if need be, any evill: this latter is hard, but not impoſſible to a man-like ſpirit; there is an art of bearing worth the ſtudying: ſome men deſire to know all things, ſome to doe any thing, but hee is likelieſt to ſpeed beſt, that can endure any thing, that can with *Paul* abound and want, be in good and evill report, can be ſicke, can be pained, can looke upon fetters, and whips, and ſtockes, and ſtones, and deaths as *Paul* could; he is a happy man whom God will not hurt, whom men, nor devils, nor things preſent, nor things to come can hurt; labour to be thus happy. *Uſe* 2. Phil 4.

Queſt. But you will ſay, how ſhould we attaine to it?

Anſw. Why get a good ſpirit: firſt, naturally good, a cheerefull ſpirit. That, if a man be ſicke, is a medicine, ſaith *Solomon*, a good cordiall. That if a man be poore, is a continuall feaſt; if pained, is health to the bones, eſteeme of that as of a great mercy: A nimble hand, a nimble foot, a nimble eye, a nimble wit, a nimble tongue is good, but a nimble ſpirit is better; therefore if thou haſt that; bee thankefull and cheerefull; if thou haſt it not, endeavour to get it, and being dull, whet it. Secondly, ſpiritually good; nature may be overcome, that is as the ſtring of an inſtrument which ſnaps in two if it be ſtrained too high: thus ſome croſſes are too hard for nature, for nature hath its latitude, as a bow its compaſſe, and muſt not be over-maſtered. But ſpirituall joy cannot be loſt, *none can take it from us, John* 16. It cannot be vanquiſhed, t is ſtrong; therefore get this and keepe this: which that you may doe, doe thus. Pro. 17. 22. Pro. 15. 15. 23.

Firſt, if you will have ſpirituall joy reſt with you, you muſt diſlodge and diſcard two home-bred Inmates; firſt, carnall delights; ſecondly, ſinfull luſts. Firſt, take heed of entertaining carnall delights, reſt not in wealth, truſt not to men, rely not on wines, meates, muſicke, pleaſures, company, &c. theſe will deceive in times of diſtreſſe; beſides that, nature quickly putrefies and turnes to corruption, and ſo proves banefull. 1

Secondly, take heed of ſinfull luſts, theſe are ſo farre from bringing peace to the ſoule, as that *they warre againſt it*, as *Peter* ſaith. They are ſo farre from comforting, that they oppreſſe, as our Saviour Chriſt teacheth; the end of this mirth is heavineſſe of ſpirit, ſorrow, feare, anguiſh, tribulation, and wo upon every ſoule that ſinneth, &c. Therefore conceive of ſin (yea every ſin) as of a diſeaſe, a wound, an enemy to peace, and complaine and ſtrive againſt it, for ſo long as ſin is relliſhed, no peace nor ſtrength can be had. 2 1 Pet. 2. 12. στρατεύονται. Luke 21. 34. Rom. 1.

Secondly, (theſe two evils purged out) thou muſt apply thy ſelfe to means of comfort, which give, firſt, entrance, ſecondly, accompliſhment to thy comfort. Of the firſt ſort, our Saviour in the fift of *Matthew* mentions theſe. 2 *Of meanes of comfort, ſee more Pſa* 43. *Matth.* 5.

Firſt, poverty of Spirit, a man muſt firſt ſee himſelfe deſtitute of all good, and meanes to attaine it, and be emptied of the creature. 1

2 Secondly, hee muſt mourne, for that leades to true comfort, godly ſorrow lets in ſpirituall ioy.

3 Thirdly, he muſt be meeke, and put upon him a reſolution of ſuffering any thing for righteouſneſſe ſake.

4 Fourthly, bring good affections to all Gods ordinances, and draw waters with joy out of Gods ſaving Wels, *Eſay.* 12. and drinke of Chriſts wines, *Cant.* 2. 4.

5 Laſtly, hee muſt get faith in Chriſt, caſt himſelfe upon Gods mercies in Chriſts merits; and thus it is gotten.

Now in the next place care muſt be had to keepe this life of Spirit, as well as to get it: and to doe that,

1 Firſt, a man muſt keepe himſelfe unſpotted of ſinne, and not returne to folly; but if hee be ſoiled, ſtill waſh, make even by evening, as in the Law.

2 Secondly, walke in truth and faith, ſtill exerciſe faith (to begin with that firſt) in meditating of, and applying the promiſes generall and particular.

2 Secondly, ſtill walke in the light, and keepe thy ſelfe in Gods preſence; ſo peace ſhall be upon thee, and the ſpirit will be held up in cheerefulneſſe, nothing heavie, nothing bitter, a man thus ſhall be able to goe thorow fire and water.

1 *John* 1.

Uſe 3. Thirdly, this is for comfort to thoſe that have ſuch a ſpirit; naturall courage and cheerefulneſſe carries one thorow many things, ſpirituall courage carries thorow all; that which nature (fleſh and blood) quakes at, grace will trample upon; nature ſhrinkes at paine, grace beares it; nature yeelds to ſickneſſe, grace ſtands it out; nature buckles and bends under griefe, grace ſwallowes it up; nature quakes at death, trembles at the racking of the ſinewes, breaking of the bones, broyling in the fire, and the like, and cryes out, O it is intolerable; grace ſpeakes in his words, I can doe any thing through Chriſt that ſtrengthens me, *Phil.* 4.

And when its put to it, then it workes moſt powerfully, a Chriſtian never knowes his ſtrength (rather Gods ſtrength) till hee bee put upon it, then he findes that tolerable, which he thought to be intolerable, and there meets with greateſt comfort, where he expected leaſt: and as a man in bed (whileſt he plods on the ſtormy weather abroad) thinkes it not to bee endured, but when he is once in it (what with buſling, what with cloathes) he paſſes thorow it; So it is here, &c.

Oh the ſtrength of the ſpirit, it is great, hee is ſtronger that is in us, than he that is in the world.

Magna eſt vis conſcientiæ in utramque partem, Cic. Oh the power of Conſcience both wayes, as it makes a happy eſtate miſerable, if bad; ſo a miſerable condition bleſſed, when good.

1 *Cor.* 2. 9. *Phil.* 4 7. Oh the conſolations of the Lord, they are unſpeakeable: the rage of fire, beaſtes, men, divels, &c. doth not paſſe underſtanding. Reaſon can fadome finite things, but the comforts of God paſſe all underſtanding. We cannot conceive how a man ſhould beare ſuch things as ſome have borne; but we ſee they did beare them: wee ſee our ſelves borne thorow thoſe things, which wee thought before unſufferable. Therefore reſt on God, hold your hearts in peace with him: Rejoyce in him, and your ſpirits and Gods Spirit (joyning together) will beare any burden that hee will

will lay upon you; his promiſe is paſt, you ſhall not be tempted above your ſtrength, 1 *Cor.* 10.

Fourthly, bleſſe God for a good inſide, you that have it, ever bleſſe him for a purified conſcience, a quiet ſpirit: this is your life, your meat, your ſtrength, your all in all. This makes the Chriſtian laugh better cheap than another, beare with more patience than another, live with more comfort, dye with more confidence than another: while the heart is whole, all is well. Therefore if without thou find no money in purſe, no friend in Towne, no eaſe in body, no comfort in life; yet findeſt faith, patience, aſſurance of Gods love within: rejoyce in thy eſtate, bleſſe God for it; the eſtate is as the man is, the man is as the minde is, and as is the ſpirit; a comfortable ſpirit makes a comfortable eſtate. *Uſe* 4.

Queſt. But how ſhall I diſcerne betweene naturall and ſpirituall comfort?

Anſw. Spirituall cheerfulneſſe comes, firſt, from faith in Chriſt; ſecondly, from love to God and Saints; thirdly, begets boldneſſe in prayer, as Saint *John* ſpeakes.

Beſides, naturall cheerfulneſſe may be over-topt by evils: Firſt, Naturall, for our weakeneſſe makes us more ſenſible of ſorrowes than comforts. Secondly, Carnall, for all ſinne is as poiſon to the ſpirit. Thirdly, Diabolicall, for the divell by nature as farre exceeds us in ſtrength, as ſpirits doe fleſh: not ſo ſpirituall comforts.

Moreover, a naturall ſpirit beares ſome things onely, as *C. Marius* the cutting of his fleſh, but not all; as diſgraces, &c. witneſſe *Cato*, *Saul*, &c. Secondly, a naturall ſpirit, though it bite in paſſion, yet is deſtitute of poſitive joy, peace, confidence, &c. Spirituall joy knowes how to outlooke theſe things, and to laugh where others dye for feare; but I haſten to the ſecond thing.

FINIS.

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THE MISERIE OF A WOUNDED SPIRIT.

A SERMON PREACHED

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

The fift Sermon.



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THE MISERIE OF A WOUNDED SPIRIT.

PROV. 18.14.
A wounded ſpirit who can beare?

Thus farre of a good Spirit: now to the bad.

A Wounded Spirit is a burden intolerable; Before I prove the point, I muſt ſhew you that mans ſpirit is ſubiect to wounds of two ſorts: Firſt of a friend. Secondly, of a foe. when God wounds as a friend (as often he doth afflict the ſpirit, as well as the body in love) he makes that wound tolerable, partly by qualifying, and mitigating the blow (for in wrath he remembers mercy:) & whereas thoſe inward wounds admit degrees (as pricking, breaking, opening the heart) hee proceeds not to extremities with his children, partly by ſupporting with ſecret hopes and comforts, for his childrens peace is never quite taken away, faith never quite failes them: but when he ſmites as a foe, the wound proves unſufferable to a creature, and ſuch as would ſoone ſwallow a man, did not the Lord ſuſtaine nature to beare it. Indeed when God proceeds to wounding, the ſpirit would utterly faile, did not either mercy or juſtice in God uphold it in being. *Deut* 2. 1 2

Now that a wounded ſpirit is a burden intolerable, we will prove from Teſtimony and Reaſon. Teſtimony: Firſt Divine, here in the text; and elſewhere, *All the dayes of the afflicted are evill*: which if it be true of other, much more of this affliction that falls upon the ſoule, *Pro.* 15.15. Secondly, other teſtimonies, namely from thoſe that have had experience of it: as firſt men, and there, firſt good men: How have the ſtouteſt yeelded under this burden? How hath it ground them to duſt? Heare *David*, *Pſal.* 32. and *Pſal.* 51. His bones were broken as it were: How made it *Job* to wiſh death? *Job.* 6. to quarrell God; others to quake, *Pſalme.* 77. to howle, *Pſalme* 103. nay ſome to attempt death, ſome (haply) to effect it?

Secondly, from bad men, how doth it terrifie them, ſo that they flye at a leafe; paine them, that they caſt up all their ſhame? and how doth it deprive them not onely of outward comfort, but of life, and cauſes them to caſt themſelves into hell to avoide it? How have they wiſhed thouſands of yeeres in hell, ſo that then they might be eaſed? *Lev.* 26.

Secondly, Devils; they witneſſe this truth againſt their wills: firſt, when (their conſciences being terrified at the ſight of Chriſts God-head) they cry out, *Art thou come to torment us before our time?* and quake as priſoners when

when they ſee the Judge comming. Secondly, when God purſues them, very anguiſh and ſorrow makes them mad, and to loſe all the uſe of their large underſtandings; when they would ſting Gods creatures to death, & do him and them the greateſt diſpite, they endevour the troubles and terrors of conſcience, as well knowing this to be the moſt cruſhing and preſſing evill.

3 Thirdly, of Jeſus Chriſt, who though free from ſinne inherent, yet endured the ſorrowes of death, and was broken not in body only, but in ſpirit alſo, when he cried out, *My God, my God, why haſt thou forſaken mee?* and trembled, and ſweat, and bled, and groaned under this ſtroake, which was ſo intolerable to Chriſt Jeſus, as that the Angels of heaven came to comfort him, and the Godhead was requiſite to ſupport him. In ſhort, wee have heard of creatures that have ſuffred the mangling of bodies, the ripping up of bowels racking of joynts, burning of fleſh, boyling in oyle, and the like, without crying out, *My God, my God, why haſt thou forſaken me?* but never heard of a wounded ſpirit, but either it ſunke under diſpaire, or made piteous moane to God, or man, or both.

Reaſon. 1. Firſt, from the cauſes of this wound (as it is mingled with ſinne) mans ſelfe and Sathan joyne, and theſe be ſore enemies: Sathan is a fiery Dragon, a ſtinging Serpent, a cunning deſpightfull adverſary, and yet he is the leaſt: when a man is divided againſt himſelfe, and wit, knowledge, memory, ſtrength, all the weapons of nature & the enlightning Spirit, are turned againſt ones ſelfe, it muſt needes be tedious and bitter: but then as theſe wounds are fruits of Juſtice, they are properly Gods ſtroakes; & ſo there is not *David* & a *Goliah*, nor *David* and a *Saul*, a King & a flea oppoſed, but the Creator and creature.

Reaſon 2. Secondly, from the effects; it diſableth or diſcourageth a man from the meanes of comfort: of all diſeaſes, thoſe be the worſt which make one uncapable of Phyſick, deprive one of reaſon or of ſtrength to take help: ſuch are theſe of the Spirit; a man labouring under his burden, & inwardly bleeding, is afraid to pray, to communicate himſelfe; he thinks that he tempts God in it, he conceits that his Phyſicke is his poyſon, at leaſt that it will bee to no purpoſe.

Secondly, it multiplies feares, yea it creates feares, ever doubts more is behinde that which is already felt.

Thirdly, drawes matter of diſcouragement and feare from all things, as we finde in all ſtories; if God feed, it is but to fat him for the knife; if hee preſerve, it is but for further judgement: and ſo of the reſt.

3 Thirdly, from the ſubject, the ſpirit is the life of all: as the light of the eye is the light of the hand, of the foot, and of all the parts of the body, ſo the ſpirit is the life of all; no life in wealth, friends, eſtate &c. without this: this runnes thorow all; wound this, wound all, yea this is the pillar that beares up all: As when the ſtomacke failes, legs, armes, and all parts faile; ſo when the ſpirit failes, all failes. And as in a houſe where is but one getter, if hee ſinkes, all ſinke: ſo here, it is the ſpirit that purveyes and brings in all, if this pipe be ſtopped, no comfort ſtreames toward us.

Uſe 1. Firſt, this diſcovers the miſerable folly and wickedneſſe of moſt men, who of all burdens feare and feele this leaſt. A wounded eſtate, a wounded name, a wounded body is ſomething with them; but a wounded ſpirit, they know not what it meanes: hence this laſt is never feared

when

when the other worke trembling; nay, hence conſcience receives wounds on the inſide, that the outſide may be ſaved: men will ſteale to prevent povertie; lye to get out of debt; conſult with Wizzards to eſcape ſickneſſe; they will give their ſoules a thouſand gaſhes to ſave the skinne. Oh intolerable folly! this is to pricke the hand for the ſaving of the glove, nay to hazzard ones head, for the ſaving of a hat, of a feather: of all enemies God is the ſoreſt; of all wounds his the deepeſt; of all parts, the conſcience and ſpirit the tendereſt: ſo long as there is peace within, peace with the conſcience, peace in our affections, peace with God, with Angels, with Creatures, with the Word, ſo long a mans burden (be it what it will be) is tolerable: but when God fights againſt us, and there is a pitcht field within us, that our owne eyes, and mouthes, and hands, and wits, and ſpirits be againſt us; Oh then who can beare it? A wounded name, a wounded eſtate, a wounded legge, a wounded arme may bee borne; but when God breakes the bones within, when our owne thoughts and dreames amaze us, and wee be a terrour to our ſelves, and our conſciences be wounded, what is then left to comfort us? whileſt a man hath ſome friend, there is ſome comfort; whileſt ſome meanes of comfort (ſome parts and places whole) there is ſome refreſhing; but when no one part is well, no one place can eaſe him, no one minute is free, no one friend ſtands for him, no one creature is comfortable to him: who will not pittie ſuch a ones eſtate? This the ſtate of the wounded ſpirit; this wound as it is piercing, ſo ſpreading, it goes thorow all the man, head, heart, ſide, backe, all parts ake and ſweate, whileſt the ſpirit is racked; the eye ſees no comfort, the tongue taſtes no comfort, the eare receives no comfort; all is bitter, bitter to the whole man, and the ſtouteſt man in few daies is but a living carkaſſe or skelleton: as there is no eaſe within, ſo no comfort without, no place (nor bed, nor boord, nor houſe, nor Church) no creature (nor meat, nor drinke, nor friend, nor wife, nor child) will afford any comfort. All above us, all below us, all about us, all upon us, all within us, makes then for terrour and miſery, nothing at all for eaſe and comfort. Oh conſider this, you that make nothing, or but a jeſt, of Conſcience, and care not what yee ſay, what yee doe, how many Sabbaths yee breake, how many lyes you tell, how many oathes you ſweare, how many men you couſin, how many ſinnes you ſwallow, ſo you may prevent outward miſeries; know, there is a wound of conſcience beyond all wounds, a miſery of ſpirit beyond all miſeries, a breach of the ſoule beyond all breaches, and either wound your ſelves with ſhame and ſorrow for theſe wounds, which you have given your ſoules, and condemne your ſelves for fearing debt, or ſhame, or any trouble more than conſcience, or elſe know, that the ſleepieſt conſcience ſhall be once awakened, the hardeſt heart once broken, and brawnieſt ſpirit once ſoftned; then you ſhall finde a weight beyond the weight of mountaines lying upon you, and wiſh that you had beene rather famiſhed, or ſterved, or burnt, or ſtrangled long before, than ever you ſhould live to know what a wounded ſpirit meanes: beleeve it, beleeve it, howſoever you finde for the preſent an evill conſcience no burden, yet before you and it part, you ſhall find *Salomons* words true; *A wounded ſpirit who can beare?*

Secondly, if conſcience bee wounded, make forth to have it healed; *Uſe 2.*

wee ſeeke skill in the caſe of ſore eyes, and mouthes, and the like, let us labour for skill alſo to heale conſcience.

1. To this end, First, know the time of cure, *viz.* preſently: greene wounds are ſooneſt cured; as therefore the Toad poyſoned runnes to her medicine, and each creature to his; ſo let him that hath his conſcience wounded, get a healing potion preſently.

2. Secondly, know the medicines and meanes of cure. *Satan* is a Mountebanke, as appeares by his Apothecaries: ſome preſcribe poyſons, as if *Similia ſimilibus*, as Papiſts heale a conſcience with reaſons: ſome preſcribe toyes, as outward things, drinkes, muſicke, and the like; ſome thinke to outwraſtle conſcience, as they doe ſickneſſe; but this diſeaſe will not be oppoſed, neither will any medicines cure it, but onely Gods; and they in briefe are theſe, Faith, Repentance, and (in ſome caſes) Satisfaction; for this know, as when an officer is wounded, two things muſt be done; firſt, Authority and the State muſt be pacified; ſecondly, the wound cured: even ſo here, Conſcience is an officer, firſt, cure that; ſecondly, God and man too (ſometimes) are treſpaſſed, they muſt be ſatisfied. Now the way to ſatisfie the offended, is, firſt, ſubmiſſion; ſecondly, either ſubſtitution or reſtitution.

ὁ παῖ πρῶτα τῇ αὐτῇ ἰμπλάστρῳ διαπέυτει, &c. *Ignat. ad Polyc.* &c.

1 In ſinnes immediately againſt God, we muſt firſt get a Surety, Chriſt Jeſus, ſet him betweene God and us: and here muſt come in Faith, *Joh.* 8. till wee beleeve, wee be in our ſinnes: ſecondly, wee muſt ſubmit; firſt confeſſe our ſinnes, take ſhame to our ſelves, reſtore Gods glory: ſecondly, reſigne our ſelves and humble our ſelves under his hand, *James* 4. lay our neckes on the blocke, and here comes in Repentance and Reſtitution.

2 Secondly, in ſinnes that immediately concerne man, the ſame path muſt be trod; firſt, ſubmiſſion in divers caſes, (goe to thy brother if he have ought againſt thee) and ſecondly, reſtitution, as in *Numb.* 5. If thou haſt runne away with his good name, reſtore; if with his goods, bring them back again: and here note, that the nearer the tye is, the worſe the treſpaſſe; therefore the child that robs his Father, is a greater theefe (*cæteris paribus*) than hee that robs by the high-way: ſo the wife (howſoever nature gives an intereſt in goods for proper uſe, and contract more, according to particulars agreed upon, and ſomething may bee preſumed upon where is no exception) yet for wives to give where is no need, againſt husbands mind, beyond his eſtate, and ſo forth, is utterly unlawfull: unlawfull (I ſay) in theſe circumſtances, though not ſimply and every way.

3. Thirdly, conſider the method and order of cure, ſtill we muſt to God, he is offended, he only can worke peace, therefore we muſt looke to Chriſt the braſen ſerpent, and weepe over him; but yet, if man be treſpaſſed, wee muſt firſt to him: God would have his worke tarry, till there bee a purpoſe (at leaſt) of being reconciled to man: therefore be firſt reconciled; ſecondly, deſire his prayers, as *Jobs* friends did his, *Job ult.* thirdly, apply to conſcience, as hath beene ſaid, firſt plucking forth the ſting of ſinne, then waſhing in Chriſts blood; and for the future, keepe the heart above all keepings, as ye doe the eye in the middeſt of chaffe and duſt; for as the eye is ſubject to infinite diſtempers, ſo is the conſcience and ſpirit.

Firſt, there is a diſquieting of the ſpirit, which uſually proceeds from unwatchfulneſſe,

watchfulneſſe, and that in three caſes; Firſt, when a man guards not the heart againſt every ſinne, for ſinne hath a diſquieting nature, and is fretting like poyſon. Secondly, when he neglects meanes of comfort (as the ſtomacke is troubled with over-faſting) or elſe, thirdly, uſes them ſleightly and formally: ſo the ſpirit waxeth firſt dull, ſecondly ſad, thirdly ſorrowfull, as the Apoſtle implyes in his Epiſtles; therefore watchfulneſſe muſt bee uſed in things ſinfull, lawfull, and indifferent.

Secondly, there is a perplexing of the ſpirit, and that ariſeth from ignorance, and that in three caſes: Firſt, when a man hath no knowledge in the Word, darkneſſe makes one fearefull, and cauſes errour. Secondly, when his conſcience ſeemes to bee greater than his knowledge, as in ſcrupuloſities. Thirdly, when hee cannot put a difference betweene himſelfe and Sathan in his temptations and abhorred ſuggeſtions: hence come horrours, perplexities; theſe muſt be prevented, firſt, by ſticking only to the Word which ſets our bounds; ſecondly, by getting knowledge in the Word, and a diſcerning ſpirit. 2. *Phil.* 1.

Thirdly, there is wounding of the Spirit, that is uſually done by ſinnes againſt light and knowledge: there is a threefold light belonging to Gods children; firſt, one of nature, which is implanted, ſinnes againſt this ſting, as unnaturall luſts, murthers, and the like. Secondly, one of ſcripture, and acquired (rather revealed) light, ſins againſt this wound ſo much the more, by how much the more cleare the evidence is; the moſt evident truths are the firſt principles (which prove, but need no proofe) thus, firſt, it is a ſtinging ſin to deny and to ſleight the Scripture; ſecondly, to renege expreſſe truthes therein contained, or to diſobey things daily urged: thirdly, of grace or infuſed light. Thus when a man ſinnes againſt knowledge, purpoſe, vow, grace received; this is fearefull, and makes many thinke that their ſinnes are unpardonable and againſt the holy Ghoſt. 3.

Fourthly, there is deading and ſearing of the ſpirit: as the body is ſubject to two kindes of diſeaſes and maimes, ſome that affect and afflict ſenſe, ſome that deprive of ſenſe, as violent blowes, palſies, &c. ſo is the ſpirit alſo. Now this is the moſt fearefull caſe of all, and comes to paſſe three wayes: firſt, when men commit ſome horrible ſinne, which ſtrikes out the eye, or layes one for dead, like a blow on the head. Secondly, when they ſhun all meanes of awakening conſcience, runne from the Word, from Saints that admoniſh, from thoughts of death, &c. Thirdly, when they force conſcience, and uſe all meanes to ſtop its mouth, and to cruſh it for ever: this is as ſearing after cutting, when a man never meanes to have the part againe, but to take away all ſenſe: feare theſe diſeaſes above all. 4

Thirdly, this may bee for comfort to thoſe whoſe conſciences are not wounded. *Uſe* 3.

Queſt. What is the difference betweene a ſpirit healed, and a ſpirit deaded or deluded?

Anſw. Firſt, looke to the means and medicines healing, whether our peace ariſe from faith, repentance, the Word. Secondly, a healed conſcience is pure & cleare throughout, the other ſpirits make no conſcience at all, or only of ſome things. Thirdly, a healed conſcience makes interrogatories to God, 1. *Pet.* 3. 21.

firſt, if doubts ariſe, it ſaith as *Rebecca*, *Gen.* 26. *Why am I thus?* and prayes to God; the reſt are ſtiffe and ſhunne all queſtions. Fourthly, a healed ſpirit pities others; in this caſe the dead heart cannot abide the name of conſcience, but ſaith (as *Pilate*) what is truth? ſo, what is conſcience? The deluded ſpirit is fierce towards all but thoſe that bee of his minde, as all Heretickes and Schiſmatickes prove. Now if our pulſe beate right, and wee have the comfort of a ſanctified conſcience, keepe it by two meanes; firſt, by ſelfe-denyall: a man muſt deny himſelfe in his meanes (riches, friends, &c.) ſecondly, in his hopes and own worth (firſt, be nothing in himſelfe, ſecondly, expect all from Chriſt) thirdly, in his ſenſe and feeling he muſt winke and put himſelfe into Gods hands, that is, live by faith, as *Luther* did; reſt on the naked Word without any pawne, as *Abraham* did.

Uſe 4. Pitie the wounded ſpirit: if wee heare that a man hath broken his legge, or arme, wee pittie him, how much more ſhould wee bleede with the broken heart and bleeding ſpirit? and furniſh our ſelves, firſt, with wiſedome, that ſo wee may be able: ſecondly, with love, that ſo we may be willing to ſuccour ſuch? *Rom.* 15.

See notes on Pſalme 43.

But more of this elſewhere.

DAVIDS COMFORT AT ZIKLAG.

A SERMON PREACHED

Upon occaſion of a great dearth.

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

The ſixt Sermon.



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DAVIDS COMFORT AT ZIKLAG.

1. Sam. 30. 6.

And David was greatly diſtreſſed, for the people ſpake of ſtoning him; becauſe the ſoule of all the people was grieved, every man for his ſonnes and for his daughters; but David encouraged himſelfe in the Lord his God.

THeſe words briefly report *Davids* diſtreſſe at Ziklag: which diſtreſſe is firſt in groſſe ſaid to be great, and then more particularly enlarged from the cauſes and effects thereof. The cauſes (over and above his private loſſe) is the mutinie of his owne people, who are firſt imbittered upon the loſſe of their children, taken by the Amalekites (againſt whom their zeale ſhould have been greater;) and thereupon (in the next place) would have ſtoned *David*, as the author of ſo much miſchiefe. *David* then was in danger of his head; he was like enough to dye by the hand of his friends, as a malefactor, without tryall; and this diſtreſſes him. Now for the effects, *David* firſt comforts and ſtayes himſelfe on God, who was able to helpe all, being the [Lord:] and ready, being [his God.] Secondly, having comforted himſelfe in God, he conſults with God: where firſt, the meanes on his part is mentioned, Gods owne meanes: ſecondly, the anſwer on Gods part, a direct anſwer, both for the meanes to be uſed, and ſucceſſe to be expected: hee ſhould follow, and he ſhould certainly ſpeed. We will not foreſtall another, by any exact enquirie into the particular words, but acquaint you with ſome generall meditations, that have beene to mee, and may be to you, ſomewhat uſefull.

First,

Doct. 1. First, this is in ſight, That the Lord doth ſometimes ſuffer his deareſt ſervants to be greatly diſtreſſed. Men greatly beloved, as *David* was, are many times greatly ſtraightned as *David* was. To prove this were to waſt time. First, ſee When they are chiefly thus diſtreſſed: ſecondly, Why; and as for kindes of diſtreſſes, wee ſhall touch them in application, and ſo ſave time. It ſhall ſuffice (for the preſent) to ſay, that Gods children drinke of all waters, and have experience of all afflictions, and that chiefly in theſe times:

1 First, when they have left Gods counſels, and followed their owne devices. Gods children are never worſe hampered than in nets of their own weaving: when they will be wittie, either againſt God, or without God, then they ſpin a wofull threed, a ſpiders webbe: for carnall reaſon is a very bad counſailor, and puts a man upon evill meanes; and none can draw a good concluſion from ill premiſſes, but only God. Therefore when Chriſtians have left Gods wiſdome & his waies, and betaken themſelves to their own wit and waies, they have plunged themſelves wonderfully. A man is ſecure and confident in his owne courſes, like a child that leaves his fathers counſell, and followes his owne; and the freſh-water ſouldier, that will be a Pilot before hee is fit for a Mariner, and thereupon runnes his ſhip upon the ſands. Thus *Jonah* was greatly diſtreſſed, when hee would be wiſer than God: thus was *Abraham* greatly diſtreſſed, *Gen.* 20. when hee would live by his wits: thus *David*; hee had ſo contrived it, that neither *Saul*, nor *Achitophel*, nor any of them all ſhould touch him, and yet now hee is in all their dangers, unleſſe God helpe him out. And never doe Gods children pleaſe themſelves greatly in their owne contrivements, but thus they ſpeed: where they expect great ſafetie, they are greatly endangered; where much comfort, greatly diſtreſſed.

2 Secondly, when they have received greateſt bleſſings and comforts from God, then comes pride and ſecuritie, and that's a forerunner of a fall. Great mercies worke great thoughts and ſpirits in us; and great thoughts make way for great afflictions. Wee will not inſtance in *Nebuchadnezzar*. *David* (*Pſal.* 30.) proſpered greatly, God had ſet him on high, made his mountaine ſtrong, his heart grew ſecure, then came trouble. *Hezekiah* was greatly diſtreſſed, and when was it? After great deliverances and bleſſings. *Uzziah* and *Aſa* the like. Mans heart cannot beare a great meaſure of comfort, no more than his head can a great meaſure of wine: therefore either God mingles their wine when they take it, or preſently after, or elſe they be giddie, and muſt be diſtreſſed. Hence Saint *Paul*, 2. *Cor.* 12. after great conſolations had great temptations and afflictions; and the bleſſed Virgin *Mary* in Saint *Luke*, (*cap.* 2. 35.) is told of a ſword when of a ſonne, that muſt through her heart as well as Chriſt through her loynes.

3 Thirdly, when they be to receive ſome great comfort from God, when God hath ſome great employment, or preferment, or deliverance, or conſolation in ſtore for his children, hee makes way thereto by ſome great affliction of body, minde, ſtate, friends, &c. as men lay the foundation very deepe when they meane to raiſe the building very high. Thus *Joſeph* was greatly diſtreſſed, but when? when he muſt be a Prince ſhortly after: thus *David* greatly impoveriſhed, when? when ſhortly after hee muſt come to the Crowne. Generally, as in darke nights it is darkeſt towards day-breake;

ſo

ſo it is with the Saints of God: the ſharpeſt fit is ever at the birth, when they be delivered of their ſorrow. So God makes his comforts more taſtefull and leſſe dangerfull to them; and therefore firſt marres them, then makes them; undoes them, cruſhes them, and then raiſeth them up.

Theſe be ſpeciall times: the generall ſhould haue beene firſt noted, *viz.* When Gods children have gotten ſome ſtocke and ſtrength; for the Lord is wiſe, and will not uſe an Iron inſtrument to threſh out Cummin, he will not lay weight upon greene timber, but firſt ſeaſon it, and then imploy it after. Thus while *Peter* was young hee walked at large, but after was diſtreſſed. Thus for the *when*. *Eſay* 28. *John* 21.

Now *why* doth God bring ſuch diſtreſſes on his? You may gheſſe by the *when*. Hee reſpects himſelfe, his Church, his particular children in it.

Firſt, God gaines glory many waies by this. As firſt, his power is ſeene in their diſtreſſes, his love, goodneſſe, truth, &c. then the Saints can ſay with *Job*, Now mine eyes have ſeene thee. *Reaſ.* 1. *Job* 42. 5.

Secondly, then not onely preſent power and mercy is ſeene, but former. Wee ſee what power was uſed in preventing miſery; what mercie in giving comfort.

And thirdly, then God ſhall have their cuſtome and company. Children that care not for parents in proſperity, will to them in miſery; theyle come earely, come every whit of them. *David* could comfort himſelfe in his wives, in his children before, but now all are met in God: no wife but God, no child nor friend but God: now he goes all one way, and now his confeſſions and prayers be ſuch as will ſet out God indeed; prayes more, and more ſpiritually than ever, &c.

Secondly, God aimes at the Churches good in this. Firſt, whilſt ſhe is a ſpectator, ſhe layes about her in the getting and exerciſing of grace: others deepe ſorrowes make all ſee how needfull it is to get much faith, patience, ſcriptures, in a readineſſe. Secondly, theſe ſtirre up to prayers, mercies, &c. as when *Peter* is in Priſon, one beheaded, another impriſoned, they thought 'twas time to pray: therefore *Acts* 12. they ſet about it earneſtly. So for mercy; when they ſaw the Church diſtreſſed, famine comming toward her, they ſave and lay up, as *Joſeph* for Egypt. Secondly, when themſelves be afflicted, they helpe themſelves by the afflictions of others. Such went before mee in this affliction and God loved them, why not mee? ſuch cryed and ſped well, why not I? *Pſalm.* 34. They follow the cloud, and doe not miſcarry, *Heb.* 12. *Reaſon* 2.

Thirdly, God aymes at the parties good in great diſtreſſes: hereby they are tryed, humbled, have experience of their frailties and graces. A Chriſtian knowes little of himſelfe till much diſtreſſed, neither what his weakneſſe, nor what his ſtrength in Chriſt is: hee neither ſees how poore himſelfe is, nor how great his God is. Secondly, hereby they are brought to receive often ſentence of miſery, death, hell in themſelves; and 'tis good to taſte theſe things before we feele any of them; 'twill empty a man of himſelfe, and make him truſt in the living God; 'twill learne him thoſe three Leſſons of Chriſtianitie, that Saint *Paul* hath clapt up in one verſe, *Phil.* 3. 3. *i.* to worſhip God ſpiritually, to make Chriſt his joy, to lay down all confidence in *Reaſon* 3.

in the flesh: and thirdly, hereby they are made helpfull to others. There is little to be expected from man till deeply plunged. First, hee cannot pity others till experience hath taught him. Secondly, hee will not be serviceable till afflictions have humbled and broken him. Thirdly, he knowes not how to comfort others, till himselfe hath beene wounded and healed. But when he hath learned by experience, hee can make his owne plaister serve another man, and comfort him in the same affliction with the same consolation. And those be the sweetest and surest comforts, when a man can say, my case was just the same, and here is the Scripture, the medicine that wrought the cure in mee. 2. *Cor.* 1.

Use 1. First for the wicked: leave them but these Scriptures to thinke upon. If this be done to the greene tree, what shall be done to the drye? If God begin with the people that call upon his Name, what shall the end of the enemies be? Are there not strong plagues for the workers of iniquitie? *Job* 31. shall not they be distressed?

2. The chief use is to Saints: Let not them question their son-ship because of afflictions. In his nonage the heire differs little from a servant. You can make no certaine conclusion from outward things, do not offer it, unlesse you will wrong God, Christ, the generation of the just, your owne soules, all at once.

Ob. But what shall be said to extraordinarie afflictions?

Ans. 1. If such, God hath determined the case in *Job*, against those disputants: They are no good proofes of a bad person or condition.

2. But ours bee not extraordinary; nothing hath befalne us, but what is humane.

Ob. No? when did you heare of such a dearth as is now upon us?

Ans. When? why, when an Asses head was worth foure pound, 2. *Reg.* 6. therefore inferre nothing against the truth of our Church from thence.

Ob. Oh but would the living God so afflict mee if his child?

Ans. So? how so?

Ob. Oh I am crossed in a child as no man ever was, so ungratefull, so unnaturall.

Answ. Yes, except *David*, *Ely*, and yet those beloved.

Ob. Oh but I have such a beast to my husband as no woman ever had.

Ans. Yes, *Abigaile*.

Ob. Oh but my estate is broken all to pieces, I am nothing worth.

An. So was *David* at Ziklag, so *Naomie*, and yet beloved.

Ob. Oh but I have sold all, and now want bread.

Ans. So the widow of Sarepta, 2. *Reg.* 4. *Neh.* 5. *Lam.* 5. and yet beloved.

Ob. Oh but my body is smitten too.

Ans. So *Davids* and *Jobs*, yet loved of God.

Ob. Oh but my spirit is wounded, I am scorcht with the flames of hell, and feele it in my conscience.

Ans. So *Job* and *David*, and yet loved.

Ob. But I am disabled from all service, I can neither pray, nor read, nor heare, nor live, nor dye.

Ans. So the Saints, *Psal.* 102. the Church in *Esay*, and beloved.

Ob. Oh but I am torne to pieces with hellish blasphemous temptations.

Ans.

Anſ. Chriſt had ſuch offered outwardly, yet beloved.

Ob. But I am haled with luſts, now impure luſts, now covetous luſts, revengefull luſts; and they make mee weary of my life.

Anſ. So *Paul*, *Rom.* 7. *Gal.* 5. yet beloved. What then is to be reſolved upon? Surely, that neither things preſent, nor things to come, ſhall ever ſeparate us from the love of God; for no afflictions forfeit our title.

Ob. Oh but mine be ſinnes, paſſions, temptations.

Anſ. Let them be what they will be; if they be afflictions to us, if they tire us, wound us, make us cry to God, as *Jehoſaphat* did, when they purſue us, they weaken not our title.

Ob. Oh but that the ſmart of them may doe, without the hatred of ſinne: they may weary men becauſe painfull, not becauſe ſinfull.

Anſ. They may; but marke, firſt, theſe two be not well oppoſed: often the painfulneſſe comes from the ſinfulneſſe; were they not ſinfull, wee could brooke them well enough for their pleaſure and profit. Secondly, if oppoſed, paine in hypocrites onely followes ſinnes committed. Thou art diſtreſſed before hand, and in great feare leſt thou ſhouldſt commit it; as *Paul*, *Who ſhall deliver mee from the body of death?* Secondly, great ſinnes are painfull onely, if nothing but paine be heeded. Thou art troubled with the firſt motions, a whole body of ſinne. Thirdly, ſinne is onely painfull to the unſanctified. Thou art troubled as much for want of faith, love, humilitie, thankfulneſſe, as for the overflowing of ſinne. Fourthly, paine makes an hypocrite howle, but not to God, at leaſt in the firſt place. But ſinne drives a *David* firſt to God, then to men, ends in prayer, and not in chafing, deſpaire, &c. And is it thus with thee? either condemne *David*, or ſay, a man may bee croſſed in wife, child, houſe, goods, friends, kinſmen, all at once: nay hazzarded in his life, tempted in his ſoule, troubled in his conſcience, plunged into a ſea of miſeries, and yet be deare to God, a bleſſed man, a glorious Chriſtian: witneſſe *David*.

In the next place, they thinke and ſpeak of ſtoning *David*. See our nature; in croſſes we are apt to flye upon men, rather than to fall downe and humble our ſelves before God. Thus wee finde of old: were the Iſraelites croſſed? they murmur at *Moſes*, and they will ſtone him. Want they water? ſtone *Moſes*. Want they meate? ſtone *Moſes*. And thus the King of Iſrael at Samaria, *Ahab* for *Eliah*, &c. Nay, wee ſee this diſeaſe too ſtrong in Saints, *Sarah* in the 16. of *Geneſis*, *Aſa*, &c. *Doct.*

Reaſ. 1. The reaſon is cleare: firſt wee ſtoope not to God, becauſe wee are naturally empty of faith: wee cannot ſee him, wanting an eye that's ſpirituall: wee will not, becauſe wee expect no helpe from him; and it is Faith that maketh us ſtoope, *Lam.* 3.

2. Wee chafe at man, becauſe proud; and therefore, firſt, fretfull and complaining, ſecondly, guilefull: and therefore rather tranſlate than confeſſe our faults; like children, that will rather quarrell with ſervants for complaining, than themſelves for offending.

Uſe 1. Feare this diſtemper in nature, and watch which way your hearts are working in the day of affliction. Unleſſe the croſſe be very immediate, our hearts breake out towards men rather than God, and we ſooner fret, chafe, threaten,

threaten,curſe, than confeſſe, pray, ſubmit: this is a fearfull ſinne, beware of it. And now let's not ſpeake in the language of the wicked, 'Tis long of *David*, therefore ſtone him: 'tis long of Corne-maſters who hold in corne,that there's ſuch ſcarcitie, therefore downe with them: 'tis long of Incloſers, therefore downe with them: 'tis long of hard Land-lords, and therefore downe with them: 'tis long of Merchants that tranſport: 'tis long of ſome mens pride, others waſtfulneſſe, others wantonneſſe, and ſo grow bitter againſt others; But ſay, 'Tis long of mee and my fathers houſe; my ſins have encreaſed wrath upon Iſrael: I have beene proud, wanton,waſtefull, abuſed plentie, murmured,&c. I have ſinned the ſinnes of others, in that I have ſpoken of them with more delight than griefe, in that I have not wept for them, ſtood in the gap; otherwiſe God would never beate anothers ſins on my backe. Thus let's doe, Fret at our owne ſinnes, befoole our ſelves; and not onely ſo, but in ſtead of chafing at men, caſt downe our ſelves before God,ſee the rod,and God appointing it: that done, goe to God as *David* doth, goe by faith, goe in the workes of repentance, goe for counſell; lye at his foote,ſaying,Lord wee yeeld, wee yeeld: if thou wilt have us poore, we will be poore: if thou wilt have our goods, houſes, habitations,here we are, and we reſigne that which wee have forfeited a thouſand times. This is the onely remedie now left us. We muſt not ſpend our time in inveighing againſt others, but in accuſing our ſelves: we muſt not imbitter our hearts,by dwelling upon the inſtruments, but humble them by looking up to God,and huſh them by a free ſubmiſſion of our ſelves. Fretting doth but increaſe our miſerie,ſubjection and yeeldance onely eaſeth us; and therefore ſay as they, *Lam.*3.22.—40.

Secondly, comfort, if ſtormes doe not breed thiſtles and nettles in our ground: Comfort, if croſſes do not draw paſſions,oathes, curſes, repinings, railings,but prayers,confeſſions, &c. from us. O 'tis well when being let blood, our veines ſend out that which is pure, not that which is blacke, poyſoned: this argues a good conſtitution, yea the finger of God: for croſſes of themſelves are not ſo much as purgative, much leſſe alterative: 'tis grace that changes our complexion, and 'tis as good a ſigne when croſſes take well as when the Word doth. If then we finde that our croſſes ſend us homeward, ſet us againſt our ſinnes,make us cry out, becauſe wee can forgive no more, beare no more, becauſe we be ſo full of wrath,paſſion, worldlineſſe, &c. let us bleſſe God for this cure: for nature chafes, moralitie bites it in,onely ſanctitie makes ſinne odious, ſtirres up deſires of grace,puls down fleſh,ſets up God in Chriſt,in ſhort,improves the croſſe.

Doct. 3. Followeth, *Their ſoules are bitter for their children*: ſo then, the childs miſery is the parents bitterneſſe. 'Tis gall and wormwood to a parent to ſee his ſonnes and daughters delivered to miſerie.

Reaſ. 1. If there be grace in the parent,then the parent ſees his owne ſin in the childes ſmart: It grieves a good man to ſee a beaſt, a ſtranger bleed for him,much more his child.

2. If but nature, yet nature is ſtrong in working, that hath ſo mingled fathers and children, that in one both are ſmitten, both bleed and ſmart, both live and dye together.

Uſe 1.

Vſe 1. For ungratefull children: Thinke of this, your ſorrowes are your parents ſorrowes, your ſhame theirs, your paine theirs, your loſſe theirs; and if you love not your ſelves, yet love your parents, kill not them by your wickedneſſe, fill not their ſoules with gall who have fed you with milke.

Vſe 2. Againſt thoſe that rob, and ſpoyle, oppreſſe, defraud and beggar young and old, the mother and the childe upon her: Oh 'tis a fearefull ſin to ruine houſes and townes, to lay whole families on heapes, to ſet father, mother, ſonne, daughter, all on weeping; the cry of ſo many will ſurely to heaven, the ſmart of ſo many will deepely imbitter; when children ſhall cry to parents for bread and they have it not, when they ſhall call for portions and they have none, for coats and they have none, food and money and they have none, when they ſhall look one way on the miſeries of their children, another way on the unjuſtice, unmercifulneſſe, oppreſſion of Landlords, of Creditors, and ſee themſelves and theirs for ever betrayed to miſery through the default of others; Oh this fills the heart with many a bitter thought, the mouth with many a bitter curſe: the father curſes, the mother curſes, the ſonne curſes, the daughter curſes, they lye at God, and give him no reſt till he revenge them upon ſuch hurtfull perſons: and that God that would not have a bird killed from her young, will heare theſe curſes, and make the earth, and ſtones, and walls of mens houſes and lands to feele them: Oh then doe not robbe, kill, cruſh mens ſonnes and daughters, this will worke bitterneſſe in others to us, to ours.

Vſe 3. For inſtruction to us all: Is it ſo bitter to ſee our children in miſerie, captivity? then meete the Lord before ſentence goes forth, leſt our ſoules be made bitter for our ſons and daughters: ſhould the Lord ſend the ſword amongſt us to our Ziklags, and wee ſhould ſee our daughters raviſhed, our ſonnes butchered before our eyes, would not this be bitter? Should wee ſee ones legge off, a ſeconds arme, a thirds head, a fourth crying to us, hanging on us, would not this bee bitter? Should wee ſee the Amalekites in our land, our children carried away for ſlaves, would not this be bitter? Should our children fall in the ſtreets for bread, dye for thirſt, they ready to eate up us, wee ready to chop them to the pot, would not this be bitter? O how could our eyes behold theſe things, how could our ſoules digeſt ſo great bitterneſſe? Oh let's now prevent this, that wee may never ſee or feele it: Tell mee not, there's no danger: The Word of God is againſt us; moſt of thoſe ſinnes which have brought Captivitie, Sword, Famine upon others, are amongſt us: wee ſee the Lord hath begunne already, and our brethren have begunne to us in this bitter cup. Oh the bitter lamentations in Germany! Fathers, mothers weeping for their ſonnes that be not. Oh England, looke to it, that wee drinke not up the dregges: Oh that thou wouldeſt faſt and mourne in publike; Oh that you would each in private. Here each man wept bitterly for his ſonnes and daughters. But it was too late, they were gone: Nay, 'twas not too late; though gone, yet teares will waft them home againe. Thoſe teares that will recover children, will continue children; therefore each man for himſelfe, for his ſonnes, weepe apart, pray, faſt, mourne, wives apart, husbands apart, children apart, ſtand before

the Lord as *Jehoſhaphat* did with his little ones, and ſay, Oh Lord ſpare our Ziklags, our houſes, our ſonnes, our daughters, ſpare them from the ſword, from famine, from peſtilence, from miſery: and who knowes but that the Lord may yet have mercy?

Hee comforted himſelfe (or, ſtrengthened, all is one) for the joy of the Lord is ſtrong.

Doct. The world is never ſo empty of comforts, but that comfort may bee found in God: though there be ſomewhat a dearth of comfort in the earth, yet Gods houſe is ever filled; in heaven comfort is to be had, when none in Earth, in God when none in creatures: *Daniel*, *David*, *Paul*, thouſands would witneſſe this if needfull.

The inſtance is plaine: when *David* could not comfort himſelfe in his wives, nor his children, nor his goods, nor in any thing under the Sunne, he could in ſomething above the Sunne. And the reaſon is at hand.

Reaſon 1. God is the God of all conſolation, the Spring of comfort; If any water, 'tis in the Sea; if any light, 'tis in the Sunne; if any comfort, 'tis in God, there it reſts, there 'tis when no where elſe.

Secondly, God is All-ſufficient; there the heart finds every want ſupplyed, every good thing lodged: If the diſcouragement grow from wants, want of power, want of wiſedome, of comfort, of helpe, there the heart receives anſwer; in God there is enough; there 'tis to be had, and that freely. As God is All-ſufficient to furniſh us with all neceſſaries, ſo infinite in power, wiſedome, goodneſſe, to helpe us againſt all evils feared or felt. If our diſcouragement grow from evils feared, looke up to him, and he can prevent all, as you ſee in *David*, and *Eſters* ſtory, and *Paul*: *David* was neere to killing, when *Saul* was now ready to chop upon him: the Church in *Eſter* was at a low ebbe, when the lot was caſt: *Paul*, when fortie had vowed his death: *Peter*, when the next day he muſt dye, and but one night, houre, ſtep betweene death and him, yet reſcued.

Secondly, If afflictions have overtaken us and diſcouraged us, looke up againe, and ſee how eaſily the Lord can take them off: this weeke *David* hath neither wife, nor childe, nor corne, nor cattell, and by the next he hath his owne, and a great deale more: this yeere you ſee he is worſe than nought for wealth, the next a King; yea, *Peter* can tell you, that impriſonment may be for a night, deliverance ere morning; *Davids* heavineſſe may bee your gueſt this night, joy to morrow, *Pſal.* 30.

Thirdly, If afflictions be long and ſtrong, and thence diſcouragement, looke up againe, and you ſhall finde, that after two dayes God will revive you, and you ſhall live in his ſight, *Hoſ.* 6. He can heale old wounds in a ſhort ſpace, as in the captivity, in the man in the Goſpel, *Joh.* 5. 5. and deep wounds with a little tent. When *David* is broken all to pieces, his eſtate to pieces, his houſhold, his army, his heart (they had wept till weary of weeping) Lo, in two or three dayes he can make up all againe.

Fourthly, If afflictions be moſt bitter, and ſtinging, and laſting to our end, and therefore diſcouragement, looke up, and ſee, and God can over-top all theſe ſorrowes with comfort, and ſweeten the bittereſt cup. Why hee hath more conſolations than there be afflictions: as one abounds, ſo the other

other. He hath ſtronger conſolations than afflictions; he can make a *David* for the preſent ſay, *Pſal.* 94.19. *In the multitude of my thoughts within me, thy comforts delight my ſoule*: and for the time paſt, *'Tis good I have beene afflicted*; and for the future, *Thou wilt be my guide to the death, and ſo receive me to glory*: yea hee can make a *Peter* ſleep in irons, a *Paul* ſing in dungeons, a Martyr rejoyce in ſufferings, *Hebr.* 10. Why then if in God may ever be found that which will anſwere all our wants, ſupply all our griefes, there's comfort ſtill to be had.

*Pſal.*119. *Pſal.*73. *Acts Chap.*12. & 16.

Uſe. Now then (Brethren) is not this God worth the loving? You cannot alwayes have comfort in wealth, comfort in health, comfort in neighbours, in children, in wives; theſe be not alwaies: theſe, while they be, doe ſometime miniſter matter of griefe; yea, ſometime their life and preſence doth diſcourage: but in JEHOVAH is conſtant peace, conſtant comfort, and joy to be found; Hee is conſtantly good, great, true, &c. Oh get him; how ever you doe get him, and you have all; come what will come, he changes not, his comforts are ſure; never ceaſe ſeeking, begging, hearing, conferring, till his image be ſet upon you, and your hearts aſſured of his love. You have ſeene the comforts of the world, you ſee how all Ciſternes faile you, goe to the Fountaine: in the word of God, in the houſe of God, in the favour of God, you ſhall have comfort, in his light you ſhall ſee light, when others nothing but darkeneſſe round about. Oh then, thou that ſitteſt in darkeneſſe, in the darkeneſſe of temptation, in the darkeneſſe of ſinne, in the darkeneſſe of affliction, darkeneſſe of poverty, debt, thou that ſeeſt no light, none within thee, none without thee, none in thy ſoule, none in thy minde, none in thine eſtate, friends, &c. ariſe, put on beautie, come into the light, ſtand up from the dead (dead comforts, dead companions, dead workes) and the LORD ſhall give thee life.

*Eſay.*26.4.

*Eſay.*50.10. & 60.1. *Eph.*5.14.

Secondly, for Saints: why doe not they chide themſelves, as *David* did, and call upon themſelves for comfort? Surely joy is comely, and it is their part to rejoyce in God.

*Reade Pſal.*42. & 43.

Ob. Oh but how can wee in ſad times, in the midſt of ſorrow?

Anſw. How did the Apoſtles? they rejoyced in the ſtocks.

Ob. True, in caſe of perſecution: but how ſhould we in affliction?

Anſw. How doth *David*? he had loſt wife, child, all, yet hee comforts himſelfe: in what? when all was gone, in God, in him was all; and ſo long as God ſtood to him, all ſtaid with him.

Ob. But what if ſinne have haled afflictions on us?

Anſw. *David* was not cleere, yet in God is comfort then: comfort, becauſe he is gracious and ready to pardon, to heale.

Ob. Yea, but what if the miſerie be common, not particular and perſonall?

Anſw. Such was *Davids*, yet he comforts himſelfe. Why God can heale a towne as ſoon as a man, a ſhire as ſoon as a town, a kingdom as ſoon as a ſhire.

Ob. Yea, but what if ones caſe be deſperate?

Anſw. So was *Davids* to mens judgement, houſes burnt, goods gone, the enemy was gotten into poſſeſſion, and yet *David* comforts himſelfe in God. And in truth, there's no mans caſe, eſtate, ſoule, deſperate to God: if

wee were nothing, he could make us ſomething; if worſe than nothing, hee could repaire us.

Object. Yea, but what if nothing be left?

Anſw. Yet if God be left, all is well, all is in him, all power, all wiſedome, all wealth, comfort, &c.

Ob. But the times are exceeding hard.

Anſw. But God is as kinde, as rich as ever; heaven as full, grace and comfort as cheape as ever.

Ob. But when poverty pinches, need preſſes, what comfort then?

An. Yes, the conſolations of God are ſtrong: thoſe croſſes that ſeeme to ſwallow you, ſhall bee very ſufferable if you flye to him. Oh then flye to him by faith; ſay, as *Hab.ult. Though the Fig-tree, &c. yet will I rejoyce in the Lord.* Fly by prayer and faith to God, as thy God, and one faithfull prayer will ſhake off theſe yokes, as eaſily as *Sampſon* did his bonds. Fly to the word, and ſome *Tychicus* will comfort your hearts, as S. *Paul* ſaith. Some one promiſe or other will ſettle you beyond expectation, when you pitch upon it.

Hab.13.17.

Ob. Oh but what if God himſelfe be a terrour, not a comfort? The word ſpeaketh blood, not peace to men.

Anſw. Thus doe, goe, reconcile thy ſelfe to God, caſt out ſinne, caſt thy ſelfe upon his mercy, ſay, If any mercy or comfort in the world, 'tis in God, therefore to him Ile go, Ile ly at his gate; though he kill me, Ile truſt in him.

Ob. But what if I have done ſo, and yet finde no comfort?

Anſw. Waite, hearken, for the Lord will ſpeake peace to his, &c. Hee that truſted in him never was aſhamed. Heare me then thou that lookeſt into thy barne, and there's no comfort, corne is gone; into thy purſe, there's no comfort, mony is gone; into thy cubboard, there's no comfort, bread is gone; unto thy children, there's no comfort, thy owne fleſh and bone is gone; into thy heart, and there's no comfort, hope and joy is gone; unto thy friends and land, and behold darkeneſſe and ſorrow, *Eſa.5.ult.* yet looke upwards to heaven, there comfort growes; to Chriſt, there's comfort treaſured; to God, and there the fountaine is as full as ever: conclude, God is mine, and therefore comfort is mine; He is comfort without bread, without friends, without life, he is all, and more than all theſe, as 'tis *Job.22.25.*

Pſal.86.7. & 85.8.

Next, *David* conſults with God in time of diſtreſſe.

Doct. We muſt not ſpend time in whyning, fretting, muſing; but we muſt conſult, and caſt what's beſt to be done. The people doe the one, *David* the other. So *Jacob*, *Gen.*42.1. ſo the Egyptians to *Pharaoh*, *Exod.*10.7. the Philiſtims, in 1.*Sam.*6.2. And Ephraims folly is herein taxed, that he would ſtand ſtill at the birth. But I preſſe not this; onely for uſe thus much.

Hoſ.13.13.

Wee are in *Davids* ſtraight (in a ſenſe:) the people weepe till they can weepe no more, their ſoules be bitter for ſonnes and daughters, yea too many ſpeake almoſt of ſtoning every *David*, whom they conceive to bee an occaſion of their miſery: What muſt wee doe? ſurely *David* is a good patterne; firſt, he comforts himſelfe in God, ſo muſt wee, elſe our wits bee not our owne, nor graces, wee can neither ſpeake to God nor man; diſcouragement robbes a man of all: ſecondly, *David* goes to Gods ordinances, Gods word, Gods mouth, askes Gods advice; ſo muſt wee, heare what

what God ſaith, what he calls for; and he calls for more faſting, ſubmiſſion; calls us from our feaſts, faſhions, laces, &c. Thirdly, *David* forthwith executes what God ſpeakes, ſo muſt wee: you have been told that this expence in feaſting, in building, in houſhold-ſtuffe, bravery for your ſelves and children, abuſe of plenty, would beggar you; beleeve it now, confeſſe, amend it: wee tell you againe, you of the poorer ſort muſt ſtoope, muſt come downe; you of the richer ſort, you muſt communicate to the neceſſities of your poore brethren, you muſt ſpare it from pride, from revenge, from luſt, for mercy, charity, goodneſſe: you muſt do it (I ſay) and ſee (if you expect deliverance) that it be done.

Ob. But if wee ſhould now, it were too late.

Anſw. No, God can fetch Ziklag again when 'tis gone, if ſought unto: but what may be done? you have heard (beloved) firſt, tis not in vaine to ſeeke God: ſecondly, ſeek to God with teares, faſtings; out with your ſins, downe with your hearts, yeeld, yeeld, and acknowledge abuſe of plenty: thirdly, uſe policie, and provide as *David* did; worke, the maine defect is from want of worke: tis in vaine to ſpeake of bringing downe markets, unleſſe there be employment. Were barly at two ſhillings, if men have not worke, tis all one: therefore you poor bewilling to work for bread; you rich, ſtudy to find work. O but 'tis impoſſible to employ all. Thus do, you that have money, do not (out of feares) hoard it, rather produce, employ it, & bring not certaine miſchiefes upon uncertaine feares. Secondly, you that have wool, hemp, &c. now ſet it out, &c. Thirdly, you that have land, love tillage. Men may diſcourſe, but without tillage ſuch a land as this cannot ſtand: love houſe-keeping, tis better keepe men as ſervants, rather than as rogues, as maſters: kept (when borne) they muſt and will be. Fourthly, you that have meanes without land, help to ſow the land, that this yeere will lie untilled and unſowne, without helpe, and make ſome bargaine with poore men, dividing indifferently their paines, and your money.

Ob. Why but there is no imploiment for halfe? Yet againe: Why but there is no money? There is little. Yet there might be more, if pride in lace, plate, &c. might downe, if unbeleefe did not beare the keyes of their coffers that have many houſes. Suppoſe there were leſſe mony, pay men in corne, bread, cloth, &c. But there's no worke. No? look to your fields, were ditches ſcoured, mariſhes drained, lands ploughed in many fields, it would quit coſt: looke to your high-waies, all the poore in the country be ſcarce enow to gather and lay ſtones in them for ſome weekes, &c. But we have not to pay them. *Anſw.* I anſwere once for all, better keepe them working than begging and wandring: kept they muſt be, and if they catch a haunt of idling, and roguing, they'll be paſt all ſhame, all worke, all thrift, all grace, and we ſhall all rue it: Therefore if you know no better way, runne this, without cavelling, or if you do know better meanes, uſe them, and ſet your wits on worke that ſomething may be done, for when Gods rods are abroad, God looks for ſomthing, yea, prayers, confeſſions, humblings, &c. yea, for theſe and ſomewhat elſe too: you muſt not ſay all upon prayer, your heads, hands, purſes muſt walk, and work alſo, elſe you trifle, and God proceeds in his quarrell. 1 2

FINIS.

GODS GOODNES AND MERCIE.

A SERMON PREACHED

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

GAL. 6. 10.

As wee have therefore opportunity, let us doe good to all men; eſpecially to them of the houſhold of Faith.



LONDON,
Printed by *Robert Young* for *John Bartlet*, and are to be ſold at his ſhop, at the Signe of the gilt Cup in *Goldſmiths-Row* in CHEAPSIDE. 1634.



TO

THE RIGHT WORSHIPFULL SIR BAPTIST HICKS, JUSTICE of Peace in *Middlesex*,

Grace and Peace.

RIGHT WORSHIPFULL;

I Should much forget my ſelfe, if (whilſt I preſſe others to *Goodneſſe* and *Mercy*) I ſhould forget yours to my native Country; there you have done good, (to the houſe of God,) not onely in outward buildings and ornaments, but in ſetling a Preacher, where before was none, and ſuch a one as cannot eaſily be equalled in eminency of gifts: There alſo, you have exerciſed (*mercy*) in building ſuch an *Almſhouſe*, as that I know not what may be added thereto, unleſſe hereafter, you ſhall ſee cauſe to ſet over the blind, and lame, and deafe (who are leſſe able to repaire to, and profit by the publique Miniſtery) a more private Teacher and Catechiſt. *Sir*, I thanke God, I could never yet the Art of flattery, neither will your wiſedom (if I knew you) brook the trade. It ſufficeth, that I have in a line or two recommended to others practiſe your example; & conveyed to poſterity my thankefullneſſe, with your bounty. If God make me able, I ſhall (haply) doe it hereafter in a better manner: In the meane, I beſeech you to accept my preſent thanks, wrapt up in a dead Letter and ſicke Epiſtle, and ſtill continue to love his Country, who ſtill reſts

Cambden in Glouc. ſhire.

M. Lilly.

Hanwell in Oxon ſhire, July 9. 1622.

Your WORSHIPS *in all thankefullneſſe and dutie,*

ROBERT HARRIS.

To the Christian Reader.

GENTLE READER,

Understand that I was then summoned to the Crosse, when I was not in case either to study or to speake; the former straight, (when I could not be excused) forced me to a familiar and easie Text, the latter, to a briefe and short kind of speech, which carried with it an appearance of that which I ever shunn'd, Affectation *and* Obscuritie. *It may be thine eye will conceive me better than thine eare, and therefore I yeeld to importunity, and present my selfe to thy view; entreating two things of thee, first,* Charity, *secondly,* Conscience; *Charity towards the* Printer, *in case some faults (in my absence) escape him; towards me, in case so frequent quotations offend thee: my now practice agrees with my ancient Judgement; at home, my people neither understand nor desire tongues, & humane Authorities, and therefore I am sparing: on the other side, when I fall upon an Auditory that conceives and receives both, I use both, as I see my advantage. All is thine if thou canst be content, and wilt adde* Conscience (*the second thing*) *to* Charity. *It grieves my soule to see the guise of many hearers, they desire novelties: when they have heard, they judge the man and his method, and then sit downe; seldome practising what is Preached. Reader, be not such an hearer, lest thou cousen thy self,* Jam. 1.22. *Thou here seest, that if thou be of* God, God's *goodnesse and speciall mercy shall be thine, thou must be good and do good, be mercifull and shew mercy, the times require this, the Lord expects this, our unthankefulnesse and unfruitfulnesse hath welmost undone us. If we, who have more peace in the State, more Preaching in the* Church, *than any other knowne Nation under heaven, be no more fruitfull and aboundant in goodnes than other people, our light will be turned into darkenes, our Sun into blood: what shall I say, or to whom shall I turne my selfe? we call till we are hoarse, we speak till we spit forth our lungs, yet will not the Sons of men heare us, they will not heare, I say with teares they will not heare, we can do no good. O Lord perswade* Japhet, *or we cannot, & be mercifull to this barren Country: Reader, I leave thee, adding to the* Martyrs, *Pray, pray, pray, Work, work, worke.*

Thine in the Lord,

ROBERT HARRIS.

In this *Psalme*, we have

1. A duty, *Thankfullnesse*, described from its common nature, *Confession*.

2 Arguments, from the object of our praises, *God*, considered

1 In himselfe

1 In his simple being, *Jehovah*, verse. 1.

2. In his second being, *viz.* his properties; reduced to

1 Graciousnesse.
- 1 Simply good.
- 2 Respectively mercifull.

2. Greatnesse.
- 1 Power is his, verse 2.
- 2 Dominion is his, verse 3.

2 In his works, delivered

1 In generall, *they are all wonderfull*, verse 4.

2. In speciall,

1 Such as concerne the whole world.
- Creation in the parts thereof, vers. 5,6,7.
- Preservation and government, vers. 8,9.

2 Such as concern the Church
- 1. In her first Plantation: verse. 10.23.
- 2. In her setled estate, her blessings
  - *Privative*, vers. 23.24.
  - *Positive*.
    - Earthly, ver: 25
    - Spirituall, verse 26.

GODS GOODNESSE AND MERCIE.

Laid open in a Sermon at Pauls Croſſe, on the laſt of *June*, 1622.

PSALM 136. VERS. 1.

Praiſe yee the Lord, becauſe hee is good: for his Mercy endureth for ever, &c.

THis Pſalme cleares it ſelfe, and therefore a Title needeth not; it anſwers all *occaſions*, and therefore the Arguments are generall; it was ſung by courſe, and therefore the burthen is ſtill the ſame. In it we have a Duty preſſed, and Arguments preſſing: the Dutie is thankfulneſſe, delivered from its common nature, *Confeſſion*: (our praiſes are but acknowledgements of Gods excellencies.) The argumens are drawne from the Object of our praiſes, God, conſidered firſt in himſelfe, ſecondly, in his Workes: in himſelfe conſidered; He is apprehended by a firſt and ſecond Act of our underſtanding; Firſt, in his moſt ſimple beeing, [confeſſe to *Jehovah*.] Secondly, in his ſecond being (to ſpeake as wee conceive things) in his properties.

Ordinary, as 1. Chro. 16. 41. Extraordinary; 2. Chron. 7. & chap. 20. *Vt in edd. Armoſqu.*

Theſe mentioned here and elſe-where, as *Exodus* 34. *&c.* are, firſt, *Graciouſneſſe*; ſecondly, *Greatneſſe*. For the firſt, hee is firſt ſimply [*Good*] and then in a reſpect [*Mercifull*:] for the ſecond, his is Power, He is [*God of gods*] Gods in the plurall, becauſe all powers are His, [*God of gods*] in an Hebrew ſuperlative, becauſe he is *farre* above all Gods, whether ſo reputed or deputed; that great, that ſtrong God, as *Moſes* expounds the phraſe, *Deut.* 10. 17.

Pſal. 97. 9.

Next, Kingdome is His: He is [*Lord of lords*] in the ſame ſenſe, that is, the Monarch and Emperour of Princes and States; now if Power bee His, and Kingdome His, Glory is His alſo, therefore *Hodu*, confeſſe it, ſaith the

Verſe 1.

See the Table prefixed.

Doct.

Τὰ ὁμολογούμενα. *Ariſt. Rhet. l. 1. c. 6. & inde.*

1.

His *eſſe* is his *agere*. *Bonum omnis boni, Aug. de Trinit. l. 8.*

2

Yet formally God by his eſſence rather than his goodneſſe.

Vide Magist. quæſt. de bono.

Mat. 19. 17.

Corruptio optimi eſt peſſima.

Uſe 1.

All good hatred comes from good love, but bad hatred produceth bad love.

Pſalmiſt: This is the firſt Argument from Gods bleſſed ſelfe; the ſecond, from his workes, wee leave for haſte, &c.

Of the Action [*Confeſſe*,] the Object [*Jehovah*,] ſomething at home. *Goodneſſe* and *Mercie* offer themſelves next; and firſt, *Goodneſſe*, as the more generall, and the ground of *Mercie*.

God is good. This point is plaine, a principle not needing proofe; there be (ſaith Nature in the Philoſopher) ſome confeſſed goods; of theſe God is the chiefe, nay all theſe in one, like an abſolute Pearle, that containes all beauties in it ſelfe: no *Marcion* will deny goodneſſe, where he yeelds a Godhead: wee have therefore ſaid enough for proofe, when wee have once ſaid what goodneſſe is, and how it is affirmed of God.

For the firſt, *Goodneſſe* is the perfection of things, for which they are deſirable; perfection imports freedome from all defects, and fulneſſe of all excellencies, and is chiefly ſeene in the beeing, working, end of things; that which hath the nobleſt beeing, and therefore end, and therefore operations, is ever beſt and moſt deſireable: Deſire is the reaching of the ſoule after that that likes us, becauſe it is like us: Now the All-ſufficient God is his owne beeing, his owne end, his owne *Act*, *or rule in Action*, yea hee is the Author of all good, the end and deſire of all things, (in naturall reſpects) and therefore the perfection of all, and ſo all perfection and goodneſſe.

For the ſecond, God is, firſt, *eſſentially good, good without goodneſſe*, (ſaith *Auſtin.*) Creatures be good, but not goodneſſe; their nature is good, but goodneſſe is not their nature, but the nature and ſubſtance of God (ſaith the Chriſtian Philoſopher) is goodneſſe, nature and goodneſſe differ not in him, but onely in a reſpect.

Secondly, *cauſally good*; not as the forme of particular goods, but as the worker of all, the meaſure of all, the end that terminates and perfects all.

Thirdly, (which followes upon the former) *eminently good*: firſt, in Order, Nature, Worth; and laſtly, Originally, and Abſolutely the *onely good*.

This Doctrine calls more for practice than proofe, becauſe, as in nature, ſo here, the ſweeteſt things are moſt abuſed, and being abuſed, prove moſt dangerous.

God is good, let us put it to good uſe; firſt, for *humbling*, ſee what wee were once, good: for of goodneſſe, can come nothing but goodneſſe; ſecondly, what wee are now by nature, bad; for firſt, wee are ſunke as farre from God as hell is from heaven: Hee is *holy*, wee profane, He *wiſe*, wee fooliſh, He *true*, wee falſe, Hee *good*, we naught. Secondly, from this diſproportion growes hatred of Gods holineſſe, in his word, worſhip, people, preſence, every way. Thirdly, from this *hatred* ſprings love to his enemies, the World, Fleſh, Satan. Fourthly, from this love, a liſtning to what fleſh ſhall propound, and Satan ſuggeſt, and thence a capacitie and poſſibilitie of being monſtrous in life, and blaſphemous to the death.

Oh! what a piece of ground is mans heart now become, wherein no ſpiritualneſſe thrives, unleſſe Power it ſelfe plants it? wherein *Pride*, *Murther*, *Whoredome*, *Sodomie*, *Blaſphemie*, *Atheiſme*, either doth or ſoone may ſeede? This curſed nature, this renders us as odious as goodneſſe doth amiable; and this muſt be ſeene, if ever wee will be ſaved. Now the glaſſe

glaſſe that detects badneſſe is Gods goodneſſe: by his nature and workes we ſee ours, as by the Sunne we ſee motes, and filth by light. But God is a light too ſtrong for our ſenſe. True, therefore we muſt with him (in the ſtory) looke for the Sunne in the Weſt, not in the Eaſt: behold the Lord, as he is reflected and refracted, firſt in the glaſſe of his creatures, and his Workes; ſecondly, in the face of his deareſt Sonne, ſo wee ſhall ſee (at one view) unſpeakable beauty, and deformitie; that in God, this in us: ſo way and overture will be made for the firſt, ſecond and third of Chriſtianitie, true humilitie: ſo Gods goodneſſe will be admired, mans wickedneſſe abhorred, all the errours of the times, and incongruities of action will bee ſoone reſolved into their firſt principle, eſtrangement from, and diſtruſt in this goodneſſe of God.

Strato. apud. Euſt. lib. 18.

Aug Epiſt.

Secondly, ſee what wee ſhould be, good; goodneſſe is ever admirable, and therefore (ſaith the Philoſopher) imitable. Now the 119. *Pſal. verſ.* 68. tells us, that God is good, and doth good, and hee is our copy and rule.

Vſe 2. Inſtruct. 1. to all in generall.

First therefore wee muſt be good, and then doe good: firſt the ſap muſt be good, and then the fruit, for as things be, ſo they worke; the infuſion of the ſap (the firſt act of our converſion) is Gods act, our will prevents it not, but followes it. The ſecond act (of fructifying) is ours, under God: for when God hath tuned and doth touch us, wee doe move; and whilſt the ſpirit imbreathes us, wee turne about like the mill: in neither wee muſt bee wanting to our ſelves, but concurre in this as agents, in that as patients; and as our libertie (in externall acts) is ſtill ſome, ſo muſt our endeavours bee anſwerable. First, wee muſt have the patience to heare, (whatſoever wanton wits may talke of the wills virginitie, or other exemptions of the higher faculties) that in our fleſh dwells no ſpirituall goodneſſe, all our goodneſſe dwells out of our ſelves in Chriſt.

1

Quoad externam diſciplinam, as to come to Church, to heare, &c.

Rom. 7.

Secondly, that it is Gods owne hand, that ſtends us from the firſt, and ſets us in the ſecond *Adam*.

And thirdly, that hee doth this by his owne meanes, and therefore wee muſt tender our ſelves to his meanes, waiting till hee (who ſpeakes in working, and workes in ſpeaking) ſhall pleaſe to ſpeake life into the ſoule, by the eare.

Eſay. 53. 3.

Thus are wee made trees: being ſuch, wee muſt (in the ſecond place) beare: and here lyes our buſineſſe, our errand hither is not to pleaſe or preach man, but to call for fruite. *Mat.* 21. 34. You are trees in Gods vineyard, well planted, fenced, husbanded, what is your fruit? your Land is good, your Law is good, your city good, your Sermons good, what be you? Is your fruit none? Heare our bleſſed Saviour, *every tree, i.* Every Man, every Houſe, every Citie, every Nation, *that beares not fruit, is for the fire*, *Mat.* 7. 18. 19. Is your fruit bad? Heare againe, *A good Tree cannot bring forth bad fruit*, and the ground that brings forth briers after ſhowers muſt be burnt, *Heb.* 6. 8. You have received the raine of heaven, and muſt be as the raine and dew from heaven, *Mich.* 5. 7. elſe the curſe is neere. Is your goodneſſe onely Morall? Heare your Saviour, *Every branch that beares not fruit in me, he takes away*, *John* 15. 2. Your works muſt be the works of God, wrought from God, for God, in God, according to God, elſe they are but

2

ſhining ſinnes. Is your goodneſſe ſpirituall? heare againe, Unleſſe a man abide in mee, hee is caſt out, caſt into the fire and burnt, *John* 15. 6. Behold, if another ſhould cry, *fire, fire, fire*, thus in your ſtreete, you would be all awakened; our bleſſed Saviour cries, fire if your fruit be none, fire if bad, fire if not ſpirituall, fire if not laſting. Oh be affraid of this conſuming fire, and as you heare the words, ſo doe the workes of God. Religion (we muſt know) is not a name, goodnes a word, it is active like fire, communicative like light: as the life of things ſtands in goodneſſe, ſo the life of goodneſſe in action. The chiefeſt goods are moſt active, the beſt good a meere Act; and the more good we doe, the more God-like and excellent wee be; what is the excellencie of meates? goodneſſe; what of wines? goodneſſe; what of grounds? goodneſſe; what of all? goodneſſe: what is mans comfort in life? what in death? what after? what ever? goodneſſe. This is the man, the whole man, no crowne to this in life, no comfort to this in the day of accounts, *Well done good ſervant, enter into thy Maſters joy*. Glory, and honour, and peace, is to every worker of goodneſſe, whether Jew or Gentile, bond or free, rich or poore, wiſe or ſimple, weake or ſtrong; if a worker of righteouſneſſe, hee is accepted, aſſiſted, rewarded, therefore worke.

Eccleſ. 12.

Rom. 2.

Now as you muſt be preſſed to, and rich in every good worke, (for goodneſſe containes all parts owing to God or man, our ſelves or others, friends or foes:) So chiefly in the beſt, for kinde or uſe, that is, good ſpirituall and common: for the firſt, as ſpirituall gifts, ſo acts are more deſireable. Man never lives till the life of God live in him, and all that hee doth be either a ſpirituall act, or (at leaſt) ſpiritually acted; holineſſe muſt be written (*Zacharie* tell us, *Zach.* 14.) upon our bridles, when we warre; upon our cups, when wee drinke: In ſhort, the kingdome of God muſt firſt bee ſought and ſet up in us and ours; and what wee may, advanced among others, in the meanes of it, and maintenance for it. And here the rich may joyne in one, both theſe goods ſpirituall and common. Some Churches (you ſee) want men, ſome men Churches and meanes: I bluſh, I bleed to ſpeake it, able men are ready to hire out themſelves for bread, and excellent wits hang the head for want of watering, gaſping like fiſhes out of the water, being out of all, both meanes and hopes; if there bee any true blood yet running in your veines, you that can feed birds and dogs, ſtarve not grace and learning. Children might be Schollers, Schollers Preachers, Preachers Saviours (and that of thouſands) did not dogs eate the childrens bread.

Tit. 3. 1.

Obad. 21.

2

Secondly, you muſt ayme at the common good, for that is ſtill the greateſt good; and here two rules: firſt, if you will be for the publike, you muſt be good in private; beare your owne fruite, worke in your owne hives, man your owne oares, and make good your owne ſtanding. Happy is that body, wherein the eye ſees, the eare heares, the liver ſanguifies, &c. Happy that houſe, wherein the maſter rules, the man runnes, the head leads, and the body followes: Happy that State, wherein the Cobler meddles with his laſt, the Tradeſman with his ſhop, the Student with his booke, the Counſellor with State, the Prince with the Scepter, and each creature lives in his owne Element; but woe be to the Heathens Army, when all will bee Captaines, and none Souldiers; woe to that body that will bee all head;

Pſal. 1.

members

members miſplaced are neither for uſe nor eaſe.

Secondly, wee muſt ſhoote at the common white; that is, though you be private in your ſtandings, yet you muſt bee publike in your affections, and intendments. 2.

For the firſt (I meane affections) as King *Richard* beſtowed himſelfe diverſly at his death, ſo muſt wee in life; *Bohemia* claimes a part in our love, the *Palatinate* a part, the *Churches* abroad, our *Brethren* at home a part: at home, in ſelling wee muſt be buyers, in lending borrowers, in viſiting patients, in comforting mourners; abroad, we muſt in our own peace conſider their warres, feele them panting, ſee them bleeding, heare them ſcriching, *O husband, O wife, O my child, my child, O mother, mother, mother, my father is ſlaine, my brother is torne, my leg is off, my guts be out, halfe dead, halfe alive, worſe than either, becauſe neither*; O that wee had hearts to bleed over them, and to pray for the peace of *Jeruſalem*.

For the ſecond, our thoughts muſt all meete in the common-good, like ſo many lines in a Center, ſt reames in the Sea; Chriſt Jeſus *pleaſed not himſelfe*, ſaith Saint *Paul*; *Hee dyed for us*, ſaith Saint *John*, therefore wee muſt for our brethren; one member will dye for all, one Heathen for many; if wee muſt die for the common-good, muſt wee not live to it? If all muſt, muſt not the more publike perſons? Yes, you Lawyers (to inſtance) muſt bee common bleſſings, and not ſeeke your owne, you muſt (with *Papinnian*) reject bad cauſes, and ripen good: there goes but a paire of ſheares betweene a protracting Lawyer and a cheating Mountebanke, that ſets his Clyant backward and forward like a man at Cheſſe, and proves a butcher to the ſilly ſheepe, which ranne to him from the Drover. 2 *To ſome in particular, as* 1. *Lawyers.*

You Land-lords muſt be common too: if with that Duke you will truſt your Tenants with your throat, you muſt not hurt theirs; you are heads of townes, the head ſhould care for the leaſt toe: encloſure, if it wound not the heart, yet treads it heavie on the toes of a State; force not men by racking rents, by overlaying Commons, and picking quarrels to undoe themſelves, betray not Townes, as *Rome* did *Carthage* with a diſtinction, We will ſave the Citie, but deſtroy the Town. A poore man in his houſe is like a ſnaile in his ſhell, cruſh that, and you kill him: ſay therefore with thy ſelfe, My Tenant is a man, not a beaſt, were hee a beaſt, yet a *Righteous man is mercifull to his Beaſt*; a breeding Bird muſt not have her neſt deſtroyed, a young Kid muſt not be ſod in his mothers milke; what will become of me and mine, if I deſtroy the neſt of breeding Chriſtians, and having chopt them to the pot, ſeethe old and young in one anothers blood? 2. *Land-lords. V. Grin. Epiſt. ad Synopſin. Hiſt. hominis.* Mich. 5. 3.

You *Patrons* muſt be for the common good alſo, preferre many ſoules to one tenth; when you be to chooſe a Shepheard, let the queſtion be that of theirs in the Goſpell, *Who is worthy?* and the deciſion, *Detur digniori*; when you preſent, preſent not a *Prometheus* ſacrifice, skinne and bone without fleſh; when you have preſented, feare *Zacharies* curſe againſt perjurie and ſacriledge; if perjurie dwell in the Parſonage, and robberie in the Mannor, the curſe of God will pull down both. Laſtly, when you have a Prophet, be you *Patrons*, ſtudie his peace, as hee doth yours. What Law it may be, after vowes to enquire, I doe not know, ſure I am, *Salomon* ſaith, it is deſtruction; 3 Patrons. Zach. 5. 4. A free Patron at firſt, a kind Patron to the laſt unto his owne teacher, is *Rara avis in terris, &c.*

deſtruction of ſome eſtates, of many ſoules; whilſt the Nurſe wants bread, the Children want milke, ſo both cry and both are heard, and woe be to him that hath a cry of Soules againſt him.

4 Nobles.

Nobles, I know not whether they frequent this place or not, if ſo, I would intreat them to remember what the ſtory ſaith of ſome men, that they are medicinable from top to toe, and ſuch ſhould they bee. Firſt, they ſhould heale themſelves, becauſe their actions are all exemplary; then their families, by eſtabliſhing *Nebuchadnezzars* order, that no man ſpeake (much leſſe doe) any thing amiſſe againſt the God of heaven: thirdly, the oppreſſed and wounded they ſhould reſcue, as did noble *Job*, plead for them, ride for them, ſpeake to Majeſtie it ſelfe for them, where povertie hath not acceſſe. So ſhall they enoble themſelves, and prevent the cenſure of former Ages.

Plin. l. 28. 3.

Dan. 3. 29.

Filiũ beroum noxæ.

Wee cloſe this Uſe with *Magiſtrates* and *Juſtices* (*Itinerant*, or others;) Saint *Paul* tels them their errand, it is the common good; and chalkes out their way; they muſt be terrours and comforts.

Juſtices and Judges. Rom. 13. Εἰς τὸ ἀγαθόν.

I

Firſt, terrours to the evill, elſe evill doers will be a terrour to them, for ſin is impudent & incroaching, as experience hath taught us: *Bribery* will be ſometimes bolder than *Innocencie*, *Falſhood* than *Truth*; you ſhall have a man that doth more than deliberate of Rebellion (which yet a *Tacitus* could call *Rebellion*,) he will embarke himſelfe in actions of State, embroyle Kingdomes, transferre, for his publique good, any Crowne, ſpeake more baſely of annointed Princes; and yet ſuch a man as this will bee neere-hand heard as lowd from the Barre, as Juſtice from the Bench; a *Gentleman-ſwearer*, *Drunkard*, *Whoore-maſter*, *ſtabber*, will ſoone out-ſtare a Juſtice, an Alderman, and a Noble-mans mans-man will ſo amaze Juſtice (if ſhe take not the more heart) that ſhe is left ſpeechleſſe a long time after. *O Job*, *Phineas*, *Nehemia*, *&c.* what's become of your ſpirit? You would drive ſin and ſinners into their holes, now they dare the light, and ſtare Juſtice in the face, as if they would out-face her: ariſe (yee living images of God) cloth your ſelves with zeale as with a cloak, put on Juſtice as a garment, underſtand that there is a King in *Iſrael*, a God in Heaven, and make ſinne underſtand, that you have zeale in your hearts, and a ſword in your hands.

Lib. 2. Hiſtor. V. Carer. l. 2. de poteſt. Rom. *Pont. cap.* 19. *V. Becan. & alios, &c.*

2.

Secondly, you muſt be incouragers of goodneſſe, goodneſſe (I ſay) both ſpirituall and morall, religion and righteouſneſſe; for religion, where is zeale comely, if not there? when, if not now, when falſe zeale blazeth, and true cooles? View a zealous Papiſt (in that name and reſpect, better than a meere Neuter,) and hee dares tell us to our heads, that our Religion is errour, our ſelves heretickes, our end diſtruction, that one heaven cannot hold us hereafter, one Church now, that living and dying *Lutherans*, wee ſhall be certainly damned, if wee be not, hee will be damned for us. Now, if our faith ſtand upon better pillars than his, why ſhould not we be as reſolute and confident as hee? View againe the Atheiſt, and hee flyeth upon Religion, as a bird upon the candle; hee diſgraces it, and will not you then grace it? hee ſmites it, and will not you defend it? Yes, Religion calls in your ſword to her ſuccour, chiefly when ſhe is oppoſed in her *Prophets*, they are the men of ſorrowes, they finde the *Hiſtorian* true, that wee have loſt the names (I may adde the nature) of things: *Darkneſſe* is called *light*, *light darkneſſe*,

Cam. rat. 10. *Barc. Paran. Briſt Mot.* 38. *Coſter. ref. ad Ruf. Luc. Oſiander, &c.*

Rerum vocabula immutata, &c. Saluſt.

the

the *Sheep-heard* is hunted, and the *Foxe* hunts him. Many a man cries out of blaſphemie againſt God and the King, and the blaſphemie is but this, *Naboth* will not part with a piece of his fleece; many a fearfull bill is framed againſt a Preacher, when the Enditement ſhould runne thus: *bonus vir, ſed ideo malus, quia Chriſtianus*, at leaſt *Chriſti nuncius*. My *Fathers*, and reverend *Judges*, open your mouthes in the cauſe of the afflicted; remember that you owe your Hoods, Gownes, Lives, ſelves to the Goſpell; did not our Miniſtry awe mens conſciences, nor you, nor the world would be one yeare elder; ſhould you ceaſe to countenance us in our righteous cauſes, you ſhould betray your right hand with the left.

1. Sam. 25.

Tertul. Apol.

Now as *Religion* brings the greateſt good, and therefore muſt be moſt reſpected, ſo *Juſtice* the next, and therefore muſt be carefully adminiſtred. And here wee ſhall not need to minde you of the Oratours *duſt*, or the Heathens *note*, How that many more offend by ſeeking favour, than offending: it ſhall ſuffice to referre your wiſdomes to two Scriptures in *Job*, the firſt is, chap. 15. verſ. 34. and it's this, *Fire ſhall conſume the Tabernacles of Briberie:* if Bribery (how ever diſguiſed) get into the houſe, whether by the maſter, or miſtriſſe, or ſonne, or ſervant, God will fire it out, or fire the houſe over it. The ſecond is chap. 13. verſe 10. *He will ſurely reprove you, if you ſecretly accept perſons*. Carry it never ſo ſmoothly, yet if under-hand you preferre a Laick to a Church-man, a Lord to a Plough-man, a kinſman to a ſtranger, and a Courtier to a Peaſant, and take away the righteouſneſſe of the innocent, and juſtifie the wicked, God will certainly reprove you, *i. e.* chide, ſmite, curſe you for it, and ſo ſet it on as no man ſhall be able to take it off; that God that will not ſuffer you to bee partiall for the poore, for himſelfe, will never brooke other warpings, and partialities: Oh, then looke upward and peruſe your oath, deale equally betweene party and party, plea and plea; and if you will needs heare any in private, heare the poore man ſpeake, whoſe counſell dares not ſpeake (ſometimes) in publique; and if you will haſten any hence, haſten him who languiſheth, whilſt head and body ſtand a hundred miles aſunder. And when you ride circuit, I beſeech you remember, that you ride circuit, not poſt, take time to heare poore mens grievances your ſelves, leſt in a Reference, you leave the Hare in the Huntſman's-hands, and the Commiſſioner deputed, umpire the matter, as once they did at *Rome* betweene Neighbours; the ground is neither the Plaintifes nor Defendants, it is the Judges. To winde up all, not you, nor we of the miniſtrie (to whom I had more to ſay if the place ſuited, and of whom more elſe-where) nor any preſent, have done the good wee ſhould; let us ſay for the time paſt, *That wee have beene unprofitable ſervants*; and hence-forward, reſolve with the Church of old; *not to talke, but to live*.

Tacit. lib. 15. Annal.

Job. 13.

The Aedeates & Aricini, &c. In concio ad Clerum & viſitat. Nos non eloquimur magna, ſed vivimus. V. Minut. in Octav.

The maine diſpatched, we would ſpeake the reſt, if wee could, with one breath. Is God good? then love him: for goodneſſe is the object of love: now love is a deſire of union, it unites us to God by conforming and tranſforming us, ſo that then our love ſhall appeare to bee true, when out of a deſire to be made one with God, wee conforme to his ordinances, and bee tranſformed into his Image.

Uſe 3. Notes of love.

1

2

3

See this Uſe enlarged *paſſim in Cantic.*

Againe, is God good? then let him be juſtified, and every mouth ſtopped: wee inſtance. First,

Uſe 4.

First, ſinnes are committed; Doe wee make God a cauſe of it? What? as much as man? What more than man? What? more than Sathan? Oh blaſphemie! Oh impudencie! Did it ever come into any of our hearts ſo to thinke? No, no, wee yeeld that ſinne cannot comport with a glorified eſtate, much leſſe with glory it ſelfe. Wee hold, that God being goodneſſe it ſelfe, and All-ſufficiencie, cannot be a cauſe, either Morall or Phyſicall, of that which is (formally) nothing but deficiencie: and if our owne words may not be taken in our owne cauſe, let ſome conſult *Suarez*, and their owne and the purer Schooles; others their owne *Armenius* and *Vorſtius*, and then tell us what we ſay more than they, or they leſſe than we (for ſubſtance) about the cauſe of ſinne.

As *Bellar.* and *Wright*, and others charge us, chiefly *Wright.*

V. Suar. Opuſc. V. Arm. Theſ. Vorſt. Apol. Pro. Eccleſ. Orthod.

Secondly, the world (Chriſtian) is imbroyled, yet God is good; in this confuſion hee ſeeth order, and in the double-faced world the ſide to Godward is *beautifull*, when that to us-ward is *deformed*.

Pet. Moul. of love.

Thirdly, diſputes ariſe touching Reprobation, which trench farre upon Gods rights; ſay ſtill, hee is good, all that he decrees and does is of himſelfe, and for himſelfe, and therefore beſt, becauſe from and for the beſt.

V. Arm. againſt *Perk.* too deſperately of this.

Laſtly, diſcontents ariſe, ſay ſtill, God is good; the times are hard, yet hee is good; men are naught, yet he is good: we have our wants, yet hee is good to us, and where can wee mend our ſelves? Were wee in *France*, in *Bohemia*, in *Polonia*, nay were wee not Chriſtians but Heathens, not men but beaſts, not beaſts but ghoſts in hell, 'twere dutie to ſay, God is good (for where power, juſtice, wiſedome are, there goodneſſe is:) and if goodneſſe muſt bee acknowledged there, muſt it not in *England*, the face of *Europe*? in *London*, the eye of *England*? Behold, the creatures, refreſht with Gods goodneſſe, triumph, the fields laugh, the corne ſings, the birds chirpe, the beaſts skip, yea, (ſaith the Heathen) wee love to heare them ſing, not howle, not roare, not bellow: and ſhall wee (in the midſt of their rejoycing) whine and cry? Doubtleſſe, what ever the times be, or our eſtates be, God is good: and goodneſſe is excellent, and excellencie challengeth honour, therefore do the Lord right. *However it be* (ſaith the Prophet) *God is good to Iſrael*; Let the *Iſrael of God* taſte it, reliſh it, confeſſe it, live in the ſtrength of it, die in the ſenſe of it, and ever continue in the feare of Gods goodneſſe: as *Hoſea* ſpeakes, Chap. 3. *ult.*

Plut. of tranq. of minde.

Thus farre of that Goodneſſe *now, whereof no Angell can ever ſpeake enough.*

GODS

GODS MERCIE.

NOw follows the ſecond, *Mercie*. Where, firſt, the thing: ſecondly, the adjunct. For the firſt, though (*Ceſed*) be ſomwhat generall, yet our tranſlation is juſtified by our Saviour, *Mat. 9. 13.* who renders it (ἔλεος,) Secondly, by our Prophet, who ſevers it from goodneſſe; This being a generall *Mercie*, that a particular *Goodneſſe*, reſpecting miſerie and want.

For the ſecond, 'tis everlaſting: everlaſtingneſſe (or eternitie) is a perfect poſſeſſion, all at once, of an endleſſe life (ſaith *Boeth.*) Everlaſting *Mercie* then is perfect *Mercie*, which ſhuts out all the imperfections of time, beginning, end, ſucceſſion, and ſuch is Gods *Mercie*. Firſt, his *Eſſentiall Mercie* is everlaſtingneſſe it ſelfe; for it is himſelfe, and God hath not, but is, things. He is beginning, end, beeing, and that which is of himſelfe, and ever himſelfe, is eternitie it ſelfe. Secondly, his *Relative Mercie*, (which reſpects us, and makes impreſſion on us) is everlaſting too, in a ſenſe: for the Creatures, ever ſince they had beeing in him, or exiſtence in their naturall cauſes, did ever and ever well need Mercie, either preſerving or conſerving. Preventing or continuing *mercie* in the firſt ſenſe, is *Negatively endleſſe*, that is, uncapable of end, becauſe unboundable for beeing: in the ſecond ſenſe, it is *Privatively endleſſe*, it ſhall never actually take end, though in it ſelfe it may, and ſomewaies is bounded; the firſt is included in the latter, but the latter chiefly here intended; and therefore the point ariſes to be this: *Gods mercy (chiefly to his Church) is an endleſſe mercy*, it knowes no end, receives no interruption. Reaſons hereof from the Word, are theſe, (for as touching teſtimonie this Pſalme ſhall be our ſecuritie) firſt, from *Gods nature, Hee is good. Mercie pleaſeth him*. Firſt, it is no trouble for him to exerciſe Mercie: Secondly, it is his delight; wee are never weary of receiving, therefore hee cannot be of giving: for as it is a more bleſſed thing to give than to receive, ſo God takes more content in the one than wee in the other.

Æternum ſimul, ſemel, & ſemper habet quicquid habet, &c. De conſola.

Doct. 2.

Reaſ. 1

Mich. 7. 18.

Secondly, from *his unchangeable Word and Covenant, Thus ſaith the Lord*, though the Mountains ſhould remove, &c. And though my Covenant with the Heavens ſhould faile, yet not this, *Eſay* 54.

2

Eſay 59. 9, 10. *Et paſſim.*

Thirdly, *From our need*; Every creature is compounded of *Perfection* and *Imperfection*: the firſt is the ground, the ſecond is the Object of mercie: for the firſt, that which moves to mercie, is *Proprietie*: therefore wee pitie man, becauſe he is our owne fleſh, therefore a Chriſtian man, becauſe we be in the body. Wee pitie ſtill our owne, and therefore God ſhewes mercie to us, becauſe hee hath an intereſt in us: and wee be his owne, either as creatures, or children, and ſo concurre with him in ſome degree of perfection. For the ſecond, the Object of Mercie is not miſery, unleſſe in (the Schoole-mans ſenſe, that is) a generall ſenſe, but defectiveneſſe: for whatſoever hath not all

3

Eſay 58. 7. Heb. 13. 1. *Amat nos tanquam aliquid ſui, Aquinas.*

V. Aqui. ſecunda ſecundæ, q. 30. &c. Et virtem. de an.

all things in, of, by it ſelfe, ſtands ever at the mercie of another; and in theſe circumſtances ſtands every creature, hee partly is and is not, and therefore needs, and therefore receives mercie from God, where he intends its perpetuitie.

As compounded *ex ente & non ente.*

Uſe 1. *De ventr. ſanctorum.*

Now, is Gods mercy thus *Endleſſe?* Then (to ſay nothing of thoſe uncouth Diſputes, touching that Apocryphall invocation of Saints, as *Eccius* acknowledgeth it, touching exciſion and interciſion of grace, the precedencie of ſome creatures above Chriſt, in point of mercie, and other the like monſters of opinion and blaſphemie) let us learne of the Church, to dwell upon the mercies of God; in ſome attributes wee may be too buſie, but here a man may let out himſelfe without danger; God offers more mercie to our eyes, than we can ſee, to our thoughts, than we can conceive; and when we have done all, *He is above all praiſes:* hereby our hearts will bee wonne to God; power without mercie, amazes, wiſdome confounds, juſtice affrights, but mercy ſeene in all (as in this *Pſalme*) unites and melts, here is daily imployment: for he lades us daily with bleſſings, and his mercies are *freſh every morning*, *Lam.* 3. We provoke him, and hee is *patient*; we put him to it, and he is *clement*; we be emptie, and hee is *bountifull*; we be miſerable, and hee is *pittifull*; good to our bodies, ſoules, eſtates, names, friends, townes, Church, State, Court, Kingdome: Oh let theſe mercies ſoake into our hearts, till they draw forth teares, as they did from *Bradford: Let the houſe of* Levi *ſay, his mercie endures for ever: Let the houſe of* Judah *ſay, his mercy endures for ever*: Let the *fields* ſay, it is his mercy that wee be not all ſpoyled: Let our *Cities* ſay, it is his mercie that we be not all burnt: Let our *Churches* ſay, it is his mercie that wee be not all raz'd: Yea let this *Land* (of all Lands) ſay, it is his mercie that ſword, and fire, and peſtilence, and other miſeries, doe not prey upon mee, as upon my Siſter-Kingdomes. *O Lord, who is a God like to thee*, thus to beare, thus to bleſſe? had not thy mercies exceeded all limits, our ſinnes ere this had ſunke us all; our *England* had beene made a ſecond *Sodome* and *Gomorrah*.

Nehem. 9.

Uſe 2. Inſtruction, 1. to the Land in generall. Joel. 2. Jona. 3. &c. Rom. 2.

Is God *ever mercifull?* then the Argument is ever good, *Turne to the Lord*, ſay the Prophets, *Repent*, ſaith the Apoſtle, this the uſe, that mercie muſt be put to, the better God hath beene to us, the more wee muſt bleede under his reproofes: *O my people, what have I done unto thee? or wherein have I grieved thee? teſtifie againſt mee. Surely, I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I have ſent before thee, Moſes, Aaron, and Miriam. O my people, remember now what Balak King of Moab had deviſed, and what Balaam the ſonne of Beor anſwered him, from Shittim unto Gilgal, that yee may know the righteouſneſſe of the Lord*, ſayes God, *Micah.* 6. 3.—6. Hee ſpake it once to *Judah*, now to *England*, *O my people*, what is the matter that I cannot winne you? Wherein have I wronged your names that you teare mine? When did I grieve you that you grieve mee? When was I hard to you, that you ſo hardly afford mee one day in ſeven? What ayles you, what ayles you, that you will not be ruled by me? I would have you leave your ſins, you will not; I would have you holy, happy, you will not; I would have a Covenant of Salt betwixt us, that I might never leave you, you will not; no words, no ſtroakes, no fights abroad, no love, no kindnes, no patience at home can melt you. O that

O that yet, yet, yet, we, all we of this Church, of this Iland, would meet the Lord with fasting and mourning, and make our peace with him, whilest peace is in our gates. Now what the whole Land in generall, that this chamber in particular must doe, I will suppose your Government, your selves present to be good, but what shall we say of many in the Citie? I must turne to *Ezekiel* 22. and speake that to our *London*, which the Prophet there doth to his *Jerusalem*. *The Citie sheddeth blood in the midst of it, that her time may come, and maketh idols against her selfe to pollute her selfe. In thee have they despised father and mother: in the midst of thee have they oppressed the stranger: in thee they have vexed the fatherlesse and the widow. Thou hast dispised mine holy things, and hast polluted my Sabbaths. In thee are they that carry tales to shed blood: in thee are they that eate upon the mountaines: in the middest of thee they commit abomination. In thee have they discovered their fathers shame: in thee have they taken gifts to shed blood: thou hast taken usury and the increase, and thou hast defrauded thy neighbours by extortion: In thee thy Prophets have daubed with untempered morter: in thee thy people* (generally) *vexe, oppresse, rob, and wrong one another.* Thus the Prophet then: now I report my self to you, whether a Prophet may not still take up his words against this place, and if so, then heare what the Lord further addes, *And I sought for a man among them, that should make up the hedge, & stand in the gap before me for the Land, that I should not destroy it, but I found none.* O unspeakable Patience and Mercie! when they sought not God, God sought them, when the most were desperate, he sought for some few to stand in the breach, and a few should have ransomed multitudes. Now then (much honoured and beloved) are there any men amidst you? any that can weepe for the abominations of the place? any that can pray? any that can wrestle with heaven? Let these stand in the gap, let these stand betweene the living and the dead with their Censers, let them lie betwixt the Porch and the Altar, and say, *O thou God of Mercies, spare our City, spare our houses, spare our Churches, spare our streets, and bee mercifull to our sinnes, for they are wondrous great.*

2 To London in speciall.

Verse 3. Verse 4. Verse 7. &c.

Verse. 30.

And what I say to all, I speake to every one now present, *Turne*: Oh thou that hast been *an Idolater, a Swearer, an Adulterer, a Wanton, a Murtherer, &c.* make this use of Gods patience and kindnes to thee, to wit, *Repent.*

3 To each man in particular.

O but my sinnes are many! yea, but his mercies are more; O but they are great! his mercies are greater; O but I am exceeding bad! how bad? as *Manasses*? he had mercy for him; as *Magdalen*? he had mercy for her; as *Adam*? he had mercy for him: O but it is now too late, all his mercy is spent! No, *His mercy endureth for ever.* Beloved, the Lord hath sent this day the chiefe of sinners to proclaime thus much in your eares, that never yet any perished for want of mercy in God; be it that thy sins be sins of *darknes*, sins of *death*, of *blood*, of *hell*, yet if thou canst finde a heart to repent, God will find in his heart to pardon: see thou thy sins, confesse, bewaile, abhorre, forsake them, seeke thou the face of God, lie at his foote, call, crie, *Lord be mercifull to mee a sinner*: get his Sonne, his Image, and new obedience, and thy case is blessed; nay, if thou canst not thus repent, yet thirst; nay, if thou canst not thirst, yet mourne; nay, if thou canst not mourne, yet *be poore in spirit*, and being so in truth, the blessing is thine, and *the blood of Jesus Christ shall cleanse thee from all*, all (I say againe) all *thy sinnes*.

These things briefly; see more largely of repentance. M. *Bradford.* M. *Dent.* M. *Perkins.* M. *Stock.* M. *Dyke, &c.* Mat. 5.

Is

§ Here, 1, Why? Mat. 5.

Is God *ever mercifull?* then *be ye mercifull, as is your heavenly Father:* nay, he doth not only practice mercy, but also commands it, nay commends it, nay rewards it, nay plagues the neglect of it, even to utter destruction. Your elder brother *Christ* is also mercifull, and interprets every kindnesse done to his, done to himselfe; besides, mercy graces *Religion*, glads the Church, fills her mouth with Gods praises, stops the mouth of all adversaries; yea, mercy preserves the afflicted, & refresheth the bowels: for strangers, it wins upon them in point of Religion; for thy self, it comforts thy soule, as an evidence of thy truth, easeth thy body, being a lighter burthen than what else will oppresse, (fiercenes and cruelty) crowns thy name, being that grace that exempts from persecution, and is most attractive, improves thine estate, sanctifieth thy present portion to thy selfe, and settles the remainder upon thy posterity, armes thee against sicknesse and death, *Psal.* 41. *&c.* against oblivion in the grave, *Act.* 9. 39. against judgment at the resurrection, *Jam.* 2. 13. *Mat.* 25. so that if we either respect our Father, God, or our Saviour, Christ, or our Mother, the Church, or our brethren, Christians, or our observers, Enemies, or our owne selves and soules, here or hereafter, we must be mercifull.

Cypr. de op. et elecmos.

2 How? *V. Tollet. de pec. Ment. c.* 28. *& alios.*

If you aske me, how this mercy must be exercised; I must (in this haste) referre Schollers to the Casuists, and the rest of you to other Authors, for a fuller answer. The summe is this: Mercy must have, first, *a good root, Faith in God, love to God and man:* Secondly, *a good end, Gods glory, in mans good and our thanks*; not merit, not satisfaction, not impetration, as they. Thirdly, *a good rule:* the word must order us, both for *persons* and *things*; for *persons*, we must begin with God, and with the *Macedonians give our selves to him*, 2. *Cor.* 8. 5. that done, we must proceed to the common State, then to those next, that touch us neareſt in the strongest tyes; and so passe on, till (like good stomacks) we have dealt something to the most removed members. *For things*, respect must be had to the soule first, then to the Name, then to the Body, then to the Estate. Fourthly, *our Almes must be good*, for the matter of it, first, in it selfe, being *wholesome*, and *our owne*; next, for the receiver, being suted to his needs, for the purpose, comfort, if tempted, counsell, if distracted, succour, if oppressed, cloathes, if naked, either worke or a whip, if idle.

1
2
3
4

3 What? 1

Would you know (in the third place) what mercy you must shew? I answer, such a mercy as God shewes, first, *universall mercy*, to mens soules, bodies, estates, and (that which the world is little acquainted with, specially towards Rulers) mercy to mens Names.

Secondly, *Everlasting mercy*: *The righteous* (saith *David*) *is ever giving, lending, &c.* Alas, Mercy breakes now as fast as trading, faire houses be shut in, Mercy is run the country, and is like to perish, for it will hardly live without a house; where a poore house is kept, there is something for Mercy to feed and worke upon, some rags, some scraps, some fewell, something; but when (*Midas*-like) all we touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane so, that wee cannot give, till wee have past through three or foure lockes, and seene and felt our almes, then certainly wee shall part with it most unwillingly. The house-keeper (if he want not an heart) hath opportunities more than any, for the exercising of mercy; be not yee weary of this well doing. The World (I know) is importunate in Comparisons,

comparisons, and impudent in pressures upon the free hearted, but doe you your duties, and feare not swine that are well neither full nor fasting.

Now as House-keepers, so others in their places must bee ever mercifull; all ever receive mercie, let all ever shew; all have opportunities, let all apprehend them. *The poore* (saith our blessed Saviour) *are ever with you*; if ever, now mercie needes not ride abroad to seeke worke in these dayes, step but into thy Neighbours house, and thou shalt finde poverty in the chimney, in the cupboard, leanesse sitting on the Cheekes, and cleaving to the ribbes of old and young. O but wee have not for them? Why, where's the want? your houses be as trimme as ever, your Children as fine, your Tables as full, your wastfulnesse as much as ever, and can you bee ever neate, nay ever prodigall, and not ever mercifull? Whats become of Religion now? Is all turned into words, as once in Saint *James* his time? Time was when Christians would sell their plate and Chalices, their Roabes and Jewels, their Lands and Possessions to relieve the Churches necessitie, and shall not we part with superfluities? Tell mee (you that read Saint *John*) how you satisfie his question, and your owne Consciences; *If any man hath this worlds goods, and sees his brother want, &c. how dwells the love of God in him?* Will you say, wee have not this Worlds goods? Then dissemble not, now yee stand in a crosse point to good *Araunah*: he spent like a Subject, gave like a King; you build, fare, goe like Princes, and will you give like Bankrupts? Nay your Tavernes, your Feasts, and Playes, will rise up against you: you have meanes to feast the rich, and doe not you remember Christs caveat; *Mercie before kindnesse?* Nay, *Mercie before sacrifice?* You have a pinte of wine for any friend, and what? not a penny for Christ? You can finde a tester for some game, some shew, some stage-play, and what? nothing for mercie? Or will you say wee see no neede? Why, what else can you see? Men want stock, want bread, want worke, want money, (and when that is deare, nothing is cheap) and is not here need? But there is no extremitie? Woe is me, there be many at her stay, I have a little meale and oyle in a cruce, I will bake, eate, die, they are now sinking, sinking, if you come not quickly to their succour, they are lost, is not this an extremitie? But where bee meanes? finde you hearts, I will finde meanes.

V. Chry. ad pop. Antioch. ho. 34.
1. John 3. 17.
2. Sam. 24. 13.

For other objections against mercy, see them excellently answered by *Salomon. Eccl. 11.* And by *Basil. hom. de Divit. &c.* because I cannot stay.
1. Reg. 17. 12.

1 First, *the Backe* may lend you something, your golden hands and fingers might cloath some, and be never the colder, your great Ruffes might feed others, and bee never the unhandsomer, the groves and grounds upon your backes (as *Tertullian* speakes) might lodge others, and yet sit never the worse upon your owne and childrens backes.

De habit. mul. lib. de cult. Fem. Tertul. & Silva, &c.

2 Secondly, *the Belly* might spare you something with advantage to your health and strength, one meale saved in a weeke, one dish at a meale, one cup of wine, one pipe of tobacco in a day would come to something in the yeare. I quake to thinke what Christians wee be, some surfet, some starve, and all at once; rather than we will not pine the poore, we will cramme and choake our selves.

3 Thirdly, *our Houses* might lend us something, for howsoever (with men of old) we feed as if wee would die presently, yet wee build as if wee would live for ever: It is a world to see how curious we be in fining every Roome;

whileſt the members of Chriſt goe not like one fathers children: nay, it is not neceſſary they ſhould be all in a Sute, onely if Chriſt may be heard, hee that hath two coates (*i.* one to ſpare, as well as another to weare) ſhould give one to the naked.

4 Sen. Fourthly, *borrow of our enemie Sinne:* and here if you will not hold, I know not what to ſay, but that the Heathen ſaith, *Hee is a bad Phyſitian that deſpaires of his cure.* We have money for brawles, for bribes, for the feeding of pride, revenge, ambition, luſt; and ſhall wee feed foes, and ſtarve friends? Note this. Let mee ſpeake it once for all, Had we as much zeale to mercie as to ſinne, to men as to birds and munkies, to Chriſtians and Preachers, as to Clawbackes, Jeſters, Fidlers, fooles, wee would finde meanes to relieve them. Meanes for the preſent, but how ſhall our owne doe hereafter? Why, is not mercie as ſure a graine as vanitie? Is God like to breake? ſaith not he, *Hee that gives to the poore, lends to the Lord, and hee will pay him?* I have nothing to ſpare? Thou haſt for thy friends, for Gods enemies, pride, vanitie; if none for Chriſt, receive thy doome, *He that ſtops his eare at the crye of the Poore, himſelfe ſhall crye and not be heard.* Prov. 21. 13. James 2. 13. O the time ſhall come, when hee ſhall toſſe and tumble, roare and bellow, Lord have mercie on mee, O Lord, O Lord helpe mee; but the Lord will anſwer him, as he did his brother, with meere ſilence, *Judgement without mercie, to him that ſhewed no mercie: Depart from mee yee curſed, Mat.* 25. You had meate, drinke, cloath, houſe-roome, for ſinfull men, horſes, dogs, cars, none for mee. But the poore be as fine as my ſelfe? I pray thee be ſaid with reaſon; if others be not fit to receive, thou art not tyed to give; if thou bee fit to give, and they to receive, diſpute no longer, rather heare the Apoſtle, *Col.* 3. 12. *Put on the bowels of mercie:* and to that end, take his directions, firſt, ſlay unmortified luſts, next, ſteepe thy thoughts *in the mercies of God*, and they will dye thine as the dye-fat doth the cloath: that done, *be rich in faith and good workes*; firſt, in the *inward Acts* of mercie, pitie the afflicted, bleed with them, mourne with them, thirſt their good, caſt their good. Secondly, *In outward acts* of mercy; goe to them, ſit with them, pray for them, lend them, ſpeake for them now to God, now to man, give them, forgive them, and if all thy ability amount but to one cup of cold water, it ſhall be accepted, rewarded. Eph. 3. 18. 19. Mat. 10.

Meanes to get mercie. 1 2 3

4 Laſtly, God is *ever mercifull*; let us then leave the labouring Church, after our moſt earneſt requeſts and deepeſt humiliations for her, in his *everlaſting armes*, as *Moſes* ſpeakes. Let's (ſecondly) be invited to recommend our Iſrael to him whoſe mercie hath hitherto prevented us, and ever will preſerve us if wee conſtantly cleave and flye unto him, and let every one (to make an end) that is capable of mercy, *being fatherleſſe*, that hath obtained mercie, *being penitent*, thirdly, that loves mercy, *being mercifull*, ſtay himſelf here: *The mercy of God endureth for ever*: my ſtrength may faile, my eſtate may, my friends may, my outward comforts, my inward feelings may, but the mercies of God never faile; all miſeries have an end, Gods mercie (which is my both mercy and merit) is endleſſe, is boundleſſe: It endures for ever, yea for ever and ever, & again, for ever beyond all times, all things, all mens mercies, all mens miſeries: you muſt end, and I muſt now, but I muſt end as my Prophet doth, *Praiſe ye the God of Heaven, for his Mercy endures for ever.* Deut. 33. 27. Notes to know that Gods ſpeciall mercy is over us. 1 2 Hoſea 14. 3.

FINIS. TWO

TWO SERMONS, WHEREIN WEE ARE TAUGHT,

1. 2. 3. *How to* { *Get* / *Keepe* / *Use* } *a good Conscience.*

Preached in *Aldermanbury* Church, LONDON,

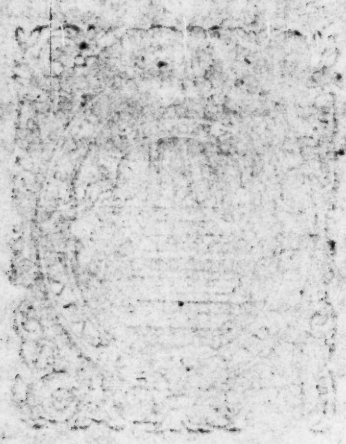
By ROBERT HARRIS, *Bachelor in Divinity, and Pastour of* Hanwell.

1. COR. 4. 3.

With mee it is a very small thing that I should be judged of you, or of mans judgement: yea, I judge not mine owne selfe.



LONDON,
Printed by *Robert Young* for *John Bartlet*, and are to be sold at his shop, at the Signe of the gilt Cup in *Goldsmiths-Row* in CHEAPSIDE. 1634.



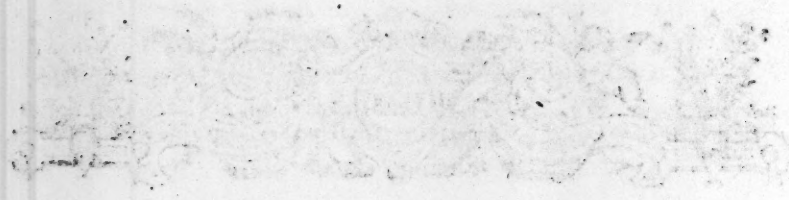
To the Printer.

Whereas you requeſt mee to enlarge my ſelfe in ſome paſſages of my former Sermons touching Conſcience, againſt this new Impreſsion: I have reſolved rather to adde two new Sermons of the ſame ſubject, than to alter any thing in the old; and this I have beene led unto upon theſe reaſons: Firſt, becauſe I would have you deale fairely with all men in the venting of Copies. Secondly, becauſe that labour would have beene as tedious to mee as this. Thirdly, becauſe I have now added ſomething touching the uſe of Conſcience, which my former Text would not ſo fitly beare. My requeſt unto you is double; firſt, that you would be carefull in obſerving ſtops, interrogations and diſtinctions, which neglected, the ſenſe becomes ſometimes darke, ſometimes imperfect and none at all, as is to be ſeene in ſome paſſages of the Sermons on Proverbs *and* Samuel. *Secondly, that you will ſever theſe ſo from the former, as that who ſo pleaſes may have them alone. Thus reſting in your care for the due publiſhing of all, I commend you and the worke to the Lords bleſsing.*

Hanwell, Octob. 8.

Yours,

ROBERT HARRIS.



TWO SERMONS,
wherein wee are taught, firſt,
how to get; ſecondly, how to keepe; thirdly, how to uſe a good *Conſcience.*

HEB. 13. 18.

Pray for us, for wee truſt wee have a good Conſcience in all things, willing to live honeſtly.

OF the Apoſtles motion ſo much: Followeth now his reaſon; where, firſt, the Aſſertion, [*I have a good Conſcience in all things:*] ſecondly, the evidence and confirmation, [*I am perſwaded ſo:*] and that upon this ground, [*I deſire to live honeſtly.*] The points we note are two: Firſt, the Apoſtle ſecures the thing [*a good Conſcience.*] Secondly, he reſts in the confirmation of it. Namely, at another time.

From the firſt this:

Every Chriſtian ſhould ſo order the matter, that he may truly ſay, *I have a good conſcience.* This is the thing that muſt be made good, and aſſured; to wit, [*a good Conſcience.*] Here, leſt it bee objected, that the point holds in ſuch as the Apoſtle was, (Preachers) who muſt be men of Conſcience, not in all; wee muſt doe two things: firſt, ſee what warrant wee have for the raiſing; next, for practicing of the point. Our warrant for deducing a generall from this particular, is fetcht, firſt, from the end and uſe of the word in generall, namely, our inſtruction, as appeares, *Rom.* 15. 4. and 2. *Tim.* 3. 16. *Doct.*

Secondly, from that generall precept of this Apoſtle, *Phil.* 4. 8, 9. *Furthermore, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things pertaine to love, whatſoever things are of good report, if there be any vertue, if there be any praiſe, thinke on theſe things, which yee have both learned, and received, and heard, and ſeene in mee: thoſe things doe, and the God of peace ſhall be with you.*

Thirdly,

Thirdly, from the like president. *Heb.* 13. 5, 6. *Let your conversation bee without covetousnesse, and bee content with those things that yee have: for hee hath said, I will not faile thee, neither forsake thee: So that wee may boldly say, The Lord is my helper, neither will I feare what man can do unto mee.* Whence the inference is to all from one, *Joshuah.*

Ratio (etiam) est res Dei, ut olim Tertul.

Fourthly, from Reason, though examples (as examples) simply binde not, yet reason and precept (that is to say, the Law of Nature and of God) doe binde: and therefore, when the example is grounded upon common equity, and hath nothing private in it (unlesse haply for degree onely) and is backt by precept, then it's binding. Now thus stands the case here: First, A man, as hee is rationall (much more as hee is a Christian) is to regard his Conscience. Secondly, the Apostle, not onely in his Ministery, but in all other relations and passages of life, minded this, *Acts* 23. 1. and 24. 16. Nay further, as his life was rifled into by the adversaries, with his Doctrine; so hee Apologizes for that, with this; and grounds his perswasion, as much upon his Christian living, as his faithfull preaching. Lastly, (to fall into our businesse) the precept reaches all, as well as Preachers: and there's as good reason, why wee as well as they, should assure conscience. For the

Precept. 1. first, the precept is no lesse large than plaine; first, for getting; secondly, keeping; thirdly, using of a good Conscience.

For getting: wee are called upon to *wash the heart*, *Jerem.* 4. 14. to wash off all filthinesse of spirit, 2. *Cor.* 7. 1. to studie *universall holinesse*, 1. *Thess.* 5. *and the end of the Commandement is a good Conscience*, 1. *Tim.* 1. 5.

Secondly, for keeping: *Salomon* addresses himselfe to all and each particular, *Prov.* 4. 23.

Thirdly, for using: *Heb.* 10. 22. in all our approaches to God, we must wash the Conscience, as the *Jewes* did their *flesh* and *rayment.*

Reason 2. For the second: first, Equitie: secondly, Necessitie: thirdly, Utilitie perswade the practice. First, wee are dependant, and therefore accountable

1. *Ab honesto.* as well as *Pauls*; soules wee have received, and for a soule and spirit must every one answer: Lawes wee have also received, and by Law we must be judged; we are under the same Judge, the same Law, the same censure that others be, and must hold up our hands at the same barre; and therefore must have the same thoughts, and care of Conscience: Bookes must be compared (Gods and ours, Originall and counter-pane) therefore wee also must have our Bookes fairely kept, and in a readinesse.

2. *A necessario.* Secondly, there lies the same necessitie upon us, as upon *Pauls*, of securing Conscience: for first, if wee looke inward, wee shall finde our hearts as crazie, our graces as feeble, our peace as unsettled, as theirs: and on the other side, our secret guile, and guilt, and pride, and unbeliefe, as great as theirs. And next, if wee looke outward, wee finde the world, the world still, that's a Sea, our life a warfare, wicked men as busie with others consciences as ever; the divell as malicious as ever; troubles without, terrours within, as stirring as ever: in short, as much use and neede of a good Conscience now, as a thousand yeares agoe; a Preacher may stand somewhat higher than our selves, but wee are in the same stormes, there's none other difference.

Thirdly,

Thirdly, it will quit coſt for us alſo, to get good Conſciences: for, theſe are the preſervers of all graces; the Conſcience is that bottome that containes all our treaſure; that casket that holds all our Jewels: if this miſcarrie, farewell faith, hope, patience, courage, truth, all. Secondly, Conſcience is the roote of all our comfort: the fruit of righteouſneſſe (ſaith *Eſay*) is peace: out of a cleare conſcience, iſſue thoſe ſweete ſtreames of joy, comfort, &c. Thirdly, Conſcience is the Antidote againſt all poyſoned croſſes; it is the ſting that is in our conſciences, that ſteeles all our croſſes, and makes them ſtinging; there's little mudde raiſed in the ſoule, where the conſcience is cleare and pure.

3. *Ab utili.* 1. Tim. 1. 19.

Eſay 32.

Fourthly, Conſcience is the bulwarke, and wall of braſſe, that keepes off all invaſions and aſſaults, *Eph.* 6. By this a man reignes over all tribulations, *Rom.* 8. and is enabled to looke flames in the face, lions in the face, railers in the face, ſlanderers in the face, divels in the face, God in the face, with an undaunted countenance, 1. *John* 3. 21. & 4. 17.

Hic murus aheneus eſto, &c.

On the other ſide, take away conſcience, and you plucke up the ſluces, and pull downe the bankes, you let out the ſoule into all licentiouſneſſe; for what bounds hath the ingenuous ſpirit, when feare and ſhame (the immediate iſſues of conſcience) are gone? Where will a man ſtay? Man without conſcience is a wild horſe without a bridle; the life and heart is filled with ſinne, after ſinne comes guilt from that light that's left, thence tormentfull ſhame, feare, anguiſh. Hence the leaſt noyſe affrights him, the leaſt croſſe ſtings him, the leaſt danger appalls him; in ſhort, reſt there's none, peace none, courage none, comfort none; but conſcience rages like an aking tooth: a man eates in paine, drinkes in feare; dares not goe abroad, dares not goe to bed, dares not ſleepe, leſt his dreames ſhould prove terrible; dares not wake, leſt his wounds ſhould bleed againe, and his watchfull cares and feares recoyle. By this little ſaid, you ſee how it imports us all as well as Saint *Paul*, to conne this leſſon, and to ſay readily, I, and I, and I, and every I, have a good conſcience. But all that can bee ſaid, is but an emptie diſcourſe, and a contemplation farre off from the matter; for the truth is, no man can tell what the benefit of a good, what the miſery of a bad conſcience is, but hee who hath felt both; that man is but a ſtranger to himſelfe, and to conſcience, that doth not apprehend a thouſand times more, than he can utter in this kind. It ſuffices to ſay, that no man knowes the badneſſe of a bad, the goodneſſe of a good conſcienc, but onely hee that hath felt the weight of that, and worth of this; and hee that knowes leaſt experimentally and feelingly, knowes more than his tongue, face, eyes, hands, bones can utter, though they ſpeake all at once, as uſually they doe when Conſcience workes ſtrongly. But I paſſe to application; where, firſt, three ſorts come to be taxed; ſecondly, all to be taught.

Uſe 1. For firſt, if all ſhould ayme at this, to ſay (and to ſay truely) My Conſcience is good; three ſorts of men are farre wide of the marke:

Firſt, they who never trouble their thoughts with conſcience at all. Credit, wealth, friends they'll ſecure, if they can: but for conſcience, 'tis onely a name, a ſcar-crow to affright children withall; but no wiſe man will ſtand

ſtand upon that: and leſt they ſhould ſeeme madde, they plead reaſon for their practice.

Ob. Firſt, there's no man living, but he ſtraines and diſpenſeth with conſcience in ſome things: take mee your beſt Preachers, do not they ſpeake, yeeld, walke contrary to conſcience in ſome things? Name mee your beſt Chriſtians, Doe they not know cenſuring, envie, pride, ſcoffing, worldlineſſe, to be naught? doe they not ſpeake againſt ſome ſometimes, whom in their conſciences they know to be better men than themſelves? And ſo of all the reſt.

Anſ. Thus they plead in the firſt place: but this is a wilfull deluſion; for firſt, What if all the world ranne wild? *Noah* will be *Noah*, upright in his generation ſtill. Secondly, is it well to ſtraine? If not, wilt thou bee naught for companie? Thirdly, thou art deceived, there is many a *Paul*, *Zachary*, *Elizabeth*, that walke in all the Commandements of God, and would not purpoſely live in the leaſt allowance of the leaſt ſinne, for all the World.

Luke 1.6.

Ob. But yet they doe ſo.

Sol. Firſt, if upright, they doe not ſo; if they doe ſo, they bee not upright: indeed the moſt upright knowes but in part, loves but in part; hee may ſinne, becauſe hee knowes it not to be ſinne; hee may ſinne againe, being ſurprized in ſome one particular, *Gal.* 6. againſt his generall purpoſe. Thirdly, hee may be yoakt, as Saint *Paul* was, with thoſe inward buffetings that may make his heart ake, and his ſoule to crie out; *O wretched man that I am, who ſhall deliver mee from the body of this death? Rom.* 7. But if thou thinkeſt that any upright man can thus reſolve, I doe (or may) know, this courſe I live in to be ſinfull, and yet I muſt not, I will not take notice of it, make conſcience of it, thou erreſt; a godly man cannot thus ſin, and reſolve. Secondly, who ſo doth, deceives himſelfe: *James* 1.26. If any man ſeeme religious, and makes not conſcience of every ſinne (even to a word) he deceives himſelfe; be not thou ſo deceived.

1. Cor. 13. ἐκ μέρους ἐν μέρει &c. Gal. 6. 1.

Ob. But Conſcience is like the eye; if one begin to ſalve it, or to meddle with it, there is no end, a man ſhall never enjoy himſelfe, but there will bee ſcruple upon ſcruple, feare after feare, ſin upon ſinne; 'tis an endleſſe taske to purge the Conſcience. I anſwer,

Sol. Firſt, the queſtion is not how painfull it is, but how needfull. There is ſmart and trouble in ſearching wounds, yet they muſt be ſearched.

Secondly, the matter is ſeizable: Saint *Paul* by travell may arrive at this happy haven, firſt, I have a cleare; ſecondly, I have a good Conſcience.

Thirdly, dead fleſh is not the beſt fleſh, nor conſcience awakened the worſt conſcience.

Fourthly, though Phyſicke for the time ſtirre humours, and playſters cauſe ſmart, yet both that and this tend to health and eaſe: ſo thinke of the preſent troubles and fits of conſcience.

Ob. O, but he that will ſtand on Conſcience in this age, ſhall die a begger, or be begg'd for a foole; hee ſhall have tricks enow put upon him, if he be ſo tender.

Anſ. I Anſwer, firſt, what if it were ſo? a man had better faſt than eate poiſon, begge, ſtarve, pine, than ſell his conſcience. Aske them in hell, aske them

them that are upon this racke, they will ſay ſo: as for diſgrace, I had rather have all the world call mee foole, than mine owne conſcience; and conſcience will befoole mee, if I ſell heaven for earth, kernels for ſhells, pearles for pebbles. But, ſecondly, what neceſſitie in this conſequence? Why may not truth, and innocencie, and conſcience, maintaine and credit mee, as well as lying, couſenage, flattery, baſeneſſe? Why ſhould not I thinke Gods wayes as good as Satans? Thirdly, what loſt *Abraham*, *Joſeph*, *Daniel*, *Mordecai*, *David*, *&c.* by keeping a good conſcience? Verily, if a godly man doe not thrive, conſcience is not in fault: let him rather fault (if there be a fault) improvidence, idleneſſe, pride, diſtruſt, mixture of ill meanes, not conſcience.

Ob. But many that made as little adoe about conſcience as I doe, have made a good end at laſt; they have dyed without feares, or if troubled a little, upon ſome ſatisfaction made, and ſome charitable workes done, all was huſht and well.

Sol. I anſwer, firſt, thou knoweſt not what conſcience others made in life. Secondly, thou knoweſt not what ſecret pinches Conſcience gives them on their death-bed. Thirdly, it's one thing to ſatisfie after ſinne committed; another, to ſinne purpoſely, in preſuming upon future pardons and ſatisfactions. Fourthly, a bleeding wound is better than that that bleedes not. Fiftly, ſome men goe crying to Heaven, ſome goe laughing and ſleeping to hell; the queſtion is not what conſcience feeles moſt, but what is moſt ſicke. Some Conſciences, as well as men, lye ſpeechleſſe before departure. Theſe are but poore ſhifts to put off thoughts of conſcience, upon theſe grounds, yet this is the firſt errour.

A ſecond ſort; they labour the matter of conſcience much, but how? Their worke is not to perſwade their owne hearts, with Saint *Paul*, but other mens. A ſtrange folly, for a man to bee more carefull of others than himſelfe; to feare others, to prize others above himſelfe: yet this it ordinary: Men ſtudy rather to ſeeme, than to be conſcionable: labour more to approve themſelves to others, than to their owne hearts. And this appeares thus: Firſt, in that they ſtand more upon the forme, than the power of godlineſſe. Secondly, in that they ſet the beſt ſide outward, bee more in profeſſion than in action; better abroad than at home; afarre off than at hand. To theſe I ſay but this: Firſt, this is but *Machiavels* divinitie: they have not ſo learned Chriſt. Secondly, this is but the Hypocrites guiſe; Hee makes cleane the outſide, hee juſtifies himſelfe before men onely. Thirdly, this is but a childs part, who makes his mother beleeve that his ſores heale, when they rankle, and ſhewes his right hand for his left. Laſtly, this is a poore remedie, to cover a broken arme with a brave ſcarfe. Alas, thou muſt anſwer Conſcience, when all friends bee abſent: time will bee, when death will ſnatch thee from men, and conſcience will follow thee to Chriſts barre; then if thou canſt not ſtand before thine owne heart, how wilt thou ſtand before him, who is greater than thy heart? Poore man, poore man! thou maiſt eaſily deceive men, poſſibly deceive thy ſelfe: but if thou canſt not approve thy heart to God, thou art loſt; for him thou canſt not deceive. As for thoſe who make bold to father all upon Conſcience, and upon God, who

Satis eſt principem externa ſpecie pium — Videri, &c. de princ. c. 18.

wipe

wipe their impudent mouths with the Harlot, and say, What have we done? Who appeale to God with innocent *David* and *Paul*, *Judge mee, O Lord*: I lie not, my conscience beareth witnesse, God knowes my heart: I take it on my conscience, that I am unjustly slandered, when 'tis neither so, nor so; what will become of these men? with what faces will they looke upon that conscience, that Judge, whom they have made partakers, witnesses, judges, revengers of their damned hypocrisie, and more than divellish impudencies? But leave them to the racke.

3 The third sort perswade themselves of their integritie, and speake it out with *Pauls* confidence, *wee have a good Conscience*. But would their confidence were as well bottomed as his: but alas, Men build this their assurance either in the aire, or on the sands: some are perswaded without reason, some upon very weake reason. For the first, they have (yea that they have) as good Consciences as any of them all. But what's their proofe? They are perswaded so. But upon what reasons? Why, they hope so. But upon what ground? Why, their minde gives them so. First (poore men) Conscience is reflective, knows its knowledge, understands it selfe: Secondly, it's rationall, and can give a reason of its hopes: Thirdly, it's regular, and proceedes by the rule of Scripture: Shew mee thy grounds in blacke and white, else 'tis fancie, not Conscience.

Secondly, others alledge reason, but they cannot perswade a reasonable man who is not willing to winke; they are chiefly these:

First, a good meaning: I am (saith the ignorant) no Scholler, many can put mee downe with words, and doe make a greater noyse, but I meane as well, and have as good an heart to God-ward as any of them all.

Sol. I answer, There is a latitude and measure of knowledge required of all, *without some knowledge the minde is not good*, Prov. 19. 2. If the eye be starke blind, the whole man, and the wayes of man are so too, and to speake of Conscience without knowledge, is to speake contradictions, and to talke of seeing without sight, hearing without eares, such is knowledge without knowledge, that is, Conscience. 'Tis certaine, Conscience reaches no further than knowledge, at least than habituall, and implicite, or generall knowledge. The confidences of an ignorant are but the fruits of his pride, and his scruples the issues of his trembling opinion and staggering judgement: 'tis true, weake knowledge (joyned with humilitie and care of growth) must not be discouraged; but who so neglects knowledge, presuming upon conscience, doth as if he should pull out his eyes, and trust to his hands for guidance.

Ob. The second reason alledged for their hope of Conscience, is from the troubles that they have in their hearts, for when they have done amisse, their consciences be ever soons upon them, and will give them no rest:

Differences betwixt conscience and conscience from the Text.

Sol. I answer, This may conclude some Conscience, but not necessarily *Pauls*, (that's to say) a Naturall, but not a Spirituall conscience. The differences of which two are wide, and for the discerning thereof;

1 First, see for what sins thy heart smites thee; if only for crying staring sins, which the light of Nature from inward principles, or outward instructions prompts, it is not the conscience now in speech, *Paul* had a good conscience in [*all things.*]

Secondly,

Secondly, see what reformation this trouble workes; if none, take heed: *Pauls* conscience is joyned with (desires and) endeavours of obedience for the future. 2

Thirdly, see whence the trouble arises, whether from a contrariancie betweene sinne and thee, or betweene Conscience, and paine, and punishment onely: *Pauls* conscience is troubled with the filth as well as guilt of sinne, and his will is prest to goodnesse for its (beauty.) 3 vide.

Fourthly, see whither this trouble drives thee; *Pauls* carries him to Christians, to prayer, watchfulnesse; beware: A naturall conscience proves a naturall man, but no more; thou canst not claime kindred of *Paul* upon such a Conscience; with Turkes and Heathens thou maist. 4

The third ground is this: My conscience doth not onely checke me for what's past, but curbs and reins me in before sinne be committed, I dare not doe as the most doe; nay, I dare not omit good duties: Should not I read, pray every day, I could not sleepe in the night, &c. I answere: *Ob.*

It must be considered whence that feare arises; for 'tis certaine, that very custome and education will make a childe afraid to omit his devotions when he goes to bed. If we will establish the heart with comfort, we must make good two things: *Sol.*

First, that we worke upon right motives, not onely because such hath beene our custome, such our education, so is the will of our Parents, &c. but because we need such helpes, God loves such services, and wee finde strength comming upon such performances. 1

Secondly, that wee heed the manner of performing, as well as the matters performed, not resting in the worke done, but mourning for our dulnesse, distractions, coldnesse, and other failings in the doing; for this is once, there's nothing more shames and humbles an upright man, than his overt and slight performance of his Masters worke. 2

The third ground they settle upon, is their peace: their sinnes do not daunt them, nor their consciences dampe them; all is quiet within, and they have no doubts of their salvation. *Object.*

I answere, There is the Divels peace, and Gods peace: there is a negative peace, or cessation onely of torment; and a positive peace, or fruition of comfort. Therefore, examine, first, the source and rising of thy peace: for some are quiet, because the Conscience is either blinde, and sees not the sword against it, like *Balaam*; or slothfull and sleepy (and a very sore man may feele little in his sleepe,) or else either seared or deluded: a deluded sense thinkes it feeles or sees what in truth it doth not; and seared flesh doth not smart like other flesh; not because it hath more life, but lesse sense: so here. *Sol.*

Secondly, the meanes how thou commest by it: there is no peace but in Gods wayes: If I winne it not by prayer, digge it not out of Gods saving Wels and ordinances, finde not the Word speaking peace to my soule, I cannot have it; our peace comes in at the eare, as the Church speakes, and out of Gods mouth; God creates peace by his word and lippe, as *Esay* speakes: unlesse it beare his stampe, and have Holinesse to the Lord written upon it, 'tis not right, 'twill not passe as currant. Esay. 12. Ps. 85. 8. & 52. Esa. 57. 19.

3 Thirdly, the effects of it: holy peace workes thankefulneſſe to Chriſt, humility in us, mercifulneſſe towards bruiſed ſpirits; now judge.

Ob. The fourth ground is this; I cannot abide unconſcionableneſſe in others: I can with no patience ſee men goe againſt Conſcience.

Sol. I anſwere, the Divell is a great rifler and accuſer of others Conſciences; but a conſcionable man is buſieſt at home, mildeſt abroad: bee ſo, or bee nothing.

Object. But I ſtraine at the leaſt ſinne. *Sol.* So did the Phariſee: Conſcience is not right, unleſſe it ſtraine at all ſinne, endeavour all duty, as *Paul* ſpeakes, in both tables; conſider, compare, and ſo paſſe ſentence. And here an end of this uſe: now to Inſtruction.

2 And here would all that heare mee this day were as Saint *Paul*, his bonds excepted: It ſhall not bee needfull to ſay much to thoſe who have felt heaven and hell both in their Conſciences, they ſee the difference; as for others, what can I ſay, when as men cannot beleeve mee without experience? If they would receive others teſtimonies, they might well conceive, that a good Conſcience is beyond all created goods, and a bad worſe than all poſitive evils: for firſt, What ſo deſireable to all living things, as life? What will not men part withall for life, though it be from skin to skin? yet conſcience is ſuch a thing as wiſe men prize above life; they will dye a thouſand deaths, rather than loſe Conſcience, and whileſt they live, they live no longer than Conſcience ſpeakes peace. *Job.2.4*

Looke upon an experienced man; when he hath loſt his peace, no meate, no place, no wealth, no company, no life is pleaſant; hee onely lives, becauſe he dares not dye.

Secondly, for an ill Conſcience; what more terrible and hatefull to Nature, than death? yet death is ſweet to a wounded Conſcience. Did hee thinke that death would end his torments, hee would not live; nay, though hee apprehends a judgement, a hell at the heeles of death, yet many times hee ruſhes upon it, and concludes, that certainely hell can be no worſe, (probably) better than an ill Conſcience.

Loe (my Brethren) what conſcience both wayes is; one is ſo ſweet, that Heaven would be no Heaven without it: the other ſo bitter, that Hell is no Hell to it in the judgement of experience. I can ſay no more to perſwade; mee thinkes now nothing ſhould remaine but direction. And the way to ſet you in *Pauls* circumſtances, is to guide you, firſt, to the getting: ſecondly, to the keeping of a good Conſcience.

1 How a good Conſcience is gotten *Videatur Aug. in Pſ.30. &c.* For the firſt, reſolve firſt on the thing, and thus conclude; What ever it coſt mee, what ſhift ſoever I make, I muſt have a good Conſcience. It is not neceſſary to have wealth; a poore man may be honeſt here, happy hereafter. It is not neceſſary to have health; a weake man may to heaven. Nay, it is not neceſſary that I muſt live, my happineſſe is not confined to this life; but 'tis neceſſary to get a good Conſcience: without this, I can neither live nor die, be neither rich nor poore, ſick nor well; in few, I cannot ſubſiſt, I cannot be (unleſſe this be a being, to wiſh I never had beene) without a good conſcience; and therefore what ever it coſt me, Ile goe to the price.

thus firſt reſolve, and this done, then hearken to the meanes, which are theſe:

Firſt, goe to the right meanes: there is but one Phyſician for ſoules and conſciences, and that is God; he onely made, and hee onely re-makes good conſciences: none elſe can come at Conſcience, can take out the poyſon that is there, take off the guilt that is there; and therefore wee muſt carry our wounded ſoules to him, alledge his owne covenant and hand, and ſay, Lord, thou haſt ſaid that thou wilt take away our evill heart, and give us a better; now for thy truths ſake make good this Word, this Scripture. This done, thou muſt attend his method, and runne his courſe, and uſe the diet hee preſcribes, that is, thou muſt follow this method:

Firſt, make thy Conſcience bright and light ſome: he hath written a phyſicke booke for conſcience (no phyſicke booke for conſcience but his;) from this booke thou muſt gather knowledge, for darkneſſe defiles the underſtanding, as *Paul* ſaith, and darkneſſe is timorous and ſtaggering; a man can have no true, no poſitive peace, whilſt he lives in darkneſſe, either all things, or nothing ſhall be lawfull; and where 'tis ſo, the heart cannot hee comfortable, therefore to thoſe principles that yet ſticke in the ſoule, adde ſome other: adde light to light, the light of the Word to the light of Nature; for the Word is written to help that darkneſſe: and that light is ſo dimme and ſmall, that we muſt needs ſet up another by it, elſe wee ſhall ſee nothing: and hee that ſees nothing, enjoyes nothing. Therefore thou muſt get knowledge by reading, by deducing concluſions from Gods actions to thy ſelfe, by hearing, and ſetting thy ſelfe, if thou bee free, under that Miniſtery that deales with Conſciences, that ſets out God as hee is, the Word as it is, ſinne as it is; for then wee truly know, when we know things in their owne notions and colours.

Secondly, thou muſt make the Conſcience cleane; it muſt bee pure and cleare, before it will bee good: there ſtickes to the Conſcience of every man naturally a great deale of guilt and filth; It is much diſabled and maimed, loſt much of its ſight and life, it hath learned to bee idle, falſe, dumbe, &c. It hath contracted ſo much guilt, foulneſſe, brawneſſe by trading in ſinne, that there is no roome for peace, till it hath a new conſtitution, and be wholly refined. Now the way to have it cleanſed, is to flye to blood: as in the Law all things were purified with blood, ſo here the blood of Chriſt is that, that cleanſeth from all ſinne, that waſheth the conſcience from dead works; this blood is both healing, and will cloſe all our fearefull gaſhes; and purging, and will take off all ſtaines, and will make us as white as Snow. O goe to this Refiner, this Fuller, this Phyſician, this high Prieſt, as the Word entitles him; nothing will ſerve, but his bloody ſacrifice, and that will doe it; goe to him as to an All-ſufficient Saviour, reſt in his blood without further mixtures; plead his blood ſhed for ſinners quite loſt and undone; begge that of God, as *Rahel* did children of her husband, Give mee blood or elſe I dye: apply that to thy bleeding ſoule, and ſay, I bleed, but Chriſt bled too for mee; my ſinnes are bloodie, and his wounds are bloodie too; my blood, if ſpilt, cannot make God that ſatisfaction that his blood hath; and therefore Ile reſt in his blood that ſpeakes peace, not vengeance, as *Abels* did; and in him who quiets Conſciences Mal. 3. 2.

as well as seas and windes, *Mar.* 4. 39. Else as corrupt breath staines and dimmes the glasse: so a corrupt heart the Conscience. Next, when it is cleare from guilt and filth, then it must bee positively pure and sanctified; the Spirit therefore of Grace must rest in the Conscience, and give it a new constitution: it is not sufficient to let out the bad blood, but now wee must breed good blood, and make new spirits. From a naturall Conscience, and a Conscience that is enlightned by the Word, wee must proceed to a sanctified Conscience; and therefore wee must labour to feele the power of Christs Blood, and of Christs Life and Resurrection in our soules, (who is King of righteousnesse and peace both, *Heb.* 7. 2.) quickning us in the inner man, and stamping on us our first impresse of wisedome, holinesse, righteousnesse, that wee may bee throughout sanctified, 1. *Thess.* 5. and have a beautie set upon the soule and conscience in all points, as the Apostle sayes, and freed from dead workes by repentance, *Heb.* 9. and when the Conscience is filled in some due measure with light, and freed from sinne, and furnished with positive grace, then (out of all) results that goodnesse of Conscience that now wee speake of, whereby it's fitted for it's ends and offices, and enabled to give us a good word and countenance.

2. How 'tis kept. Now for the keeping of Conscience good, because I will not overcharge your memories with rules, Ile expresse my selfe in one continued Similitude or Allegory. The Conscience is a clocke or watch in the bosome; looke what you would doe to keepe that in frame, that must be done here for this.

1 First, if the Watch be amisse, who so fit to amend it as hee that made it? So here, if any thing trouble Conscience, that it goes not at all, or too fast, or out of order, goe to Christ, and goe quickly, pray him to set thee in joynt againe, as *David* did, *Psal.* 51.

2 Secondly, a watch must be charily kept, the least dust, haire, (jogge almost) distempers it; so the Conscience, a little dust in this eye marres both sight and peace, a little sin crept in betweene the wheeles sets all at a stand: if ever thy Conscience shall hold its comfort, and doe thee acceptable service, keepe it cleane, give no allowance to any the least sinne: a man may live and die in some sinne, and yet have peace, when Conscience is not privie to it, and not convinced of it: But there can bee no true comfort, where sinne underhand is maintained and allowed, bee it never so small a one: let thy conscience have this to say for thee; I can beare him witnesse, that hee bore his sinnes as a burden, and bid none of them welcome, when he knew it to be sinne.

3 Thirdly, a watch must be daily lookt to (and thorowly too;) if one pin be amisse, all is out of order: so the Conscience; hee that makes not conscience of all (according to his light) makes conscience of none, and will come to naught: and hee that doth not looke upon his conscience every day, and winde it up, and set it in frame, will have no conscience in time: every day thou must talke with thy selfe, and know what the Watch saith, I meane, what a report Conscience makes of thy dayes worke, what it hath to say for or against thee. 'Tis with Conscience, as with Bay-

liffes

liffs and Stewards; if you call them to a daily reckoning, they will be carefull and uſefull; but if you let things run on, and reckon once at the hundreds end, they will not watch, or they will not be able to remember: ſo 'tis with conſcience; therefore often looke upon it, and every day conſult with it.

The Watch muſt be uſed, elſe it ruſts, furres, and firſt begins to ſlack its pace, after ſome time will not goe at all: ſo conſcience, tis preſerved by uſe, as the ſtomacke is, and all things elſe; for every thing is perfected and preſerved by its proper operations: as water is kept ſweet by running, the Conſcience by motion ſtrengthens it ſenſe, and ſooner feels its weight: by motion it is facilitated, and that's as good as oyle to the wheele of a Clocke; therefore exerciſe Conſcience, and that in all good duties, whether perſonall or locall.

Conſcience muſt have its full walke, (as the Watch muſt be winded up to the full length and height) and that's very large; for a conſcience is to bee obſerved in all religious and righteous acts; and who ſo will preſerve his Conſcience, muſt firſt keepe himſelfe pure and upright. Firſt, in Gods worſhip: Secondly, in workes of righteouſneſſe towards man: Thirdly, in his owne place, he muſt make conſcience of his particular calling and relation, and dwell upon that: and ſecondly, for others, he muſt remember *Pauls* advice; Keepe thy ſelfe pure, be not partaker of other mens ſinnes. In ſhort, of all things he muſt feare God moſt; of all men, feare himſelfe moſt and his owne Conſcience; of all men out of himſelfe, feare his friends moſt, and his other mens ſinnes. Many a man waſhes his heart at home, and defiles his Conſcience abroad: when hee hath gotten his owne acquittance, hee intangles himſelfe in other mens debts by connivence, ſilence, conſent, &c. Take heed of this, for 'tis a hard matter to diſcharge Conſcience in company, and to come off well. Well, let conſcience have its perfect worke towards God and man, alone, and in company, and like a good fountaine, 'twill worke out its owne corruption and mudde, and afford ſomething towards the waſhing of others to, as it runnes along. 4

One thing more, and then an end: As a Watch muſt be made, ſo ſet by rule: you muſt ſet it by the Sunne and time of day: So Conſcience muſt have its rule (though a ſubordinate rule it ſelfe) and this alſo muſt be ſet and ordered by the heavens: the great God hath only power over this great officer, & he in his word is the juſt meaſure of it. We muſt not ſay that's lawfull which he prohibits, that's ſinfull which hee commands, that's arbitrary which he holds neceſſary, that's neceſſary (for it's nature) which he holds arbitrary: in ſhort, we muſt neither widen nor ſtraighten the rule, but bring home our ſelves to that. Its hard to ſay where we ſhall land, if we ſaile not by the Compaſſe, and look not to the heavens, & whether be worſe to ſwallow all, or ſcruple all, is more than I can tell. This is once, he that either tyes up, or lets out his Conſcience, more than God would have him, makes work for himſelfe, and way for temptation. In practiſe, 'tis good to be of the reſtraining hand (where we are left to our ſelves) but for Opinion, Conſcience, and Judgement, tis beſt to hold ones ſelfe free where the Word frees him, and bound where the Word binds him, elſe Conſcience will ſuffer wracke. 5



THE SECOND SERMON:

VVherein is taught how to uſe a good CONSCIENCE.

HEB. 13. 18.

Pray for us, for wee truſt wee have a good Conſcience in all things, willing to live honeſtly.

THE ſecond thing followes. Saint *Paul* having gotten a good Conſcience, improves it, and makes his benefit of it, partly for the removing of aſperſions, partly for the obtaining of prayers, and the engratiating of himſelfe with the *Hebrewes*. The Point.

They that have good Conſciences muſt make their uſe of them. This point calls more for practiſe than for proofe; therefore wee will be larger there, brieter here. Firſt God calls us to this duty, *Eſay*. 5. 3. *Judge, yee inhabitants, &c.* as if he had ſaid, I appeale to your conſciences, who will be of uſe in this caſe to you, if you will uſe them: ſo *Haggai*, *Conſider*, ſaith God, *with your ſelves*, compare time with time, thing with thing, how well you ſhall ſpeed if you will be ruled by me, how ill you have ſped whileſt negligent of me: and accordingly reſolve. As if he had ſaid, If you would but reflect upon your ſelves, and conſult your own conſciences, reformation would follow. So alſo *Pſal* 4. Talke with your own hearts; as if he ſhould ſay, Do but aske your owne Conſciences. Is not this Gods doing? Did not God preferre *David*? Doth not he maintaine his Titles? Would wee our ſelves reape that meaſure that we offer him? and then ye will be quiet. Thus often in the new Teſtament: Examine your ſelves, Judge your ſelves, Try your ſelves, Bethink your ſelves: *Revel*. 2. All comes to this, Turn your thoughts upon your ſelves, and make uſe of your inward light, that is, Conſcience. Thus the precept is cleare, the neglect whereof is much condemned, *Jas*. 8. 6. and elſewhere often.

Doct. 2.

Cap. 1. & 2.

Pſal. 4. 4.

1 *Cor*. 11. &. 2 *Cor*. 13. &c.

Adde

Adde secondly, to the precept of God, the practise of Gods people, in their passages with God and Man.

First, for God: Marke *Abimelech* when he was hazzarded; *Gen.*20. *Jeremiah*, when he was cursed; *Jer.*15. *Hezekiah*, when hee was visited; *Esay.* 38. *David*, when hee was slandered, *Psal.*7. The Apostles, *Acts.*4. when threatned; and see what use they made of a good Conscience, how free, quiet, bold, couragious in all those exigents they were.

Secondly, and for Men: look upon *Joseph*, first tempted, after persecuted: upon *Samuel* rejected, upon *Job* traduced, upon *Paul* arraigned; and see what benefit they made of Conscience, now to raigne in lusts and passions, now to provoke to just Apologies, alwayes to support in greatest pressures.

Thirdly, from Examples passe wee to Reasons.

*Reas.*1. First, Conscience is made for use, and therefore use must be made of it: The excellency of things stands in their use, the best things being ever most usefull; now in this world there is nothing more Divine, and (as I may say) more God-like than Conscience. It is a kinde of secondary Law and Bible, yea in a sort, a subordinate God, of subdivine authority. It hath power to enforme, to record, to witnesse, to judge, to condemne, to absolve, to comfort, to execute, to hang and draw within it selfe, as we speake in other cases; and we cannot without too too great neglect of God, who makes nothing in vaine, passe by such an Officer and Deputy as Conscience is, without use and acknowledgement.

2 Secondly, wee take Gods name in vaine, in neglecting Conscience, and frustrate his worke, and deprive our selves of the benefits of Conscience: for 'tis not the having, but the using of abilities and blessings, that perfects and blesses us. A power of seeing is to little purpose, if men will winke and hide themselves in darkenesse. A power of speaking is not much, if a man will button up his lippes: and of as little availe is Conscience (that is, a power of knowing and gaging ones selfe) if this power bee never acted. Verily, a man notwithstanding this inward light, may be no better than an Atheist in knowledge, or Divell in practise, unlesse hee improve his light; (light, till the will put it to use, makes no man good) for doe but consider: How (I pray) shall that soule for matters past ever repent, which will never recoyle, looke backeward, or once say, What have I done? How (again) shall it see its present staines and estate, if it will not view it selfe, or behold its owne face? How (thirdly) shall it bee held backe from any sinne (flesh, men, divels pushing on) if it never commune with it selfe, saying, What am I doing? It were impossible that men should either digest such morsells as they swallow, or swallow such puddle and poyson as ofttoones they doe, would they but see and consider what they doe, or have done.

3 Thirdly, by not using Conscience, wee shall come in time to lose, not onely the comfortable service of it (for information, reformation, consolation, instigation, &c.) but indeed all manner use, and sense of it: Use legges (wee say) and have legges; so, use Conscience, and have Conscience; for by use, the heart is kept soft, and will soone smite us, as *Davids* did: by use our inward light is exercised and strengthened, and wee made able to discerne, *Heb.* 5.14. Nay, use and exercise doth both facilitate

facilitate and delight: for what's done ordinarily and habitually, is done with no ſmall content, ſure with no great contention and reluctancie: cuſtome and exerciſe make the hardeſt of workes at leaſt ſufferable. On the other ſide, diſuſe conſcience, and though it continue in the roote, yet the fruit will downe. Firſt, the light of it will more and more decay, like the fire that is not blowne. Secondly, the life of it will alſo weare, (as the dull ſluggard lives not halfe ſo much as the diligent doth.) And this appeares, if wee conſider thoſe acts and evidences of life (Senſe and Motion.) For Senſe, a Conſcience unconſulted, unexerciſed, unexamined, becomes like a ſleepie legge: when a man hath ſate long, hee feeles not his limbes, the blood and ſpirits being ſometimes frozen and arreſted with cold, ſometimes intercepted in their paſſage by too much ſuppreſſion of that part: ſo 'tis with the Conſcience; firſt load it, and then let it lye ſtill without motion, and in fine it will not feele it ſelfe, but be as dead and ſenſeleſſe, as brawned, yea ſeared fleſh. And this experience juſtifies in many, whoſe conſciences lye bed-ridden: and looke how ſome (in that caſe of ſickneſſe) void much filth and feele it not: ſo theſe ſpue forth abhorred blaſphemies and outrages, and diſcerne them not. As for Motion, even as the limbes by long ſitting grow ſtiffe and ſtarke, that wee cannot goe: ſo the Conſcience unfrequented, 'twill ruſt like a Clock, which ſleepes a winter or two, and ſo loſes its tongue, not once telling you where you bee either in the day or night: juſt ſo a ruſtie Conſcience, 'twill neither counſell nor comfort, checke nor excuſe, 'twill ſpeake neither to matters paſt nor to come, but lye as dead within a man, as the dead child doth within a woman: Oh 'tis a moſt comfortleſſe thing for a living woman to beare death in her bowels! ſuch a burden fills her with many feares for the preſent, at leaſt makes her too too heavie and unweildie, and puts her to great extremitie in the cloze, there being more adoe with one dead birth, than with two living children: 'tis no better with a dead conſcience; the leſſe that travels, the more wee muſt, with feares and anguiſh; and therefore as wee call upon women to ſtirre, that their fruit may be ſtirring too, ſo muſt wee ſtirre up our ſelves, that Conſcience may be doing; for a dead conſcience makes but a dead eſtate, a dead heart, a dead man, a dull life; and dead it will bee unleſſe we put it to uſe.

Now before wee can proceed to exhortation, we cannot but bewaile and controll two ſorts of men; firſt, ſuch as utterly diſuſe; ſecondly, ſuch as fearfully miſuſe their Conſciences. How many bee there of the firſt ſort, who live and dye ſtrangers to themſelves? They dare not for their eares aske their owne hearts, What is our caſe? In what tearmes ſtand we with God? Children are we or enemies? In the wayes of life or death? Where are wee? What are wee? Which way goe wee? What will be the iſſue of our courſes? But looke how bankrupts put off reckonings, ſo theſe all reaſonings with themſelves. And as they keepe their ſpirituall eſtate cloſe from their owne conſciences, ſo doe they particular actions: for firſt, in things to bee done, they rather conſult others than themſelves, which is, but to fetl ones eyes, and buy ſpectacles, which ſee no more than the eye enables them. Secondly, in things already done, they rather ſmother than conſult conſcience: *Vſe 1.*

conscience: when conscience takes the advantage of solitarinesse, and begins to question them, they runne from it into company, and hide themselves in the crowd; when conscience begins a little to open its eyes and mouth after the reading of some booke, the hearing of some Sermon, the feeling of some inward or outward pinches, they stoppe their eares, divert their thoughts, sing, whistle, drinke, game, and doe any thing to out-talke and drowne Conscience. This the practice of hundreds, but how ill this practice is, first; the causes, secondly, the consequences will shew.

The causes of this disuse.

The causes hereof, first, Pride: Man would be somebody with himselfe, and therefore is loath to looke upon his owne staines, and to see his owne face in the face of his Conscience. Secondly, Hypocrisie: Man hath such a desire to cozen, that he would (if he could) cozen himselfe, and would faine make himselfe beleeve that 'tis not so bad with him, as indeed it is. Thirdly, Unbeliefe: Hee lookes for no mercie, in case hee peach himselfe, and therefore places all his saferie in secrecie; and so secret would hee be, that by his will, his left hand shall not know what his right hand hath done. These are the causes: and what fruit can you in reason expect from such a roote?

The consequences.

Surely the issue cannot but bee bitter: for first, by disusing Conscience, men come to lose conscience, and consequently their armour against sinne: take away conscience, and you can hardly set downe Atheisme. Secondly, by this meanes sinne is exceedingly aggravated; (for no man can neglect so neere a Monitor as Conscience is, without great presumption and wilfulnesse:) and secondly, a mans reckoning no way furthered; for (doe what wee can) wee must come to an account, and Conscience will know us at last, whether wee acknowledge it or not; nay by how much the lesse wee regard it now, by so much the more it will shake us hereafter, and rise upon us like a flame, with so much the greater furie, by how much the more it was (for the present) kept downe and stifled.

Vse 1. The second sort reproved, are such as abuse conscience; and this is done (as sometimes otherwise, so) mostly thus:

1 First, when Conscience is set lowest, and bound appentice to the outward man; I meane thus, when men doe not receive all blowes that let drive at conscience, upon their name, estate, skinne, &c. but contrarily, rather suffer conscience to be wounded, than the outmost skinne razed.

2 Secondly, when Conscience is thrust from its seat, deposed, degraded, gagg'd; so violenced, that it must not speake, though friends, God, man, call upon us.

3 Thirdly, when conscience is made a cloake for all unwarranted, both opinions and practices, that is, when men will put the name of conscience upon the basest things: Opinion shall be conscience, Errour conscience, the swallowing of widowes houses Conscience, as 'twas with the Pharisees.

4 Fourthly, when conscience is made a knight of the poast, and must beare witnesse to any untruth, to any villany: thus when men cannot tell what to say, they appeale to God and Conscience. God knowes their hearts, their Conscience beares them witnesse, they'll take it on their conscience, 'tis so, not so. O the fearefulnesse of these practices! how terrible have Gods strokes beene upon such in all ages? And what can wee looke for

lesse,

leſſe, than miſerie in this courſe? First, a man muſt bee an old and bold offender, before he can dare thus to affront Conſcience. Secondly, it cannot be ſafe thus to abuſe ſo great an officer as Conſcience is. Thirdly, who can expreſſe the terrours of ſome Saints, now upon record, who (notwithſtanding) never were ſo daring? and if they did ſweate under ſmaller abuſes of Conſcience, how ſhall theſe bleed?

Uſe 2. I now come to perſwade every man to make good uſe of a good thing, a good Conſcience; for the abuſe of beſt things is ever worſt: and a good Conſcience is in the ranke of beſt things. It is a wonderfull mercie in God, to match us with ſo neere a friend, ſo true a Counſellor: let us thankfully conſider to what uſes a good conſcience may bee put, and accordingly improve it. Wee will not run into the road of conſcience in generall, but confine our ſelves to a good Conſcience; which is ſo termed in a double ſenſe:

Conſcience, how termed good.

First, it's good formally in its conſtitution.

Secondly, effectively in its execution: as a Clocke is good when it is made well and goes well: firſt, the Conſcience is good in its ſelfe, when it is fitted for its proper acts and uſes: the proper and immediate act and uſe of Conſcience, is to know that it knowes, as *Salomon* ſpeakes to *Shimei*, and as wee vulgarly ſay, I know what I know well enough. This the generall. The particulars of this knowledge are, firſt, Conſcience knowes what wee be: ſecondly, what we doe. What we be ſpiritually (not naturally) and in what termes wee ſtand with God; whether wee beare his Image, bee in his favour, yea, or no: What we doe either for ſubſtance or qualitie, good or bad, either in times paſt, preſent, or to come: theſe things Conſcience was made for, and theſe the Conſcience, when it is good doth know, to wit, both tree and fruit in the inward and outward acts thereof: and hence it is, that wee are ſo often invited to talke with our ſelves; and hereof growes that inward confidence and enjoyment that the ſoule hath of it ſelfe, wherein it reſembles its Maker, who takes full contentment in himſelfe from his full underſtanding of himſelfe. The ſecond act of a good Conſcience is ſpeaking or manifeſting good to us; being good in it ſelfe, it gives us due information touching our ſelves; as a cleere glaſſe repreſents a true face. And here are two acts alſo: First, and more immediately, it reports things as they be, which is called witneſſing or giving in evidence: thus the perſon being under mercy, it tells him ſo much, having already done well, or having good things in agitation, it ſaith ſo.

Contrarily, when things be not right, conſcience ſpeakes as it finds them: and herein it doth well; for wee ſpeake of a Morall, not Naturall good: and morally that Conſcience is good, that ſpeakes the truth how-ever it bee: as that's a good glaſſe that reports blemiſhes (if ſuch) as well as beauties; a good witneſſe that ſpeakes the truth, though not what pleaſes. Secondly, Conſcience ſtrikes upon the affections, and doth ſome execution upon the offender; for from information of eſtate, ariſes either certaintie of hope or deſpaire: as the evidence comes in guilty or not guilty; and from information of workes, different affections and motions anſwerable to their different natures. From things well done, comes comfort, joy, boldneſſe, &c. ill done, ſhame, feare, ſorrow, remorce: from things well intended, courage, reſolution,

confidence.

confidence, &c. ill meant, (for the future) jealousie, repining, recoyling, as an horse that would and would not leape a ditch. In the former respect conscience is compared to a witnesse, in this to a Judge and executioner.

Now this being the use of Conscience, wee must employ it to these uses; namely, repaire to Conscience, aske its advice, receive its report touching our persons and actions, heare what it can say for or against us now; for once it must passe a verdict upon us; and when we have its testimony, wee must either appeale to an higher Court (if we can shew an error) or sit downe by its sentence, stop, where it sayes stop; work, where it sayes work; feare, where it saies feare; hope, where it gives hope; restore, where it saies restore.

Howbeit, that our speech may be more fruitfull, know we that in foure cases especially, we are to consult and use Conscience.

When and in what cases conscience must most be consulted.

First, when we are in Consultation about things to be done, or beleeved; in this case it is not amisse to advise with others, but in no case must Conscience be omitted.

I may easily deceive others by ill stating of the question, adding, or altering, or suppressing, as affection leads mee: againe, a man may finde so many men so many mindes oftentimes, so different are their apprehensions and affections. But a good constience is one and the same, and that uprightly consulted, can say more to my affections and intentions, more to the practicall part, than all the world.

Therefore use others if you please, but make use of your owne hearts, else your practice may be corrupt, when others counsell is good. Here forget not these rules: first, pretend not Conscience where Conscience is not the matter. Secondly, be resolved of what thou doest in thy selfe, or else forbeare till taught, if thou mayest. Thirdly, walke by thine owne light, not other mens; ground thy practice upon Conscience, Conscience upon Word, not upon Man. As for cases here incident, we passe them now.

2 Secondly, when we are upon a selfe-triall, and the question is either of our state, or our doings, or opinions, consult conscience; for that is the best created examiner. And here let the maine worke be, to find out the maine point: Am I Gods childe, in state of grace, yea or no? This much imports us; for as Satan founds all particular temptations upon this (*If thou be the son of God*;) so all our particular comforts and assurances hang on this pinne. Therefore, here hover not, but hold Conscience to it, Either I am, or am not Gods. What am I? What am I? Leave not this unresolved by conscience, as many doe, who hearing of a certainty attaineable, and of some generall notes of salvation from the Word, presently build confidence to themselves, sometimes upon weak principles, sometimes upon false applications, never consulting conscience, and then when conscience is awakened, they are miserably plunged. Beloved, it is not so easie a matter to assure salvation as most men think; wee are not all out of their minds, who deny it possible without extraordinary revelations, and who hold it sawcinesse to avouch it; yet we must tell you, that the difficulties are more than a few, and it concernes us much to deale much with Conscience about this point.

For faith whereby we beleeve salvation is one thing, and evidence whereby we feele it another; there wee must cleave to the promise, but here wee must

muſt conferre with Conſcience, as Saint *Paul* doth. hee was ſtrongly perſwaded (by the Jeſuites leave) of his ſalvation and uprightneſſe. But what are his grounds? Firſt, his Conſcience was and had beene good in all: ſecondly, his bent and reſolution for the future was right; hence he did, hence we muſt aſſure our eſtates.

Secondly, as we muſt examine Conſcience about our eſtate, ſo alſo about actions paſt; Was this well? did I well? ſaid I well? otherwiſe there may be deceit: For firſt, many matters lye hid from men, with their circumſtance; ſecondly, the motives that ſet the wheele a going uſually doe: here then happy is hee who condemnes not himſelfe in what he hath done.

Thirdly, when ſlandered, cenſured, or accuſed, whether by men or divels. Thus *Job* when Satan accuſeth, when friends doe, foes doe, when good men doe, and bad men doe, hee repaires homeward, caſts up his bookes, and finding all right, hee triumphs in his Conſcience, and weares their libells as a Crowne. Like uſe muſt we make of our conſciences; when accuſed; firſt, ſee whether the charge be juſt; if ſo, reforme, amend: ſecondly, if not ſo, cleare thy ſelfe to men, if worth while, and if they will be ſatisfied; if not, enjoy thy ſelfe, and thine owne innocencie. Here the rules be two: firſt, if thine owne heart condemne thee, rejoyce not againſt the truth, though all the world applaud thee: ſecondly, if (upon a true ſearch) thy heart acquit thee, never forſake thine owne innocencie: Let not men, nor divels, nor frownes, nor cenſures robbe thee of thy comfort, but ſet this wall of braſſe againſt all, as *Paul*. Say what you will my Conſcience is good; and I make this good by theſe and theſe proofes.

Fourthly, when wee become ſuiters to God and man for aſſiſtance, being affronted by men and divels, and ſeemingly deſerted of God and man, then we muſt flye to conſcience, as *Paul* doth, and *David*, and all the Saints; now calling upon God, as *Hezekiah*, *O Lord, thou knoweſt I have walked, &c.* Now upon Chriſtians, as *Paul*, *Pray for mee, for I have kept a, &c.* Now upon our ſelves, with *David*, *Why art thou caſt downe, O my ſoule? &c.* There is truth in thee, beare up. And this not onely for the preſent, but for future times, when wee are threatned as the Apoſtles were, with many ſtormes, with much hardſhip: firſt, make good thy conſcience: ſecondly, reſt in the comfort thereof; for come what will come, if wee bring a good conſcience to a good cauſe, theſe two bladders will hold our heads above water. My brethren, till we have tryed, we cannot conceive what the comfort, courage, ſtrength and reſolution of a good conſcience is; make uſe of it, enjoy it, and enjoy your ſelves, your eſtate, all perſons, all things, all times; onely be ſure, firſt, that Conſcience be regular, that is, that it ſpeake Law, and ſentences all according to the Word written. Secondly, that it ſpeake the whole truth written, and nothing but the truth: Conſcience hath nothing to do with ſecret counſels, that muſt ſpeake to the outward action or preſent eſtate; but for reprobation or finall deſtruction, that conſcience can ſay nothing to, as not revealed; it hath nothing to doe either with abſolute condemnation, or abſolution, it meddles only with the preſent ſtate and condition of a man, and ſaith what hee is, not what hee ſhall be or may be hereafter. Let it keepe it ſelfe within its Spheare, and let mee keepe my ſelfe to my time.

PETERS ENLARGEMENT UPON THE PRAYERS OF THE CHURCH.

VVhereunto is added certaine Queres and Caſes touching the Theory and Practice of Prayer: alſo Inducements and Incouragements to Perſeverance in that Dutie.

By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.

PSAL. 34. 17.

The Righteous cry, and the Lord heareth and delivereth them out of all their troubles.



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To the Reader.

THis Sermon (thus made up with mine own and others notes) I now ſubmit to Authority and Cenſure: for ſubſtance, I yeeld here is no more than what was delivered; whether no leſſe, I have not now to ſay: for circumſtance (I yeeld to the allegation) I acknowledge it ſeaſonable. The times ſhall ever be cleared by prayer whenſoever they looke ſadly upon us. Our Brethren abroad cry ſtill in the Churches words; *The harveſt is paſt, and the Summer is ended, and wee are not holpen*; and we (mee thinkes) ſhould adde with *Jeremie*, verſe 21. *I am ſore vexed for the hurt of the daughter of my people: I am heavie, aſtoniſhment hath taken me; Is there no Balme at Gilead? &c.* At home howſoever the Lord hath beene gracious to us in the ſcarcitie, yet wee may in moſt places, take up the Prophets words in another ſenſe, *Is the ſeede yet in the Barne? as yet the trees have not beene delivered of their burthen*. Looke into the 65. *Pſalme*, and thou ſhalt finde, that it is the LORD that findes both ground and ſeede, that gives both growth and ripening to the corne; and therefore wee ſhould wait upon him with our preſents of praiſe and prayer. This were enough to make us pray, but this is the leaſt of many motives; for, *Reader*, thou ſeeſt the times, the world is now all eare and tongue, the moſt given with the *Athenians* to little elſe than to heare and tell newes, (uncertaine newes, the Author of all lies, as his Majeſtie hath told us:) the reſt are willing alſo to heare, and to heare Gods Truth, not fables, and therein they doe but as Saint *James* would have them, ſo as they would adde doing to hearing, as hee commands. But alas, whileſt wee onely profeſſe and diſcourſe of Religion, wee drive the

Jer. 8. 20.

Hag. 2. 20.

Pſal. 65. 9, 10. 11.

Domonol. l. 3. c. 1. ad finem.

Sir *W. Ral.* Preface.

practice of Religion out of the world, as one too juſtly complaines. It is lamentable to conſider the little uſe that is made of Gods Ordinances in moſt places; Preachers too often (I tremble to ſpeak it) be uſed like poſt-horſes, ſpurr'd on till they be ſpent, and then a freſh is called for; in the mean, the world ſits ſtill, & thinks to be ſaved for hearing. *Reader*, mourn for this, weep for this, for this boads a Judgement, the Lord will reckon for the blood of his Prophets ſpent, as well as ſhed. To theſe reaſons it will not be hard for thee to adde more, looke within thee, and round about thee, and ſo ſtirre up thy ſelfe to this exerciſe of praier, an exerciſe (I can aſſure thee) of unſpeakable ſtrength and comfort, an exerciſe without which thou canſt not live, and by which thou maiſt live in the mouth of death. Beleeve it, wert thou in an eſtate more deſperate than death, in a place worſe than hell, yet if there thou couldeſt pray truely, thou ſhouldeſt find comfort and ſtrength beyond hope, & yet God is better to us than our praier. Firſt, for that which is publique, follow him who was no time-ſerver, make no ſmall account of publique prayers. Secondly, for private, pauſe before thou ſpeake, remember who ſpake it; if a man would not deliver an Oration to a Prince *ex tempore*, and ſuddenly, it will not become us to open our mouthes raſhly before our Maker: ſecondly, keepe touch with God: firſt, for extraordinary and incidentall occaſions, bee ſure to keepe thy ſelfe in ſuch a ſtate and condition of ſoule, as that ever thou canſt recollect thy ſelfe, and call in all the powers of thy ſoule for this buſineſſe upon a ſhort warning; ſecondly, for ordinary times, ſo neare as may bee, faile not of thine houre. When the Clocke ſtrikes, the Scholler runnes to his booke; thou muſt to God, leaving all, there tender thy ſelfe (though not alwaies alike fit) and ſo be in the way and place of preferment: if words will not come, ſigh, *God heares the ſighing of his priſoners*; if thou canſt not ſigh, breath, God hath an eare for that, *Lam.* 3.56. However, there bee, there ſtand, and the child that ſtands before his father, and appeares in his place at Supper-time with his trencher in his hand, ſpeakes with his countenance, and ſpeedes accordingly: Hee was wiſe who ſaid, They pray not altogether of faſhion, who ſee their infirmitie in praying, and are grieved for it: the worſt prayers that wee make (to our owne ſenſe I meane) ſpeed ever beſt, and then

M. Gr.

wee

wee pray moſt happily, when we ariſe moſt humbled.

Thirdly, when thou haſt prayed, do not as children, who never looke after their arrow, but as *Daniel, cap.*9. take notice of thine enlargements in prayer, and of thy ſucceſſe after, write downe time and place, as the Prophet doth, and ſo helpe thy ſelfe in future times by former experiments. I ſee this Porch grows wide, and therefore I will conclude. If thou be acquainted with prayer, thou knoweſt there is more in it than can bee expreſſed; if thou be not acquainted, grow acquainted, and thou ſhalt finde mee true. If thou wanteſt further motives and directions, I commend (in this haſte) to thee, who art but a poore Engliſh private man; Firſt, for the promiſes (whereof the heart muſt chew before prayer) the *Treatiſe of Faith.* Secondly, for motives, the *Epiſtle to the key of Heaven.* Thirdly, for caſes of Conſcience, and directions after prayer, two *Treatiſes* on *Epheſ.*6. viz. *The ſpirituall Armour.* And now after directions and exhortations, what remains but practice? inſtead of others pratling and enterdealing in State buſineſſe do thou pray; pray for thy Soveraigne, for his ſeede, for the Churches, for thy ſelfe, for thy charge, and uſe no more words againſt mens ſinnes, than thou wilt make prayers for their ſoules in ſecret, if thou wilt have comfort in thy words. Thus much of this. Now *Reader*, to thee; if theſe plaine notes paſſe the Preſſe, know that I neither did intend their publiſhing before I Preached them, nor can intend their refining ſince; if the world may be bettered by them, or by any thing I can doe, I have enough, only I deſire mercy and equitie from my friends: thoſe notes of mine which they have, I will my ſelfe (after my publike Miniſtrie) now ſhortly reviſe; let no man doe ſo ill an office as to thruſt out other mens notes, without their privitie, eſpecially his, who can doe nothing worthy this Age.

RO. HARRIS.

PETERS. ENLARGEMENT.

ACTS 12.6,7.

And when Herod *would have brought him forth, the ſame night* Peter *was ſleeping betweene two Souldiers, bound with two chaines; and the Keepers before the doore, kept the priſon.*

And behold the Angell of the Lord came upon him, and a light ſhined in the priſon: and hee ſmote Peter *on the ſide, and raiſed him up, ſaying, Ariſe up quickly; and his chains fell off from his hands, &c.*

HEere is a Story of *Peters*, firſt, Impriſonment: ſecondly, Enlargement: with the cauſe of the one, and meanes of the other. *Herod* having vexed ſome, ſlaine a ſecond, now commits the third, and all this to gratifie the *Jewes*. *Peter* thus committed, is bailed by the Church, or rather removed and freed by petition: they pray heartily for him in the fifi Verſe, and they ſpeed as happily; whileſt they are praying, God gives in the priſoner amongſt them. The manner of his delivery is here reported, and that was very ſtrange, beyond *Herods* purpoſe, the priſoners expectation, the Keepers meaning, all mens hopes: *Herod* held his purpoſe he had begun, and the next morning he meant an end of him. *Peter* had made his concluſion; to morrow (thinkes hee) (for meſſages paſt betweene him and the Church, which ſpent this night in prayer for him, and therefore knew the danger) I muſt be put to it, therefore I will ſtrengthen my ſelfe to night: The Keepers ſtood upon their guard, and reſolved that no *Peter* ſhould paſſe them: yet is *Peter* delivered; and how I pray you? God removes all impediments, for nothing was in readineſſe.

Firſt, for man, entrance was there none, therefore God ſends an Angell, and there was no ſtop againſt him.

Next, in the darke it was hard to finde which was which; God directs an Angell to him, and hee comes upon him, and miſſes not the man, though bound

bound to the ſame chaine with two others, as in ſtrict impriſonments they uſed to doe.

Thirdly, they were in the darke, and that was ill for noyſe; The Angell brings his darke Lanthorne with him, and *ſhines* to *Peter* and none elſe.

Fourthly, the priſoner can doe little for himſelfe; hee is *aſleepe*, the Angell *wakes* him: he is *laid*, the Angell *raiſes* him: hee is *amazed*, the Angell *directs* him: hee is *bound*, the Angell *looſes* him: hee knowes not *where he is*, the Angell *guides* him: hee is to paſſe thorow ſundry *difficulties*, the Angell *conducts* him thorow them all, and ſo diſmiſſes him.

We will uſe no more words about a plaine Story, but acquaint you with our meditations: they containe the ſucceſſe of the Churches prayers; *they prayed for Peter*; the Angell thereupon is ſent to *Peter*: where ſee, firſt, *How the Angell findes him*: ſecondly, *How the Angell delivers him.*

For the firſt, he findes him *ſleeping*, in the middeſt of feares and foes. From whence was this ſleepe? was it worldly ſorrow that cauſed it, or was it carnall ſecuritie?

Anſ. In doubtfull things, charitie ſuppoſes the beſt, ſo ſhould wee. Worldly ſorrow cauſes ſleepe, but how? when it is not extreame; and that ſleepe is joyned with ſtarting, and prevents all calls of man or Cocke: carnall ſecuritie will cauſe ſleepe; but why ſhould we charge *Peter* with that at this time? his ſleepe came from a better cauſe, he was at peace with God, he had the Churches prayers for him, the cauſe for him, his conſcience for him, God and his Angels for him; he could dye but once, and for one death he was prepared: hence his boldneſſe before, Chapters 4. and 5. hence his confidence here, he reſolved with *David*, *I will lay me downe and ſleepe*; and withall, God gave reſt to his beloved, as it is in the *Pſalmes*, reſt more than ordinary to his minde, to his body: hence the Angell can hardly awake him, and being awaked, he is not terrefied as a guiltie perſon would have beene in this caſe: Doe then but conſider, firſt, the man: ſecondly, his behaviour in like caſes: thirdly, the time and circumſtances: fourthly, the exerciſes of the Church for him: fiftly, the meſſenger, and meſſage ſent to him: ſixtly, the manner of his behaviour when hee is awaked, and you will ſee that his ſleepe grew not from diſtemper, but from ſtrength of faith and comfort.

Now to the points.

Doct. 1. Where firſt, from the order, ſee the power of joynt-prayers; they beare downe all before them, and prevaile in heaven and earth: as the Word that comes from heaven proſpers in the thing whereunto it is ſent; ſo the word that goes to heaven, the prayers of the Church, ſtrike up to God, there they lye at his gates, and never will away without their errand; and when they are anſwered, then they come downe with authoritie, and raigne over all impediments below; witneſſe this Story: *Peter* it committed, the perſecutors are reſolute, the foes many, the friends few, meanes none but God, to God the Church goes; the enemies plot, the Church prayes; they ſhut the priſon doores, the Church opens heavens doores; ſo there's old tugging for the priſoner, but the Church winnes him. God (to let them ſee what prayers be) ſends him to them while they are praying; there, ſaith God, (if you will take no deniyall) there he is; thereby pointing us to the meanes of his deliverance:

Esay 55.

wee

We need not many words for proofe of this: *James* ſaith, *the prayer of one righteous man prevaileth much, Jam.* 5. If of one, what of twentie? what of an hundred? and hee inſtances in *Elijah*, *Hee alone could open and ſhut heaven*; then well may many open and ſhut priſons on earth: Nay, adde further, the joynt-prayers of unbeleevers and hypocrites have done much for the obtaining of ſuch bleſſings as they were capable of: when Heatheniſh *Ninivie* faſted and prayed, God heard, *Jona* 3. when falſe *Rehobaam* humbled himſelfe and his people, God was intreated, 2. *Chron.* 12. when wicked *Jehoahaz* beſought the Lord, God harkened to him, 2. *King.* 13. 4. how much more ſhall the faithfull prayers of the Church prevaile? prevaile (I ſay) both for the preventing and removing evils, and obtaining and keeping of good things: What ſhall we inſtance the life of *Aſa*, *Jehoſaphat*, *Hezekiah*? when was it otherwiſe? when did the Church of God ever joyne in a common petition to God, but they ſped? no inſtance to the contrary.

No marvell, this exerciſe is well grounded and warranted, it hath the warrant of a precept: firſt, *Pray for one another: call upon mee, &c.* *Reaſon* 1. Jam. 5.

Secondly, the warrant of a promiſe, *I will deliver thee, Pſalm.* 50.

Thirdly, the warrant of experience, never any yet uſed it, but they prevailed.

Prayers are preſents very welcome to God, hee preferres them to all ſacrifices, being immediate worſhips of his Majeſtie; *Let mee heare thy voice, it is pleaſant, Cant.* 2. 14. No father loves the voice of his children, like as God loves the voyce of his Church; *'Tis his muſicke and perfume, Rev.* 5. 8. and what we love wee will advance and further. *Reaſon* 2.

Thirdly, the parties are very deare who tender them; God loves his Church above all creatures, hee gave his Sonne for her, and therefore her ſuites ſhall have acceptance: *Let mee ſee thy face, it's comely, Cant.* 2. 14. *Eſter* never pleaſed *Ahaſueroſh* ſo well, as the Church pleaſeth Chriſt. *Reaſon* 3.

Fourthly, the parties from and through whom they are preſented, pleaſe: they are indited and abbetted by the holy Ghoſt, *Rom.* 8. tendred by Chriſt Jeſus, and ſhall theſe bee denyed? Adde to this, *Reaſon* 4.

Fiftly, the partie to whom they are directed, to God; who is all truth, mercy, grace, wiſedome, power; God delights in exerciſing theſe, as mercie, ſo truth, wiſedome, goodneſſe pleaſes him: God is magnified in all theſe whileſt he anſwers prayers; prayer ſets up God, therefore God will ſet up prayer; in few, prayers ſet God on worke, and all in and about God, his wiſedome, his power, his Angels, and what then can hinder?

Looke backward and call to mind your ſinne this day, ſee, many a *Peter* hath beene in priſon, and prayers were not made by the Church; many a member ſicke, and prayers were not made by the Elders; yea, many a Church diſtreſſed, *Bohemia* afflicted, the *Palatinate* and *Valtoline* diſtreſſed, the Chriſtian world engaged, yet wee did not pray; the enemie could curſe, but we did not pray; and therefore how juſtly might God diſtreſſe and leave us deſtitute of his helpe, and the Churches prayers? Downe on thy knees before thou goeſt further, and ſay, O Lord, doe not excommunicate mee out of the hearts of thine for my coldneſſe and careleſneſſe; where was thy feare, that I refrained prayer before thee? *Job* 15. 4. where was my charitie, that *Uſe* 1.

I would

I would not doe ſo much for a brother as I owe to an enemie, to wit, pray for him? how ſhall I expect ayde from others prayers, who have withdrawne mercie from others? O Lord forgive this unſeaſonable ſilence of mine. This firſt done, in the next place looke forward, and preſerve and improve this your intereſt in God, let no *Peter*, no Preacher, no Chriſtian, no neighbour lye in the chaines by you (whether in the chaines of ſickneſſe, or povertie, or debt, or paine, or ſinne, or temptation) but doe you reprive him: you have a key that will open any locke, a medicine that will heale any wound, a weapon that will prevaile in any place; draw this weapon, uſe this medicine: if men be ſicke, pray them whole; if poore, pray them rich; if ſad, pray them merry.

But is this ſo eaſily done? Yes verily by the whole Church: as it is for the outward eſtate when one is very poore, it is hard for two or three to ſet him up againe; but nothing for a thouſand? and when one is in a pit, it is much for one, but not for many to pull him out: ſo here, it is partly long of us that men lye ſo long under their burthens: would wee joyntly commend them to God, our prayers would take, mens chaines would off.

Ob. True, ſpirituall chaines.

Anſ. 1. If but ſo, were it not worth the while? What? may wee eaſe our brethren of temptations, of paſſions, of luſts, and will we not?

Anſ. 2. But for outward croſſes, ſaith not Saint *James*, *The prayers of the Church heale the ſicke? Jam.* 5. 15. Saith not the Story, the prayers of the Church procured *Peters* libertie?

Anſ. 3. But, ſay they be not alwaies delivered; yet it is good to get the croſſes mitigated, ſanctified, ſweetned, and ſomething will bee done if wee pray; Doe this then, or nothing. Perhaps you will excuſe other negligences: you would viſite your ſicke neighbour, but you queſtion his diſeaſe, your welcome; you would relieve your poore neighbours, but you have it not. Why there is no Chriſtian man but he hath an intereſt in God, a ſpirit of prayer; lift up a prayer for thy brethren, if thou canſt do nothing elſe, and this will doe thee and them good: prayer in this caſe for others, is a clearer evidence of grace, than prayer for our ſelves.

Here is comfort and encouragement:

Uſe 2. Firſt, comfort for our ſelves, if members of the Church, if we bleed with her, if we pray for her, if wee ſay, *If I forget thee, O Jeruſalem, then let my right hand forget her cunning*: the comfort is great; wee have that which Saint *Paul* thirſted for, the prayers of the Church; And this is a priviledge worth tenne worlds, and a comfort beyond all apprehenſion, when a man lookes round about him, and can ſay, there is a Towne, I have ſome prayers there, there is another, I have ſtock going there, nay, in every Shire, every Nation, ſome that bee enlarged when I am barren, ſome quickned when I am dull, and I am an adventurer in the Churches ſhip, I have a ſtocke in her treaſure, and an intereſt in her prayers; this keepes the head above water, and preſerves from ſinking.

Secondly, encouragement to pray for the Church: would Gods people enter into a holy league, and tye themſelves in their ſeverall cloſets, to ſpend ſo much time weekly, or daily in prayer, for ſome particular perſon, or place,

place, Church or Nation, I wonder how they ſhould miſſe; Tell me where ever the Churches joynt-prayers did ever miſ-carry, or prove abortive; in what place, in what caſe, for what people? Prayers have been made for men out of the Church, and have ſped, witneſſe *Ninivie*; for men in the Church (good men, bad men) and have ſped; prayers have beene made by Land, and have prevailed; on the Seas by *Jonah*, and have ſped: they have prevailed above ground, under the ground, in dens, and dungeons, and caves; prayers have beene made for ſicke men, and have holpe them; for dying men, for poore men, for captives, for priſoners, and have holpen: for men againſt perſecution, againſt temptation, againſt ſorrow, againſt beaſts, againſt men, againſt divells: prayers have beene omnipotent heretofore, why not now?

Ob. Why now, if wee were as others, Gods hand (wee know) is not ſhortened, his eare not heavie; but our ſinnes, our crying ripe ſinnes, hinder good things from us.

Anſw. Why therefore ſet againſt thoſe ſinnes by prayer, caſt out your owne, crye downe other mens, out-cry them.

Ob. Oh but they cry loud.

Anſw. Yet prayer hath the ſtronger voice, the blood of Chriſt ſpeakes better things than bloody ſins, &c. Let *Sodom* yeeld ten holy men, (*Gen.* 18.) and ſhe ſhall be ſpared: let one *Elijah* ſtand up for ſtiff-necked *Iſrael*, and one *Amos* plead for rebellious *Judah* (*Amos* 7. 1, 2.) and God will ſhew mercy. Jam. 5.

Ob. True indeed, if wee were ſuch as they, but our prayers are weake and faint.

Anſ. Firſt, they were men ſubject to like paſſions: ſecondly, the prayer of the righteous is prevailing, (*James* 5. 16, 17.) thirdly, theſe here mentioned were new converts, yet prevailed with God for *Peter*.

Ob. Oh but here the whole Church joyned: if all *Iſrael* might meete from *Dan* to *Beerſheba*, there might be ſome hope.

Anſ. Wee may and doe more than theſe might; firſt, wee may meete in publike aſſemblies every Lords day: ſecondly, theſe were but few that lived in the darke, and met in the night, and in *Heſters* time in their ſeverall families, and the whole State was then againſt the truth, and againſt the Scriptures, and all Religion was diſgraced, yet then they prevailed, much more wee now, &c.

Ob. But now it is too late, many Churches abroad be quite ſcattered, many men at home have their backes and hearts quite broken, with wants, temptations, diſcouragements.

Anſ. Whileſt God calls in his word, it is not too late, God is uſed to ſee men ſinking before he ſets in; their extremitie is his opportunitie: when *Peter* is within one night of the ſword, then is his time.

Ob. But I have waited, and ſee no ſucceſſe.

Anſ. So did the Church, they pray for *Peter* this weeke, the next, and the next, the doores be ſtill ſhut, the chaines be ſtill on; well, now they have but one night more to wait: they wait that; but ere morning all is wonne. If then wee have but one day, one night, one houre to ſpend; hope, pray, wait, that day, that night, that houre, God will bee ſeene in the Mount: Gen. 22.

deliverance ſhall come, if prayer goe on the errand; it ever was ſo, ever ſhall be ſo, diſpute not, but beleeve: onely remember that there is who prayes, and ſpeakes not, and there is too that ſpeakes, who prayes not; if thou wilt pray, thou muſt open thy needs to God, as thy Father, through Chriſt, God-man, as thy Mediator, from God the holy Ghoſt, as the inditer of thy prayers: if thou wilt pray, thy heart muſt bee firſt, emptied of purpoſes of ſinne: ſecondly, broken: thirdly, purged from guile by faith; which faith muſt then worke: before thou begin'neſt, ſay with *David*, *Pſal.* 86. *verſ.* 18. & 56. *verſ.* 9. *I will call and God will anſwer mee*; and when thou haſt done, conclude, I have ſpoken, and ſhall in due time and manner bee anſwered; Thus doe, and be ſure that thou neither begin nor end a lawfull petition (of ſuch onely we ſpeake) before thou art aware, let faith enter thy ſute, and end, and ſubſcribe it, and thou prevaileſt.

Pſal. 66. 18.

Now to particulars.

How finds the Angell *Peter*? Sure he cannot ſleep this night, being upon his life to morrow, and in all likelihood knowing of it by the Church; howſoever, not ſure of life one day to an end, but like enough to be ſent for at an houres warning, as *John Baptiſts* head was. Notwithſtanding all this, *Peter* ſleepes as ſoundly as ever in his life, and wakes without terror; Whence was this? from corruption? No: from naturall courage? No. When *Peter* was younger, and therefore naturally bolder, he was a daſtard: whence then? Conſider the reaſons before, and it will bee found, that it was from ſpeciall comfort and confidence in God; which comfort moſt attends priſons and perſecutions: here ſee the ſtrength of ſpirituall peace and comfort.

Doctr. 2. The Lord hath comforts for his children, that will quiet and ſupport them in any feares and ſtraits: his conſolations will make a man ſleepe without a bed; live almoſt without a ſoule: They will make one bold in danger, quiet in trouble, live in the jawes of death: *The joy of the Lord is ſtrong*, ſaith *Nehemiah*, (Chap. 8. verſ. 10.) ſtrong indeed, that will carry a man over all: *Peter* had a ſtrong heart, that can thus ſleepe, thus wake, that can looke upon Chaines, upon Priſons, upon Tyrants, upon Torments, upon Angels (good and bad) and never breake his ſleepe for the matter. *Pauls* joyes were ſtrong, that made him *ſing in the ſtockes*, (as you have it *Act.* 16. v. 24. at that time of the night, after ſuch a dayes worke. *Davids* faith ſtrong, that made him ſay, *I will lye downe and ſleepe, I will not feare though ten thouſand riſe up againſt mee*, *Pſal.* 3. *verſ.* 5. 6. thoſe were ſtrong and ſtrange joyes that ſupported *David* in all his feares, and made him ſay; *In the multitude of my thoughts, thy comforts glad my ſoule*, *Pſal.* 94. 19. When I am moſt carefully thoughtſome, yet then thy ſtrong, thy double comforts doe make glad my wounded and diſtracted ſoule; thoſe ſtrong that triumphed over rackings, mockings, ſcourgings, &c. as in the eleventh to the *Hebrewes*.

1. Qu. Whence theſe comforts.

Queſt. But whence comes their ſtrength?

Reaſon 1. *Anſ.* 1. Becauſe they be Gods joyes, the joyes of the Spirit, derived immediately from the fountaine; and things be pureſt and ſtrongeſt there.

Secondly, becauſe ſpirituall; for as ſpirits are more active and powerfull than bodies, ſo ſpirituall things than bodily and naturall.

Thirdly,

Thirdly, theſe joyes are moſt certaine and laſting, they (for the preſent) over-top, and (for the future) overcome and ſurvive all other both croſſes and comforts.

Fourthly, they are independant and in a ſort all-ſufficient, borrowing no helpe from creatures: Nature and Art worke with inſtruments, and by meanes; they cannot ſupport without meat, ſtrengthen without ſleepe, give ſleepe without warmth, nor warmth without a bed, &c. But God can, beyond meanes, without meanes, worke comfort, make one ſee in the darke, live in death.

Queſt. But what be theſe comforts of God? 2. Q. What?

Anſw. 1. Precious promiſes, applyed by God in due ſeaſon, and brought home to the heart, which revive the ſpirits more than any balme; and theſe promiſes come thicke upon *Peter* now. Hee thinketh, hath not God ſaid, that *the ſighing of priſoners comes to him?* that *hee bottles up all our teares?* that *wee ſhould caſt our care upon him, and he will care for us?* that *in ſixe and ſeven troubles, they ſhall not come neere mee?* that *in fire and water hee will bee with mee?* and did not I heare my Saviour ſay, *Bleſſed are they that are perſecuted for righteouſneſſe ſake?* reade not I how *David* ſaid, *I will lye downe and ſleepe?* and therefore I willdoe ſo too. What the comforts of the Word be, read Pſal. 119.

Secondly, ſtrengthening graces, God powres the ſpirit of faith, patience, power, courage, into his, in due time; and they raiſe the heart, as wine the fainting ſpirits; every ſaving grace is healing, is ſtrengthening, and (as the Apoſtle) eſtabliſhing.

Thirdly, hourely experience of Gods care and providence; as a child never ſees the love of his mother ſo much as when hee is ſicke; ſo Gods children never finde God to bee ſo much God as in their miſeries, and that makes them plucke up their feete with *Jacob*, and ſay with *Paul*, *I know whom I have truſted*; and with the Church, *Thou wilt guide us to death*; and after (as *David* addes) *receive us to glorie*.

Fourthly, ſpeciall peace of conſcience and joy of the holy Ghoſt, by new expreſſions of Gods favour, and raviſhments of heaven: then God opens Heaven, and they ſee their life and crowne, and ſo are carried over all.

Queſt. When doth God thus comfort his? 3. Q. When?

Anſw. When they moſt need it, as then the mother brings out her preſerves, when the child is ſicke: firſt, when they be moſt humbled, and emptie of themſelves; therefore after greateſt humiliations come greateſt conſolations, as *David*, *Abraham*, and others ever found.

Secondly, but ſpecially in the day of tryall and perſecution, the more the divell beſtirres him, the more God beſtirres him: thus the ſweeteſt nights that ever *Jacob* ſpent were in the field, and ſo *Peter*; and when had *David* thoſe large affections to riſe at midnight, when was the Word ſo ſweet, but when his troubles were bitter? Gen. 28. and 32. Chap. Pſal. 119.

The Uſe is double, firſt, Get theſe comforts. Wee get *aqua vitæ* readie againſt qualmes; Bezoar-ſtone, and cordialls againſt fits: but the cordiall that helpes all, is the holy Ghoſt, the Comforter. It was well ſaid of a Reverend Biſhop of our owne, when other Cordialls were tendred him, Oh (ſaid hee) the Cordiall of Cordialls which I *Uſe.*

daily take, is this: *The blood of our Lord Jesus Christ cleanseth us from all sinne.* Art is blinde, and often posed; Nature weake, and often foiled: (like a bow that must not be drawne beyond compasse, onely grace and spirituall comfort is invincible: get this, and you may sleepe in a dungeon, live in the darke, want all, and yet have all; want these, and a flea may breake your sleepe, and a hand-writing dash your mirth in the midst of all friends.

Dan. 5.

Here I must take up *Austens* phrase, *Naturæ fidelis*, experience teaches this. Revel. 2. 16.

1. Cor. 1. 5.

Secondly, let such as have spirituall hearts thus affected, stay themselves here; feare not povertie, there bee comforts beyond the paine of famine; feare not sicknesse, there bee comforts beyond all fits of sicknesse: feare not death, feare not chaines, feare not any thing that you can or shall suffer: Not any thing? Why, a man is subject to racking, to burning, &c. yet feare not: and why? the Lord hath comfort in all, and above all tribulations. When hee calls a *Saul* to a crowne, hee makes him another man: so when hee calls a man to a chaine, *Peter* is not the man in prison, hee was out of prison; at the first hee was fearefull of a wenches word, after hee was willing, yet flesh hung backe; *John* the last Chapter, Vers. 18. but when put upon it, heare his voice, see his face; hee can bee as quiet, as comfortable, as well in prison as ever.

Act. 4. and 5. Chap.

Ob. Oh but I finde my selfe affraid of words.

Answ. So was *Peter* at first.

Ob. Oh but, saith our Saviour, beware of men.

Answ. No man so malicious as God is mercifull, so perillous as God is pittifull. Oh but say wee lived where wee should lye in cold irons, in the darke, bee halfe pined, starved; who can beare these? *Peter* can, any can, when God calls them to it.

Oh but say wee were put to the fiery tryall, flames are intolerable and mercilesse. Oh but flames are in Gods hand, *Dan.* 3. Chapter. Againe, Martyrs have had more comfort there, than in all their lives before. Oh but some of them have cryed out of paines: And do not men so who dye in their beds too? but God hath borne them through these, and made them amends.

Oh get then inward strength, and that will overcome all feares, all torments; conclude we with that good Martyr, If God ever call any of his to any such sufferings, hee will either weaken the flame, or strengthen their faith; hee hath promised (that which let us live and dye in; to wit) that hee will not tempt beyond strength, 1. *Corinth.* 10. *And hee is able to doe exceeding abundantly above all that wee can speake or thinke*, *Ephes.* 3. 20.

Assure your selves, the feare of persecution is more than persecution it selfe; therefore I speake to your feares, for there is none (through Gods mercie) with us, I am sure, to bee felt, I thinke to bee feared.

Doct. 3. *The same night, &c.* That the Lord doth often hold his people long in suspence for those things which he means to give them; he is to our seeming slow, but sure; sure, but slow: thus he was as good as his word to *Abraham*, he

gave

gave him a ſonne, but he held him off to the laſt houre; he kept touch with his poſteritie, brought them out of *Egypt*, but he deferred it till the laſt day; his bond was almoſt forfeited, yet he payed it before the ſun ſet, *Exod.* 12. 17. 41. Thus *Joſeph* was long in priſon, yet at the appointed time brought forth; and *Iſrael* long in captivity; prayers were made, and yet *Daniel* could heare no anſwere till night was upon him; *Jacob* wreſtles till day, &c. ſo alſo the woman of Canaan, *Matth.* 15. and the Church here: in all which places we ſee, firſt, that God is mindfull of his day; ſecondly, that he deferres ſometime till the laſt houre be running. Pſal. 105. 15. Dan. 9.

The reaſon of this delay is manifold. Firſt, God would turne our eyes backeward, and make us ſay, O it is juſt God ſhould deferre me: I have deferred him; he called and I would not heare; prayed me againe, againe, and againe, and I would not anſwere; therefore it is equall I ſhould call and cry, and not be heard. *Reaſon.*

Secondly, God hereby would ſharpen our prayers for the preſent: therefore he ſeemes deafe, becauſe we ſhould ſpeake out; therefore ſlow, becauſe we ſhould be earneſt. Thus *Daniel* interprets it: God deferres him, that is (ſaith he) but to try me; therefore he ſpits upon his hands, and takes better hold; O Lord forgive, ſaith he, O Lord heare, O Lord open, and powres ſo many petitions and arguments upon God, that there is no reſiſtance. Thus *Jacob*, he ſees the day comming upon him, and he had made nothing of it all night, and therefore now he ſets to it, *Goe!* ſaith he, *I will not let thee goe without a bleſſing.*

Thirdly, hereby he prepares us for the future receiving of his comforts; thus he humbles us, thus he enlargeth us, thus fits us for thankefulneſſe; the more bleſſings coſt us, the better we will priſe them, and praiſe GOD for them: adde to this, that theſe repulſes drive us to further ſearches, as the *Iſraelites* at *Ai* and *Gibeah*. Joſh. 7. Judg. 20.

Doth the LORD thus long deferre ſometime his intended comforts and anſwers? Let us know the courſes of his providence, and waite upon him: behold the husbandman waits, when hee hath ſowne his ſeed, he doth not looke to reape and ſow all in a day: his Corne is firſt buried, yea, it dies, yea, it growes downeward, before it comes upward, and when it is up, receives many a ſnib and checke, yet hee waits; And why? becauſe he hath experience: ſo muſt wee, when wee have ſowne our ſeed; ſay we bury our prayers, ſay (to our ſeeming) they dye, ſay they grow downeward, backeward, ſay all things ſeeme to be worſe after prayer with us than before, yet wait; why? wee have experience of our owne and other mens ſucceſſe: never did men ſow this ſeed, but they had a crop, though a late harveſt, yet a harveſt. *Uſe* 1. James. 5.

Ob. Oh but I have prayed exceeding long. *Ob.*

Anſ. How long? *Iſaac* prayed twenty yeeres for a childe, before he ſped; *Abraham* thirty, before he ſped; *Abrahams* poſterity were foure hundred yeeres in captivity, before they were delivered; the Church thirſted for Chriſt one thouſand, two thouſand, three thouſand yeeres, before they had him: How many thouſands, hundreds, ſcores of yeeres haſt thou waited? *Anſw.*

Object. O but I have tryed all my friends, uſed all meanes, prayed my *Ob.*

ſelfe, and got others to ſpeake too, and yet no helpe.

Anſw. *Anſw.* And might not *Peter* ſay as much? not a Chriſtian in *Jeruſalem* but had ſpoken and ſpoken often, and yet he ſtickes.

Object. *Ob.* O but matters with me are worſe and worſe: the more I pray againſt povertie, the poorer I am; the more I pray for patience, the worſe I am; the more I pray for faith, the leſſe I have; the more I pray againſt paſſions and temptations, the more they flye in my face.

Anſw. *Anſw.* Is not this, as we ſaid, that the corne muſt goe backeward before it come forward? was it not ſo with *Abraham* and *Sarah*? the longer they prayed, the elder they waxed, and ſo unfitter for iſſue.

Ob. *Ob.* O but my ſinnes grow ſtronger by prayer.

Anſw. *Anſw.* Not ſo, thou feeleſt ſinne more than before; it is not becauſe ſin is ſtronger, but thou ſounder. Againe, theſe motions of ſinne, be not motions of life, but ſymptoms of death; as the fowle ſtruggles, and ſprunts moſt when the head is off: the pangs of death be now upon thy luſts, take comfort.

Object. *Ob.* O but now your comforts come too late, the date is out for mee.

Anſw. *Anſw.* Why? hath God ſaid, pray no more, as to *Jeremy*? hath he ſtopt thy mouth? ſo long as God ſaith, Pray, ſo long as the ſpirit within thee ſaith, Pray; ſo long as Gods people have hearts to pray, never ſay it is too late to pray: if *Peter* be out by midnight or by day-breake, it is as well as if he had beene out a moneth before.

Object. *Ob.* O but delayes breake the heart.

Anſw. *Anſw.* But note the end of delayes; they are never to deny or fruſtrate, but to fit, and to quicken: make theſe uſes of delayes, and then if thy ſuite be not honeſt, never beginne it; if it be, never leave it: learne of husbandmen, when they pull downe a tree, or lift at ſome blocke, if they cannot ſtirre it, they call in helpe; if it come not at the firſt pull, they pull againe; if not then, ha, againe; if not then, ha, once more; at laſt they feele it comming, and then it comes amaine: learne of *Elijah*; he prayed for raine; having prayed, lookes about him, nothing comes; he prayed againe, nothing comes; he prayed againe, nothing comes; at length, O Maſter (ſaith his ſervant) I ſee a cloud, but it is but little! Is it a cloud? then once more to it, and by and by the heavens were masked with clouds. Learne of theſe men; *Peter* ſticks in the dungeon, one lifts, he cannot ſtirre him; try you (ſaith he) to a ſecond, to a third, try a fourth, a fift; at length heaven ſtirres, the chaines ſtirre, and *Peter* comes in amongſt them: learne of Chriſt himſelfe; the Widow dealt with a Judge, not a Father; a bad Judge: ſhe was alone, a ſimple Orator, yet ſhe prevailes: learn of beggers; they have no command, no promiſe, no acquaintance, no Art; and yet will ſtand it out: the maſter chides, the begger ſtands it out; the dame chides, he ſtands ſtill; the ſervants come, and ſay, they dare not ſerve him; the children ſay, we muſt not, and yet he will not away. O Lord, helpe our faith, how weake be we, if having precept, promiſe, kindred, Gods ſervants, Gods Son on our ſides, wee will be put off with a delay? Well (as I ſaid) ſo long as a night, an houre, a minute is left, pray; one night may compaſſe that which an hundred before could not.

1 King. 18. 13.

Luke. 18.

It followeth, *An Angell, &c.*

The

The Lord hath ever meanes at hand for his ſervants comfort and deliverance, if he be on worke by prayer: well might *Peter* ſay, *The Lord knoweth how to deliver his, &c.* He is never at a ſtand; if they know how to pray, he knoweth how to comfort. *Doct.* 4. 2. Pet 2.

In himſelfe he is all-ſufficient, infinite in wiſedome to invent meanes; in power, to act them; and if need be, to create more. *Reaſon* 1. Eſay 4.5.

Secondly, he is the Lord of hoſts, the Lord of every creature; if our works lie in the Sea, he is Lord of the Seas; if on the land, he is Lord there; if in priſon, he beareth the keyes of every gaole: if heavens can helpe us, he commands them; if winds, if beaſts, if friends, if ſtrangers, if foes, if Angels, the LORD hath the command of all perſons, things, and places.

For comfort, roule thy ſelfe upon God, caſt thy care upon him, he will bring it to paſſe; Is thy burden povertie? caſt it upon him, and he will helpe it: is it ſinne, feare, ſorrow? whatſoever it be, hee can beare it and diſcharge thee. *Uſe* 1. Pſal. 37.

Oh but I ſee no meanes, I owe ſo much, ſo many we are in family, and meanes none. This Sermon was made in the depth of the dearth.

This is as if they ſhould have ſaid, If we had a friend in the Court to move *Herod*; if a friend in the Watch to bribe, if in the priſon, by whoſe mediation we might come at *Peter*, then ſomething might be done, but now all meanes faile us. No, no: God hath meanes beyond our ſight; if men cannot doe it, Angels can and ſhall: and if no man will pay the Widowes debt, God will: if no body elſe will feed *Elijah*, the Ravens ſhall: what doe wee talke of meanes? all meanes are ſhut up in God. 2. King. 4.

Ob. Oh but my caſe is deſperate, it is not poſſible to help me. *Ob.*

Anſ. Now we ſhall have a tale of impoſſibilities: And why not poſſible? ſhall any thing be impoſſible to God? *Anſw.* Zach. 8.6.

Ob. Oh but there be an hundred blockes in my way. *Ob.*

Anſ. But what is in his way, that makes his way thorow the ſeas, ſtones, wood, yron? &c. Goe to the priſon, there is a block, a guard; paſſe that guard, there is a blocke, a doore; paſſe the doore, there is another, a chaine; paſſe the chaine, there is another, an yron gate. O but what of this? if they can breake thorow all hindrances of unbeliefe, diſcouragements, to prayer; God will break thorow theſe & a thouſand more, to their comfort. O but God works no wonders now. No? his name is wonderfull ſtill; his power as great as ever, his wiſedome as deepe as ever, his promiſes as good, his love as much to his as ever, our need as much, our intereſt as good, our Saviour as good; all things ſtand as before: if we can uſe former meanes, wee ſhall finde former ſucceſſe, and God will doe abundantly above all that we can ſpeake or thinke: we have the Lords promiſe for this, *Epheſ.* 3.20. and *Eſay* 42. 16. *I will make darkeneſſe light, and crookedneſſe ſtraight*: we have had our owne experience; let any man that hath had any acquaintance with God and this holy dutie, tell mee when prayers were not ſucceſſefull; when diddeſt thou ever ſpeake to thy heavenly Father, but hee did anſwere thee with ſome eaſe, ſome comfort? When diddeſt thou ever pray, but thy heart was thereby ſomewhat lightened? and if thou canſt not but ſay with *David*, in the ſame day I asked, I was thus farre anſwered, *That my heart was ſtrengthened,* Eſay. 43.16. Eſay. 9.6. *Pſal.*

Psal. 139.3. do not faile to conclude with *David*, *Though I walke in the midst of troubles*, *yet* (upon prayer) *I shall be received*, v.7. *and God will perfect his mercies in me for ever*, v.8.

Thus wee have dispatcht some meditations: more we have, but they must be onely named; as first *Herod* would, but could not bring forth *Peter* to try-all and execution: men bee but men, and must doe as they may; for what they would doe against the Church, nor they nor all the Devils in Hell can doe.

Secondly, the Lord can give sleepe and peace in any place, at any time, in any company.

Thirdly, Gods best servants and messengers, are sometimes yoaked with vilest offenders, &c.

Fourthly, Gods best creatures are the Churches servants, Angels.

Lastly, the Lord can quickly shake his out of their chaynes, rags, feares, fetters, &c. But what doe I meane thus to exceede? Brethren, I would faine have you more thrifty of your time; doe you not waste it (as others doe) in idle impertinences, much lesse in surveying States and Kingdomes. It is not for us to sit upon Crownes and Thrones, and to turne Statesmen; it is for us to be thankefull where God blesses, and to be prayerfull when the Church labours: to this end I have said thus much, to perswade you to the practice of what you know; now your turne followes, lets see what will be done, and how well you will improve time, in speaking to GOD, rather than to, or of men. Speake as much as you will (other duties being answered) for men, but say nothing of or against them out of an Ordinance: Chirurgeons who will launce and cut, must have licence for what they doe.

I have said.

v. Psal. 72.15.

FINIS.

Certaine Queres and Caſes touching the Theory and Practice Of Prayer.

THis plaine Sermon hath not been oftner Printed, than I have been importuned to enlarge it. Intreaties have won ſo farre upon me, as that I am content to adde two things: Firſt, certaine Queres and Caſes touching the Theory and practice of Prayer: Secondly, ſome invitements and incouragements to perſeverance in that duty. In both expect briefeneſſe and plainneſſe; that ſo the Porch may ſuite with the houſe.

QUESTIONS.

The firſt Queſtion then ſhall be, what Prayer is? whereunto Saint *Pauls* anſwere is, that it is a making knowne our deſires to God, *Phil.*4.6. Firſt, the will takes fire and deſires: ſecondly, the man brings and opens theſe deſires to God; and the deſire thus flaming and blazing upward, is properly prayer: prayer hath its conception and birth, as conceived in the heart or will, that's the wombe of prayer, and formally 'tis an act of the will. Secondly, the birth of it is the tender and expreſſion of that deſire and act, how ever uttered; and 'tis expreſſed ſundry wayes, either by an inward or outward word, as the Gloſſe ſpeakes; ſometimes the minde ſpeakes inwardly, as in *Hannah* and *Moſes*, and that's (moſtly) the ſtrongeſt voyce of all; ſometimes the tongue utters what the heart indites, *Pſalm.* 45. ſomerimes ſpeech failes, a man can but chatter, not ſpeake, with *Hezekiah*, haply not ſo much, as *Pſal.*77. yet then he ſpeakes moſt (like a buſſing man) when he ſpeakes leaſt, his eyes, hands, face, teares ſpeake, every inward ſigh, and outward member is a tongue. Now, the deſire vented any of theſe wayes, is a prayer: if the firſt way, 'tis called a mentall prayer; if the ſecond, a vocall; if the third, a reall. As for *Bellarmines* mutuall prayer in his croſſe ſenſe, wee leave it to himſelfe.

ὀρεξις τῶν ἀγαθῶν. In *Phil.*4.

The ſecond queſtion is, what be the kindes of Prayer? *Anſw.* A man prayes either for himſelfe, or for others: and when for himſelf, either for the averſion of evill, or obtainment of good; that they call deprecation, this apprecation, as that for others ſupplication: whereto ſome adde thankeſgiving, vouching for all, 1 *Tim.*2.1. We only ſay three things; firſt, that however

ever thanſgiving envolve deſire of acceptance, yet it is not formally prayer; ſecondly, that prayer may admit the diviſion given; but thirdly, whether the Apoſtles words in the originall, or his ſcope (perſwading Prayers for others) in that place will beare out the diſtinction, I ſuſpend.

The third queſtion touches upon certaine requiſites in prayer, whereof ſome are more, ſome leſſe intrinſecall and inward: as firſt, touching the matter of prayer; where perſons and things come to bee conſidered. For things, we lay down two things for haſte; firſt, that every thing will no more beare a prayer, than every ſtreame will a Ship; ſecondly, the thing asked muſt firſt be warranted under ſome precept or promiſe in generall, though not expreſly; ſecondly, muſt be of ſome importance, either in it ſelfe, or by circumſtance. A man muſt not ſue for a Licence to breake his Soveraignes Lawes, nor come to his Prince to beg a pin or a point. Unleſſe circumſtance make it either dutie or neceſſitie, it is not prayer: it is preſumption that wee heare from ſome mouths, God ſend I may win this caſt, this game, & the like.

Secondly, for perſons, this ſhall ſuffice; firſt, the perſon prayed unto muſt be the Lord. Prayer is an homage onely due to him; firſt, he claimes it, with other his prerogatives, *Pſal.* 51.15. and the Church acknowledges it, *Pſal.* 65.2. A precept and promiſe we have from him for the ſupporting of our faith whence prayer muſt flow. If any can ſhew either from any other, let him make his uſe thereof. But touching this point of praying to creatures,

V. Anſwer to Jeſuites chall.

no more but this, firſt, however the doctrine ſeemes at firſt bluſh to have as much countenance from men as any point controverted and waved between us and *Rome:* yet ſecondly, it hath as little ſhew of any footing in the Scripture as what hath leaſt: the very truth is, nothing is brought but what ſeems ridiculous to ſuch Jeſuites as are verſed in the Text. For us, we are taught to give loweſt homage to higheſt Majeſty, and to tender divine prayers to none leſſe than a God.

Secondly, for the party praying, thus: firſt, every one ſhould be acquainted with this dutie, for it is a ſervice due to the chiefe Lord, from all that hold any thing of him: ſecondly, all Gods growne children are acquainted with it; for hee hath no dumbe children. They all receive the ſpirit of prayers, and in their owne language doe call him Abba, or Father. Thirdly, whoſoever will pray acceptably and confidently, muſt bee qualified, for perſon and graces. For perſon; he muſt not be a ſinner, firſt, in the trade, ſtate, and bondage of ſin; God heares none ſuch. He muſt be righteous, upright, for to ſuch the promiſe is made, *Pſal.* 34.15. hee muſt ſeeke God and his face, for Gods ſake and graces ſake.

Rom. 8.

Joh. 9.

Secondly, for Graces; his underſtanding and affections muſt be qualified: firſt, in the underſtanding part there muſt be theſe graces; firſt, knowledge, without which, the minde cannot be good, *Prov.* 19. A blind ſacrifice and Prieſt are abominable to God: the ignorant worſhips he knowes not what, he cannot worſhip in ſpirit and truth, *Joh.* 4. the reaſon is given by the Caſiſt; Affection depends upon the Underſtanding. And if upon that ground it bee beſt for a man to underſtand himſelfe in his private prayers, as ſome Jeſuites thinke, why not in publike too, as Saint *Paul* would have it?

Anſw.

Secondly, Faith, not in that baſtard ſenſe that ſome father upon us, who either

either doe not or will not understand us in the whole doctrine of faith: but faith is requisite thus farre; first, to beleeve that our persons are accepted through Christ; secondly, that our suits are welcome with our persons, and shall be ever rewarded, though not alwayes granted in the kinde. Thus hee that comes to God must act two acts of faith; he must beleeve first that God is, *i.* is really the same that his word reports him, most strong, good, true, constant, &c. secondly, that he is a rewarder of them that come to him, and hath not said in vaine, *Seeke ye my face*, as *Esay* speakes. Heb. 11. Esay 45. 19.

Thirdly, humility, whereby we come to set a due rate upon our selves and God, and know the right distance betwixt him and us. This humilitie helpes us to see that there is nothing but emptinesse in us, and (secondly) makes us willing to accept of Gods gifts upon Gods termes, namely, as free alms. The Lord is neere to every humbled and broken spirit, *Psal.* 34. to every abased Publican, but every proud Pharisee is beheld aloofe, and sent empty away. Luk. 18. & Luk. 1.

Thus for the understanding, now for the will and affections, they must bee good also, as the immediate springs of action. The goodnesse of the affection stands in three things, first, in the straightnes and positure of it, that it be turned the right way, and looke upon the right object: our affections naturally stand backward, their backs be upon God, their faces upon the creatures, nay, upon sin. Who so will pray to purpose, must have the bent of his heart another way, he must say with *David, I will set no wicked thing before mine eyes*, *Ps.* 101. And again, *If I regard* (or looke towards) *iniquity, God will not heare my prayer*, *Psal.* 66. 18. All thoughts, desires, and purposes of sin, must fall, if the heart shall stand in prayer, & the whole soul and man turned to the Lord.

Secondly, the goodnesse of the affection stands in the qualitie of it, that it be sincere, that is, that we desire goodnesse for goodnesse sake, grace because it is grace, whereby we shall be enabled to glorifie God. He that hath truth in the inward parts, hath the promise on his side, *Psal.* 145. 18. *Bonum sub ratione boni.*

Thirdly, the third thing to be respected in the affection, is its just quantity, which we call zeale. This in some due proportion is required in prayer: for no sacrifice is welcome to God without some fires, some warmth. Dead praiers be as distastfull to God, as dead drinkes be to us: the prayer that is available, must have some spirit and fervour in it, *Jam.* 5. This for the matter.

Secondly, touching the meanes in which our prayers must be tendred; and here we must know, that the Father will be honoured in the Sonne, whom hee hath made the sole Mediator betwixt heaven and earth. And howsoever to others there be Lords and Mediators many, yet to the Church, there is but one Sonne, one Name, one Altar, one high Priest, in whose hand alone they offer up all. If any other be deputed as Master of requests under him, let us see his patent, and it suffices.

Thirdly, touching the end of praying: first, it is not to acquaint God with any thing hidden, or to minde him of any thing forgotten, or to move him to any mercy whereto hee is backward (as if we could prevent him, and bee more desirous of the creatures good than he is) but it is first principally to acknowledge our dependancy and his soveraignty, and secondarily to make way for a thankfull and holy use of mercies received.

Thus for matters more essentiall to prayer; now for others more circumstantiall, a word is sufficient. *Quest.* 4.

Queſt. 4. Firſt for time: firſt, wee are not tyed to pray at all times, no nor to any one ſet howre or time in private prayers, of which we now ſpeak:
Not *ad ſemper.* firſt, the dutie is affirmative, therefore bindes but to the ſeaſon: ſecondly, other duties are alſo required, and muſt have their turne: ſecondly, times of praier are, firſt, Occaſionall, which come not under rule: ſecondly, Ordinary. Here firſt our Saviour preſumes daily prayer, as may be gathered, *Mat.* 6. ſecondly, the ſtatute in *Iſrael* required, in the name of the whole Church, Morning and Evening prayer and ſacrifice: thirdly, eminent men (eſpicially
Dan. 6. in diſtreſſed times) preſented themſelves thrice a day before the Lord. And
Pſal. 55. this is all that's ſaid for time. As for (*Pray continually*) the *Euchites* might as well conclude continuall feeding at *Davids* Table, as unceſſant praying thence. v. 2. *Sam.* 9. 10.

Secondly, for place: firſt, all places are warranted for private devotions. *Joh.* 4. 21. 1. *Tim.* 2. 8. ſecondly, the fitteſt is that which is, firſt, freeſt from diſtraction: ſecondly, fartheſt from ſuſpicion and appearance of hypocriſie.

Thirdly, for geſture, the rules are alſo two: firſt, all are ſanctified, and in caſe may be uſed: ſecondly, that's the fitteſt that beſt firſt, ſtirres affection, ſecondly, expreſſes reverence.

Fourthly, for order: firſt, we are not tyed to any ſet courſe or form; therefore (ſecondly) a man may begin with Confeſſion, Thankſgiving, Petition, as hee ſees cauſe: ſecondly, he may uſe, or not uſe a ſet forme for his owne particular, varying there onely where his caſe varies, though in publike a preſcribed forme be moſt convenient and agreeable to antiquity.

Thus for the Doctrinall part of prayer. Now a word or two to ſome Caſes reſpecting practice.

Caſe 1. And firſt, 'tis demanded how a man is to conceive of God in Prayer, ſince the more wee thinke of his eſſence, the more we loſe our ſelves?

Anſ. 1. There's no direct beholding of God in his infiniteneſſe.

2. We muſt reflect upon him, firſt, as he is preſented in Chriſt; ſecondly, as he is deſcribed in the Word. See him with our eares in his Attributes, as he is reported to be ſtrong, mercifull, gracious, and ſo forward, as it followes in his ſtile and title, *Exod.* 34.

3. Laſtly, take him at the rebound in the creatures; in them there's ſome mercy, in him more; as Chriſt teacheth us in ſome parables to inferre.

Queſt. 2. How ſhall I doe to confine my thoughts, and to keep them to the point in hand whilſt I am praying?

Anſ. 1. Bewaile the looſneſſe of thy nature, and pray with *David*, *O Lord unite my heart to thee.*

2. Raine-in thy thought at other, at all times: for when they have got a courſe & cuſtome of ranging, they will not be called in at an houres warning.

3. Set thy minde and thoughts upon heavenly things, which are able to ſatisfie them; elſe like the Bee they'll flye from place to place, becauſe earthly things doe not ſatisfie them.

4. Give God the heart, and the will commands the thoughts. Men in love cannot put off the thoughts of their friend, though they would. Love more, and thou wilt thinke better.

Queſt. 3. But how if I cannot come to God in faith, as to a father? the prayer of unbeliefe is abominable. *Anſ.* 1.

Anſ. 1. There's often faith when there's little or no feeling: Faith may worke directly, though without reflex from Chriſt to thee.

2. Unbeliefe is either oppoſed, felt, bewailed, or not: unbeliefe bewailed, and reſiſted ſhall never hurt us, and may concurre with faith in the ſame ſubject, as *Mark.* 9. 24.

Laſtly, Saint *James*, (chap. 1. 6.) ſpeakes not of a partiall and particular unbelife in the ſubject, but of an univerſall and totall infidelitie in reſpect of the object.

Queſt. 4. But what if my heart bee full of wrath, and ſwell againſt my brother when I ſhould pray?

Anſ. 1. Lay downe all thoughts of revenge, if wronged.

2. Take up a reſolution of peaceableneſſe and ſatisfaction, if thou ſhalt bee found faultie.

3. Pray for the partie; and when thou canſt find reaſons why God ſhould love him, thou wilt ſee cauſe why thou ſhouldeſt pitty him. Prayer will calme and ſweeten the affections. There's no danger of a bloody *Saul*, if once hee fall to praying, as God tells one, *Act.* 9.

Queſt. 5. But what if a man be ſo dumbe and barren, that he can ſay nothing when hee ſhould pray?

Anſ. 1. Let him enquire into the cauſe hereof: Sometimes dumbneſſe comes from the abundant preſſures and amazements of the ſoule, when that (being overwhelmed, as *David* often ſpeakes, *Pſalm.* 142. 143.) can finde no vent; In this caſe if a man doe but reiterate the ſame petition with our bleſſed Saviour, or doe but chatter with *Hezekiah*, nay ſuppoſe hee cannot ſpeake at all, as *Pſalm.* 77. yet hee is to ſtay himſelfe in theſe inſtances, and Gods gracious promiſes, who hath eyes to ſee petitioners, as well as eares to heare them; who heares our ſighings and breathings, and knows the meaning of unuttered groanes, *Rom.* 8. and will pitty ſpeechleſſe prayers, as we doe mamed men, whoſe tongues are cut out.

Eye open, as well as eare. 1. Chron. 6. 40. *Cum.* 7. 15. V. Pſal. 102. 20. Lam. 3. 56.

But if this ſilence and barrenneſſe come from coldneſſe and ungraciouſneſſe, then he muſt runne another (and that's this) courſe: firſt he muſt bewaile it in the cauſe: ſecondly, hee muſt breake thorow it by a ſerious uſe of the meanes; that is, hee muſt firſt try another way: if thou finde nothing wanting, and ſeeſt no need of God or of prayer, and therefore canſt not fall to begging, yet ſee matter of confeſſion and of thanſgiving; bleſſe God for what thou haſt received already, confeſſe thy coldneſſe and preſent deadneſſe, & ſo by ſtirring thou ſhalt gather ſome warmth. Secondly, if this ſerve not, conſult ſome friend, fetch ſome quicknance thence; as Iron brightens and ſharpens Iron, ſo one friend another. Thirdly, if this worke not, betake thy ſelfe to phyſicke; there's (as for the body,) ſo for the ſoule both food and phyſicke. In ordinary times, an ordinary diet will preſerve the ſoule, but in caſe of ſickneſſe (whereof lazineſſe and liſtleſſeneſſe is ſtill a fore-runner) meanes more than ordinary muſt be uſed: thou muſt pray, faſt, cry in a more than wonted manner, elſe ſome great deſertion or temptation is at hand.

Queſt. 6. But how ſhall I know that my prayers are heard?

Anſw. Firſt, looke to Gods word; and if thou haſt a promiſe of hearing, thou art heard: and this is indeed faith. To ſee Gods anſwer in my

As Pſal. 56. 10. V. 2. Chron. 20. 18. Hab. 3. 17. 18.

hand, and to my ſenſe, is feeling, not faith: to reade mine anſwer in the Promiſe, and to rejoyce in that, and be thankfull for that with the Saints, without feeling, is true faith.

Pſal. 138. 3.

2. Looke to Gods workes; ſee how the providence workes upon thy prayer: ſometimes God anſwers thee in the very kinde; gives the thing inſtanced: ſometimes hee anſwers thee with ſtrength in thy ſoule, as *David* ſpeakes; thou haſt ſtrength to waite, ſtrength to hang on, and to come again. Know this for thy comfort, every ſecond prayer for grace, is an anſwer to the firſt, every third to the ſecond, and ſo forward.

Queſt. 7. But it may bee God heares mee for ſome friends ſake, whoſe prayers are mingled with mine, how ſhall I know that God hath heard mee?

Anſw. 1. Prayers begg'd and borrowed, are thine by conſent.

2. If thou hadſt a part in the worke, take thy ſhare alſo in the wages and comfort.

3. Thoſe prayers that make thee more humble, more thankfull for bleſſings received, and more carefull to glorifie God with his gifts, are thine; the anſwer is to thee, if the fruit and uſe of the bleſſing received be to God true in thee.

Queſt. 8. But ſith wicked men and hypocrites have now taken up a courſe of prayer, and breeding and cuſtome hath wrought a kind of conſcience in them of this dutie, how ſhall a man diſcerne betweene the prayers of the upright and the hypocrite?

Anſ. The maine difference is to be fetcht from their perſons and projects in the duty in the courſe of their lives: but that I bee not tedious, compare what *Paul* ſaith Chriſtians ſhould do, and what experience ſaith they uſually doe, and the difference will ſoone be ſeene. *Epheſ.* 6. 18. we finde coucht many requiſites in prayer, which the truly godly obſerves, the falſe-hearted regards not.

Epheſ. 6. 18. inſtanced.

Firſt, *praying* (ſaith the Apoſtle.) Here is one difference; a wicked man luſts, wiſhes, as the child doth (Would I had ſuch a thing) but he prayes not.

Secondly, a godly man varies his petitions according to his needes and occaſions; another hath but one ſalve for every ſore, a *Pater noſter*, a *Credo*, *&c.*

Thirdly, the upright holds a courſe in all times and changes; the hypocrite will not call upon God at all times, *Job* 27. 10.

Fourthly, the upright prayes [*in the ſpirit*;] his Petitions are the iſſues of his owne ſpirit, and of Gods ſpirit: the hypocrite, as hee is deſtitute of this, ſo that is dead within him: his prayers come but from his lips, or his braines, there is no ſpirit in them.

Fiftly, the upright joynes [*watchfulneſſe*] with prayer; before hand, hee watches himſelfe, leſt his heart ſhould not bee in a praying caſe when his houre comes. In prayer he obſerves himſelfe, leſt he flit or flag, end or begin, before hee is aware; after prayer, he watches where his arrow lights, that ſo he may find it again, or ſhoote another the ſame way. Not ſo the wicked, he leaps from cups, oathes, &c. to prayer; he can doe two or three things at once in prayer, waſh and pray, button and truſſe him, &c. and pray the while, &c.

Speech is now of ſolemne prayer, not of ſudden ejaculations.

Sixtly, the upright holds out in prayer, and will not bee beaten off from God

God to ſinfull meanes; the wicked, like a falſe jade, will trample after a pull or two, and ſay with him, *It is in vaine to waite upon God any longer.* 2. King. 6.33.

Seventhly, the upright prayes for others (and thoſe Saints;) the hypocrite is for himſelfe, wife, children, friends, not for Saints, at leaſt not for all, certainly not for *Pauls* (as it followes *verſ.* 19.) or if, yet not that the word may grow: ſinfull mens prayers uſually begin and end in themſelves, at leaſt end in naturall things and friends, as themſelves are naturall, &c.

Queſt. 9. But many being wonted from infancie to pray, cannot be quiet till they have prayed; how ſhall I know that I pray of conſcience, not of cuſtome; becauſe God bids mee, and not my parents onely?

Anſ. 1. If thou prayeſt upon inward motives, and from principles of thine owne, becauſe thou feeleſt an inward want of grace, and need of prayer, a decay of vigour, &c. When thou waſt a childe, thou didſt eate, becauſe thy mother put the ſpoone ſometimes to thy mouth when thine appetite was not great, but now thou eateſt to live, and prayeſt to live, &c.

2. If thou judge thy ſelfe for manner as well as matter. He that prayes but of faſhion, and for others ſakes, cares not, ſo the thing be done, how it be done; but he that prayes for himſelfe, for life, for prayer ſake, and doth the worke out of conſcience, is carefull not onely to pray, but to pray well, and judges himſelfe as well for his deadnes, and ſleepines, and diſtraction, &c. in prayer, as for his neglect of it altogether, &c. Thus farre wee have anſwered ſome queſtions. Now wee paſſe to ſome motives unto prayer, whether for our ſelves or others: and here we will content our ſelves with two only; firſt, conſider how needfull the practice is: ſecondly, how hopefull the ſucceſſe.

Motives to Prayer.

1. For the firſt, this we know in generall, that firſt, in the creature nothing is to be found but emptineſſe and beggery.

Secondly, that in Ghriſt are hid all treaſures of wiſedome and comfort.

Thirdly, that we have none other meane of winning ought from Chriſt, but prayer: if we truſt to power, he will outmatch us; if to wit, hee will outreach us: the prayer onely of faith overcomes him.

2. For our ſelves in particular. Our need of prayer will appeare, if we firſt compare our ſelves with our betters: good *David*, great *Paul*, (that wall of the Church, as he is called) found their owne and others too few enow; and if they needed prayers, doe not we? 2. If we conſider the ſtate of the world as now it ſtands: 1. the greateſt part of the Gentiles lie in darkneſſe, under Sathan, and yet our fleſh. 2. Wee are debtors to the Jewes, who are yet under the vaile. 3. In the Church; our brethren abroad lie under great either coldneſſe, or ignorance, or perſecution. Laſtly, our ſelves at home need prayers not a few. For firſt, the number of ſwearers, curſers, provokers, farre exceed the mourners and prayers; ſo farre, that for one prayer, you have a thouſand oathes, ſins, &c. Secondly, our means and mercies do infinitely aggravate our ſins. Thirdly, Many that think they pray, ſend ſweet & bitter out of the ſame mouth, at leaſt curſe with their hands whilſt they bleſſe with their mouthes. Fourthly, our daies of peace have bin many; we are reſerved to the laſt place, and all the world lookes what will become of us. Fiftly, Gods former ſtroaks have not wrought any kinde, either reformation or humiliation. Sixtly, we have bin long in a declenſion and conſumption. Laſtly, and in a word, we and

Chryſ. de orando Deum.

Not the ſixt part, yet Chriſtian, of thoſe we know, *Brierwood.*

our friends abroad and at home, are encompaſſed with ſinnes ſo provoking, with enemies ſo many and ſo mightie, that wee muſt make our way thorow all by prayer, or elſe we fall: The tongue of man cannot demonſtrate how we ſhould long ſubſiſt and ſupport our ſelves, under our preſſing evils, unleſſe we call in mercie and helpe from heaven. The concluſion therefore is to all that know what their intereſt is in God, and what the power of Prayer is, to addreſſe themſelves to this dutie.

Now leſt any mans faith ſhould flagge, in regard of his owne defects, and our great provocations, let us take into our conſideration the ſecond motive, and bethinke our ſelves of ſome encouragements unto prayer, whether alone or in company, but eſpecially in joynt-prayer, where wee concurre in petitions, though not in place.

Encouragements to prayer.

Theſe encouragements are many; I name now theſe following:

Firſt, conſider what God is with whom we deale, by nature, goodneſſe it ſelfe; and the nature of goodneſſe is to communicate it ſelfe. This incouraged *Benhadad, We have heard that the Kings of Iſrael are mercifull:* If a kinde man be eaſily perſwaded, a mercifull man ſoone entreated, what is kindneſſe and mercy it ſelfe? God takes more delight in doing good, than we can in receiving, therefore without intreatie hee doth much, much more upon ſuite made. Indeed prayer is but a part of our homage, and a meane to fit us for receiving: it neither puts mercie into God, nor ſtirres mercy in him. Wee cannot love our ſelves ſo well, ſo much as God doth. Secondly, as hee is willing, ſo able to helpe, without coſt, ſtudy, labour: hee is able to doe more, farre more than we can ſpeake or thinke; much leſſe can wee conceive or ſay what hee is able and willing to doe, *Epheſ.* 3.

Luke 11. & 18. chap.

Secondly, conſider what our relation is to him: firſt, hee is our Father; the law of man or nature doth not meerly caſt us upon him, but hee of his owne will undertakes us, bids us call him Father, depend upon him for all neceſſaries, and expect them from him; and will he then faile us? Hee that came to his brother for three loaves, came out of ſeaſon, to a poore man, to his trouble, who was but his neighbour, no kinſman, yet he ſpeeds. She that came to the Judge, came to a Judge, not a Father; a cruell man, ſcarce a man, not to a God; came againſt another, not meerly for her ſelfe, yet ſhe ſpeedes; and ſhall not wee with a Father?

Si Imperator diceret pete quod vis, &c. V. Aug. in Pſal. 34. Mille in lot gentibus unus. V. Aug. in Pſal. 101. part. 1.

Thirdly, conſider how he hath engaged himſelfe to us; firſt, if we pray, he is tyed to anſwer: if we hold our bargaine and ſeeke, hee cannot goe backe nor deny himſelfe; nay, he hath undertaken to give his Spirit; to give us a Prieſt, Chriſt to teach us how to pray, to anſwer us whilſt we pray: all this under his hand; and is not this a faire encouragement?

Fourthly, conſider what meanes and friends wee have to him, even all whom he reſpects. Chriſt myſticall is but one body, and makes but one voyce: what one Chriſtian warrantably askes, all (in generall) aske. All the Chriſtians in *France, Spaine,* and all in all the Shires of *England,* meet together in one ſpirit before the Lord in heaven, and joyne in the ſame ſuites: yea the Lord hath ſo taught them to pray, that no one member or matter that will beare a prayer is excluded. Now if all Gods ſubjects, nay children joyne in one, ſhall they not ſpeed? eſpecially if we look to the head: firſt, God hath made

made him an high Prieſt for us: ſecondly, ſaid that in him hee will be well pleaſed, told us that whatſoever we aske in his Name we ſhall have it: thirdly, he hath prayed for us, he hath made entrance and acceſſe, *Eph.* 3.12. *&c.* made us acceptable: fourthly, all this is ratified by promiſe and oath, that by two immutable things wee ſhould have ſtrong conſolation in repairing to God; & ſhall not all this worke comfort, eſpecially ſith he ever lives to make interceſſion? Suppoſe Chriſt were in perſon with us at prayer, would wee doubt to ſpeed? He ever lives, &c. his prayers live, and his blood lives, &c. *Aug. in Pſal.* 85. Heb. 7.25.

Fiftly, conſider what prayer is to God: he loves it; and love is bountifull; 'tis his delight, 'tis incenſe: hee ſo loves it, that hee loves the ſhadow and picture of it. When beaſts crie, he heares them; when children, as *Iſhmael*, he heares them; when ſinfull men, as *Rehoboam* (*Pſal.* 107.) hee heares them: ſo loves it that he begs it, *Cant.* 2. ſo loves it that he would not have a prayer loſt or ſpilt. *Jer.* 14. *Pray not for this people, I will not heare.* God would no waſte of prayer: when 'twill not take, hee will ſhut up the mouth, *Pray not*: when therefore hee ſaith Pray, 'twill bee to purpoſe. Now that which is ſo pleaſing to him, will be profitable to us.

Sixtly, conſider former experience: did wee ever pray but we were the better for it? did we ever joyne in publike prayers but we found them ſucceſſefull? In Eighty Eight there were ſolemne prayers, they tooke; in the time of Peſtilence publike prayers, they tooke; againſt the Parliament, when the Gun-powder-treaſon was diſcovered, God ſtirred up divers to pray much, 'twas ſucceſſefull; in the wet harveſt we ſought the Lord, the Sun brake out; in the great drought men ſought againe, and ſped againe; in our then Noble Princes voyage, men ſent their praiers after him, and fetcht him home againe. And what wee ſay of our ſelves, may wee not of a thouſand more recorded in the Word? ſhew me a Nation or Church that ever joyned but they ſped.

Seventhly, conſider what perſons have ſped and beene heard heretofore, our ſelves and others like our ſelves. *Elijah* was a man ſubject to like paſſions, &c. *Manaſſe* was a ſinfull man before, when he prayed hee was heard. *Jonah* a paſſionate man, who by his owne folly and ſin had drawne troubles on himſelfe, yet he prayes and is heard. *Hagar* a poore woman of no great parts, knowledge, &c. prayes, and ſhe is heard. And thus God is rich to all that call upon him, *Rom.* 10.

Eightly, conſider for what perſons they have beene heard. *Amos* prayed for a ſinfull people, God heard him. *Elijah* for a ſinfull Kingdome in a wicked age, God heard him. *Moſes* for a rebellious generation, God heard him. *Abraham* for *Sodome, if ten righteous, &c.* If one ſhall bee heard for a thouſand of rebels, may not a thouſand of children be heard for one ſervant?

Ninthly, conſider what prayers have beene heard. *Jonah* ſcarce utters a petition at all, but mones, yet he is heard. *Hezekiah* chatters, *David* cannot ſpeake, yet heard, *Pſal.* 77. Short prayers, confuſed prayers, broken, &c. ſighs, grones, all are currant.

Tenthly, conſider in what caſes they have beene heard: in caſes deſperate, firſt for the thing, when in appearance 'twas impoſſible to be holpen. So *Job*, a man would have thought that his eſtate, ſtrength had beene irrecoverable;

verable; when they fall to ſacrificing, all is healed. So *Peter*, *Acts*, 12. So *Elijah* and others ſeeme to found their prayers upon impoſſibilities, yet ſpeed. So the armie that was thundring in the ſtory of the Church.

Secondly, for time: Prayer hath holpen when helpe ſeemed to be paſt. A man would have thought that it had beene too late for them (*Eſter* 3.) to pray, when the decree was paſt: too late for *Hezekiah* to pray, when ſentence was given: too late for *Daniel*, when his death was ſealed, when execution was done, and he in the Den: for *Jonah*, when ſwallowed: for the Children, when in the Furnace: but *nullum occurrit Regi tempus*, wee may have acceſſe when wee will, day or night, &c. he is tyed to no time; 'tis never too late to pray whilſt he ſaith pray. If now your hearts be prepared, hee will bow his eare, *Pſal.* 10. O but our ſins hinder! Pray againſt them. O but wee are not ſure to carry particular ſuits! We are ſure to have them or better. A father will not give his child a ſtone when hee askes bread; but hee will give him bread if he aske a ſtone: ſo ours. Wee are ſure againe, that prayer ſhall doe us good: what good? See *Job* 22.27. Firſt, thou ſhalt have hearing (come when thou wilt:) this is more than Princes will or can yeeld. Secondly, thou ſhalt have matter of thankeſ-giving, ſpeed ſo well, that thou ſhalt bleſſe God for praying. Thirdly, thou ſhalt eſtabliſh purpoſes, which will never elſe hold, as here. Fourthly, thou ſhalt finde comfort, ſtrength in thy heart, as *David* ſaith; thou ſhalt ſee Gods favour and face in joy, *Job* 33.26. Fiftly, thou ſhalt have boldneſſe and confidence for the future. Sixtly, thou ſhalt deliver the Iland, doe thy ſelfe and others good; good in ſoule as well as body, *James* 5. Now then what lacke you? what would you have? Would you have corruptions abated? pray againſt them: graces encreaſed? pray for them: the afflicted Churches comforted? pray, &c. the King bleſſed in ſoule, government, marriage, poſteritie? &c. O talke leſſe, pray more. And if the tooles be blunt, you are not ſo ſtript of weapons but you have each his file at his owne houſe, ſharpen them in private by private faſtings and humiliations. You have meanes if hearts: if you will loſe all comfort for want of asking, you are acceſſary to your owne undoing.

God uſes us as ſicke men are uſed. *V. Auguſt.* in *Pſal.* 144.

Exerce avaritiam tuam. Aug. in *Pſal.* 34.

Ob. But God hath his times of trying his people, and will deliver them up to troubles, perſecutions, &c. If God ſo purpoſe at any time, prayer cannot hinder.

Sol. Hath God ſuch times? Firſt, prayer is needfull, that wee may be fitted. Secondly, ſuch times ſeldome come till there come firſt a cooling and declining. So 'twas with us, as *Ridley* and *Bradford* complaine: So in the Primitive Church. See what is ſaid by *Euſebius*, *l.* 8. *c.* 1.

But I run too farre: the Concluſion ſhall be this. Reader, thou ſeeſt what's to be firſt knowne, ſecondly to be done in this errand of prayer. Thou canſt not but ſee great need of praying, nor canſt thou deny great hope of ſpeed in caſe thou wilt buckle to the worke. Now if thou bee a man (not a picture and a ſhadow) do not trifle and tattle as ſhifters doe, O that we might have publike faſts, publike meetings, publike reformations, &c. but get thee into thy cloſet, and begin thine owne reformation as ſoone as thou wilt, pray and faſt as long as thou wilt; ſo long as thou ſaileſt by Gods Compaſſe and Rule, thou maiſt paſſe as quietly as *Iſrael* ſometimes did, without the laſh of any tongue.

FINIS. TO

To the Printer.

SIR,

I Have (at your requeſt,) corrected ſome faults, and added ſome few lines in this Coppie; what I ſhall be able to doe in the reſt, I cannot yet ſay, in regard of my preſent occaſions, onely this I ſee, that it fares with mee as it doth with other fathers, many times the child leaſt reſpected proves moſt uſefull to others, moſt comfortable to the parents, when as the reſt (about whom more buſineſſe is made) take not ſo well: 'tis ſo with mee, this poore contemptible birth and Sermon hath brought mee in more thanks than twentie others, upon whom (I am ſure) more paines were beſtowed in the forming of them, had they ſped well under the Midwifes hands. But this is ordinary with God, to doe moſt by weakeſt and unlikeliest meanes. To him I leave both you, and this of yours.

R. H.

HEZEKIA'S
RECOVERIE.
OR
A SERMON, SHEWING WHAT USE HEZEKIAH DID, and all ſhould make of their deliverance from ſickneſſe.

First preached, and now publiſhed
By ROBERT HARRIS, *Bachelor in Divinity, and Paſtour of* Hanwell.



LONDON,
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TO THE PRESENT READER, ESPECIALLY to his once-Hearers about LONDON;

The AUTHOR wiſheth all peace and goodneſſe.

MUch honoured and reſpected in the Lord; it's no time to dwell upon private paſſages, all our ſpare houres are too few for publique prayers and praiſes: of thoſe I have ſaid ſomething already, I only adde this for the preſent. The eſtate of the Church abroad, our States aſſembled at home, challenge our utmoſt performances in that kinde. Of theſe I cannot (indeed, who can?) ſay enough. The mercies of God are wonderfull towards us, as men, as Chriſtians, as Engliſh-Chriſtians: When I lay our ſelves by other Nations and Churches, I cannot reade what Moſes ſaid to his Iſrael, and not make it ours. Happy art thou O England, who is like unto thee, O people ſaved by the Lord? &c. Deut. 33. 29. For what Nation is there ſo great, who hath God ſo nigh unto them (the onely glory of a Nation) as the Lord our God is, in all things that wee call upon him for? Deut. 4. 7. What publike ſuite did wee ever preferre that did not proſper? inſtance one; nay judge, what could have beene done more for this Vineyard, that the Lord hath not done in it? Eſay 5. 4. If peace be worth thankes, we have had it; if plentie, wee have had it; if victory, wee have had it; if the Goſpell, if all, wee have had all: if we have loſt any thing, thanke unthankfulneſſe, if wee loſe more, it will be our owne fault: for God takes no forfeiture but what unthankfulneſſe makes. Let us not then ſtand ſtill till the Lord recover his owne from us, as once from Iſrael: but whilſt hee bleſſes us, let us preſent him with his owne, and ſhew our ſelves truly thankfull, whileſt hee is infinitely

Peters Enlargement.

Hoſ. 2. 9. 1. Chr. 29. 14.

nitely bountifull. Now true thankfulnesse is not a lesson soone learned; first, the thing it selfe is made up of many parcels: secondly, the partie that undertakes it must be more than a man: David, Psalm. 9.1. intimates so much, when for the matter, hee delivers it in foure parts: whereof the first is acknowledgement of God in all; the second, a cypharing and summing up of speciall mercies; the third, an expression of spirituall joy in God, as well as in his gifts; and the fourth, a dedication of our songs and selves to his Name, ver. 1.2. And for the manner, presses, first, integritie, for subject and object, Vers. 1. secondly, sinceritie, for affection and end, Vers. 2. If then wee intend true thankfulnesse, wee must so see Gods name written upon every token of his love, that withall wee keepe a register of the chiefest, and so looke upon the gift, that in it we relish the giver, and sacrifice our selves to his Name. Wee be too short, if wee arise no higher than to Gods blessings: the blessed God is farre and farre beyond all created blessings; he is better than health, than wealth, than peace, than grace: all these bee but streames that lead us to the fountaine, but beames that guide our eyes to that father of lights, to that Sonne of righteousnesse, God reconciled, God incarnate; God made ours by his owne gift and goodnesse, is our peace, and helpe, and health, our life, our every thing, as David can never say enough this way: and when we see, and taste, and feele all comfort, sweetnesse, happinesse in him, and thereupon unite our selves to him, bee transformed into him, passe into him, as that holy Austen speakes, and make him our joy, our feare, our trust, our Lord, our food, our house, our covering, our all, then, then are we truly thankfull. Let us not then looke upon health, peace, other blessings in themselves, looke upon them as they bee in God; see him healing, blessing, saving: nay looke not so much what hee is to us, as what hee is to the whole body: nay, what hee is in his Christ, nay what in his blessed selfe; how glorious, how rich, how good, how farre above all creatures, all praises, all thoughts: O the preciousnesse of his thoughts to us! O the height, depth, breadth, length of his love in Christ! these cannot be fadomed by a David, by a Paul: but O the boundlesse, bottomlesse sea of beautie, glory, excellencie, power, wisdome, goodnesse, that is in the fountaine it selfe! O the matchlesse splendor that is in that unapproachable light, that no mortall eye, no immortall Angell can behold! here not to lose our selves in admiration, is not to love; not to be rapt and ravished with the Church, is not to praise aright: And thus wee shall never praise, till wee see the great God in the least mercy, and an universall good in particular blessings:

Psal. 9.

ארה unde ἄδω & ὀδή, Græcè. For of סִפֵּר Cyphar seemes to come.

Jam. 1. 17.

Mal. 4. 2.

Psalm. 18. 1, 2.

Neh. 9. 5.

Esay 51. 15.

bleſsings; nay, when wee doe ſo, unleſſe God open the mouth and inlarge the heart, our lips will not praiſe him: therefore wee muſt have helpe from God, if ever wee will ſing to him: For as no man can define God without God, ſo neither can he praiſe him. Labour therefore to be fill'd with the fulneſſe of God, with the Word of God, Col. 3.16. with the Spirit of God, Eph. 5.13. with the comforts and goodneſſe of God, and then our mouthes will be full of ſongs, then wee ſhall ſing to his Name, as the Prophet ſaith, magnifie him, live to him, doe all to him, which is true life, true thankfulneſſe. This is that thanksgiving which here I call upon every Reader to performe, eſpecially upon my ſelfe, and my Chriſtian friends about the City. It hath pleaſed God to wound and heale us, as hee did Hezekiah; there are not many of us, who did not (I thinke) receive in our ſelves the ſentence of death, as Hezekiah did: now wee are reſtored to life againe, what ſhould wee doe, but ſing with him all the dayes of our life? I have begun to you, as I was then able, when God (after perſonall and domeſticall ſickneſſes) brought me into his Houſe; I beſeech you ſecond mee, and let not any prejudice fruſtrate my exhortation.

Aug.

Pſalm. 63.5.

Truth it is, I have not beene able to anſwer your loves, your deſires; but reckon that amongſt my croſſes, not my faults: 'tis true, I undertook you with much feare, but that did flow from your ſufficiencie, and mine owne inabilities. I left you quickly, 'tis true, and in ſo doing, if I did not deſerve praiſe, ſure I am I did pitty. Beloved, I never had, I never look to have in this pilgrimage, that comfort in my labours that there I found: what daſhed ſo hopefull beginnings, time will ſpeake when I am ſpeechleſſe. In the mean, I am upon a better argument. When I ſpeak of man, I ſpeake of a poore nothing; I am now in ſpeech of the great King, Pſal. 45.1. When I ſpeake of mens infirmities; (as needs I muſt, if I will heale my ſelfe) I am raking in a channell; whileſt I am contemplating Gods excellencies, I am in a garden of ſpices: pardon mee if I preferre this to that; and in caſe I forget my owne name to magnifie Gods; and be content to receive a ſcarre, that many may ſcape a wound, hold mee excuſed: it ſuffices mee that Wiſdome is ſatisfied. As for Wilfulneſſe (which will not yeeld to truth, becauſe 'tis wedded to fancy, and paſſion) and ignorance, (which names vertues and vices from the event) they are unſatisfiable. Mee thinkes this concluſion ſhould content modeſtie: If at any time in any thing I have given offence, I humbly crave a pardon; where none is given, none will be taken by the charitable: For the reſt I ſay with that Angelicall man, let them be honeſt, it ſufficeth,

Traducatur nomen ſervi ut appar. humanitas domini. Chryſ. ad Pop. Ant. hom. 12. Aug. de Donatiſt. Felix ſcelus virtus vocatur, & contrà.

So Chryſ. of Paul.

sufficeth, though I be as a reed, 2. Cor. 1. 17. *as a reprobate,* 2. Cor. 13. 7. *And now my worthy friends, let mee proceed in my exhortation, Should I not love you, I were not a man: for your love to mee hath exceeded all desert and expectation, and all the while some (by occasion of your call) have gained more by my poore labours, than I can possibly lose, I have no reason to repent mee of this acquaintance, but more abundant cause of blessing God, and loving you, onely whereas I could not heretofore in person correspond as was fit, let mee at least in writing make that expression of my love, that I am able, before I goe the way of all flesh. Now what expressions can be expected from a Preacher, but prayers, praises, exhortations? &c. When you dyed, I prayed for you as I could: now you live, I rejoyce with you, and call upon you to sing with mee. And whereas (as 'tis well noted) we usually are best when worst, and live best when wee dye fastest, I call upon you, as upon my selfe, to remember your selves, and not onely cast (as the Heathen teaches) how to hold your owne, but rather to exceed.*

Optimos esse nos dum infirmi sumus. Plin. ep. lib. 7. Max. Tales esse sani perseveremus, &c. ibid.

I ever dealt freely with you, let mee not now alter. Fame saith, that London is as covetous, as proud, as wanton, as secure as ever. I cannot beleeve it: it is almost impossible, that so great a judgement, so gracious a deliverance should so soone be buried. Alas (London) thou hast as yet scarce buried the dead: the noise of bels, the cry of parents, the scrichings of thy widowes are not yet out of thine eares, the grim face of death stands yet in thy sight, thy bloodie wounds are scarcely stanched as yet: If thou couldest forget judgements, thou canst not be unsensible of Gods mercies and thy change. If London should, yet do not you (beloved,) let others securitie be your feare, others impenitencie your sorrow; and the lesse others take to heart Gods great, Gods remarkable workes, by so much the more doe you improve the same to all holy purposes. More would I say to you, but that I have prevented my selfe in my more publike exhortation; both that and this (more privately spoken out of my speciall relation and affection to you) I now commend to your serious consideration and Gods blessing, who alone can speake to the heart, beseeching him who therefore threatens that hee may not smite, to give us eyes to see plagues afarre off, and hearts to profit by lesse, that wee may not feele plagues yet seven times more, yet seven times worse than all yet felt, Lev. 26. Amen.

Aug. in Job. ep. Minatur pœnas, ne pœnas inferat. Theod. in Ezec. cap. 7.

Hanwell, March 20.

Yours ever in the Lord,
ROB. HARRIS.

HEZEKIAH'S RECOVERIE.

ESAY 38.9.

The writing of Hezekiah *King of Judah, when hee had beene ſicke, and was recovered of his ſickneſſe.*

HEre a double condition and behaviour of King *Hezekiah*; firſt, he was ſicke, and then he prayed; ſecondly, hee is recovered, and now he gives thankes.

Our buſineſſe lies in this latter part; which is made up of theſe two: firſt, an Inſcription: ſecondly, a Deſcription of the Song.

The Deſcription preſents unto us the parts of it; firſt, an aggravation of *Hezekiah's* former miſery: ſecondly, an amplification of the preſent mercy.

The Inſcription acquaints us, firſt, with the author of the Song, King *Hezekiah*: ſecondly, with the nature of it, a Poem written: thirdly, with the argument of it, a Song of thankſgiving for the removall of ſickneſſe and reſtoring of health. And firſt to the firſt: the paſſage is cleare.

Sicke *Hezekiah* prayes, found *Hezekiah* ſings: as comfort ſucceeds his croſſe, ſo praiſes his prayers. Hence this:

After prayers, praiſes. Prayers and praiſes doe not ſo enterfaire that they can never be ſeparated, neither is there any neceſſity of premiſing petitions to each particular thanſgiving; onely in a generalitie this is regular, when we have removed afflictions by prayer, wee ſhould welcome deliverances with ſongs. So much was firſt eſtabliſhed by Law, *Levit.* 3. & 7. after ſacrifices of pacification, followed ſacrifices of payments and thankſgiving: ſecondly, ratified in the Goſpell. It is a generall Canon, *Is any afflicted?* what if? *Let him pray. Is any merry?* what then? *let him ſing.* 'Tis not unlawfull to pray in mirth, to ſing in miſery, ordinarily; but 'tis ſimply neceſſary in afflictions to bee prayerfull, in the middeſt of mercies to bee thankfull, and to entertaine ſeverall conditions with different behaviours. Hereof is it that the Apoſtle Saint *Paul* doth ſo often linke prayers and thankſgivings together: as who would ſay, when the one is put over, you muſt paſſe to the other. So much (thirdly) upon particular occaſions is firſt preſcribed by God; ſecondly, practiſed by his Saints. Particulars will

Doctr. 1.

Shelamim.

not bee needfull to men who know the generall course of Scriptures. So much (fourthly) Saint *John* foretels, and in a sort undertakes for succeeding ages in his *Revel.* What singing there should bee after persecutions by Heathenish Rome, he foretels in his fifth chap. what there was *Eusebius* reports, especially in his last booke. Againe, what songs should follow upon the Churches deliverance from Rome Christian, or other (whether seducers or persecutors) Saint *John* fore-propheſies, time partly hath already, and more fully will hereafter discover. So much (fiftly) Education and Reason taught Heathens, and must perswade us. For first, if wee looke to God, hee is (as the Prophet saith) worthy to bee praised; first, all excellencie is his, therefore all honour, saith reason in Philosophers. Secondly, all Religion is due to him, therefore all thankes, which is a religious act; for to the highest Majestie is due the lowest subjection; and that is religion, which subjects the soule. Thirdly, hee is the first spring and author of good: all excellencie and honour is invested in him, and derived from him, and therefore must returne to him, *Rom.* 11. *ult.*

V. Jubilees of the reformed Churches.

Reason 1.

Reason 2.

Secondly, if wee consider the thing it selfe; thankes is due after mercies received, and we cannot withhold it without many incongruities: first, (as is implyed) religion is violated, which tells us that wee first owe to God all possible service; secondly, that thanksgiving is a speciall worship, wherein we transferre all honour from creatures to God, *Psal.* 50. *ult.* thirdly, that wee are no lesse bound to acknowledge Gods workings in our praises, than his willingnesse in our prayers.

Secondly, charitie is violated, which bids us love an enemy, much more a God; to blesse those that curse, much more those that blesse us; to overcome evill with good, much more to answer goodnesse with goodnesse. Indeed kindnesse by the rules of friendship and love in the Heathens judgments, doth challenge either recompence, if wee deale with our matches, or acknowledgment, where the distance is great; and the greater this, the greater that. Now betwixt God and us the distance is infinite, and if twere possible our love and thankfulnesse should fill up that distance, and extend it selfe into infiniteneſſe.

V. Arist. Ethic.

On the other side, not to be as forward with our praises as prayers, argues base selfe-love and servility, and makes it appeare that we love not God but his gifts; nay, in truth that we secretly hate him. For wee begrudge no man the praise of his kindnesse, but whom we either envie or hate: now God is above the reach of our low envie; and therefore our loathnesse to acknowledge him, proceeds from our inbred enmity against him, when of the twaine we had rather deny his grace, than yeeld our selves beggers and dependants.

Thirdly, justice is violated: we owe God thankes, first, in point of Law and covenant; 'Tis our profession, our promise, our cheefage and rent that is due to him: so that the Orator spake not over, when hee intimated that ingratitude was a kinde of unjustice. For what more unjust than to detaine, against all desert and covenant, Gods right? Secondly, in point of morality and honesty; in manners wee must reciprocate with men, much more with God: nor can hee be an honest man, who is not ashamed to bee an unthankfull man.

Gratia specialis pars justitiæ. Cic. l. 2. de inven.

Thirdly,

Thirdly, if wee compare the duties, no reaſon but wee ſhould be as full of thankes as prayers: firſt, I am ſure wee have as many mercies as croſſes, comforts (in preſent and reverſion) as wants. Secondly, all our ſorrows and afflictions are deſerved, all our comforts undeſerved: if that muſt not weaken our prayers, ſurely this muſt greaten our thankes. Thirdly, thankfulneſſe will become us as much as begging, nay (as the Prophet addes) as much benefit us, as much comfort us: Thankfulneſſe holds old mercies, and winnes new; yea greater thankfulneſſe is a ſurer evidence of love and ſinceritie than prayer, and no leſſe a cauſe than a ſigne of joy; if not ſenior to prayer in the world, yet of more laſting, at leaſt of more excellencie in the world to come. *Reaſon 3.* *Chryſoſt. ad pop. Ant. hom. 11.*

Once, it is at leaſt as needfull for us to give up praiſes as prayers, for theſe reaſons: Firſt, wee are (for certaine) as forgetfull of the conſolations as of croſſes, nay more, becauſe wee are more ſenſuall than intellectuall, and fulleſt of ſelfe-love. Secondly, wee are as likely to miſcarry in proſperitie as in adverſitie, unleſſe the one be ſanctified by thankſgiving, as well as the other by prayer. As croſſes without prayer will embitter us, ſo bleſſings without praiſes will ſwell us, and make us giddie, unleſſe wee allay our wine with ſome of this ſugar, thankes I meane, which is ſweet in it ſelfe, moſt comfortable to us, and more acceptable to God than ſweeteſt Wines or incenſe. *Cant. 7. 9.*

Well, we heare what ſhould be; now by way of reflection let's doe two things: whereof the firſt is, ſee what wee have done. Prayers and praiſes ſhould ſucceed each other, as day doth night, ſummer winter; what ſay you? hath it beene ſo? the truth is, when I caſt my thoughts backward unto publike proceedings, I finde what doth ſomewhat comfort mee; I finde, firſt, that after publike humiliations in eighty eight, our moſt happy Queene was moſt publike and ſolemne in her thankſ-givings: next, after our deliverance in 1604. *Nov.* 5. a ſet time appointed for ſolemne praiſes; thirdly, after deliberation had, ſome thankſgivings added to our publike prayers. But when wee looke into private paſſages, alas wee are all too blame: wee goe to God in our diſtreſſes, as Turkes uſe to goe to their *Mahomet*, or others to their Lady, by troopes and Caravans; but when wee be delivered, wee returne like thoſe Lepers in the Goſpell, ſcarce one in tenne, in twentie, in an hundred. To ſpeake ſooth, moſt of us have ſmall reaſon to glory in our prayers; they bee too faint, too few, too much over-runne with pride and unbeliefe: but in thankſgiving wee are ſtarke naught, worſe than naught: firſt, wee will not ſee wood for trees, mercies for bleſſings; when we cannot tell how to looke beſides them, wee will not fall upon them in our thoughts: wants we ſee, and ſo are ſtill craving; favours we will not ſee, and ſo are never thankfull. When ſpeech is of croſſes, wee have all, croſſes in bodie, croſſes in ſoule, croſſes in eſtate, croſſes in friends, our life is made of croſſes: when of mercies, we can finde none about houſe, no money in purſe, no corne in barne, no comfort in the houſe, no friend in the world, we ſee no land, nothing but ſea. *Uſe 1.*

Secondly, when wee ſee, wee will not ſpeake: when wee fall upon croſſes we are eloquent beyond truth, wee adde, wee multiplie, wee ariſe in our

Ariſtop. in Plut. Act. 4. ſc. 3. καὶ τεσσαρακοντάμναν, καὶ τετρακόσιας, καὶ πεντακισχιλίας, καὶ δισμυριοστάς, καὶ μυριοστάς.

diſcourſe, like him in the Poet, I am twice, thrice miſerable, nay ten times, nay twenty times, nay a thouſand times miſerable; But when it comes to mercies, we ſpeake of them as malefactors doe of their faults, yeeld no more than what can be extorted from us, or proved againſt us, as if wee were loth to peach God or our ſelves. Or if (thirdly) wee ſay any thing, it is rather to ſet up our ſelves than God, and the ſacrifice is intended to our nets, wits, providence, more than to Gods mercie: in truth wee ſerve our ſelves in praiſes as Ignorants doe in prayers, they ſet up fleſh and eſtabliſh merit, under a colour of prayer; and wee under a flouriſh and varniſh (of God bee thanked) vent our pride, and ſtroke our ſelves. The worſt unthankfulneſſe is, when men love not to be beholden to God. Or laſtly, if ſomet hing bee ſaid, that's all, for little is done: True thankfulneſſe ſtands in a reciprocation of affections and actions. Wee ſhould returne love for love, and ſervice at leaſt for kindneſſe; but wee doe not ſo. It fares with us as once with Iſrael; the eare, which taſtes words as the taſte doth meats, was ſo filled with choler, that they could reliſh no comfort (*Exod. 6. 9.*) whileſt *Moſes* and *Aaron* ſpake: and our thoughts bee ſo ſowred with the taſte of croſſes, that wee can taſte no mercies, at leaſt wee cannot taſte the ſweetneſſe of the giver in the gift; and thence it is that our affections lie dead within us, whileſt his mercies ſwarme about us. He ſhewes his power in the greatneſſe, his wiſedome in the ſeaſonableneſſe, his truth in the conſtancie, his grace in the freeneſſe, the riches of his mercies in the fulneſſe of his bleſſings; but nor one nor other affect us. Our hearts are ſo farre from *Davids* zeale hereupon, as that (like *Nabals*) they are either as cold or heavie as a ſtone. Miſerable hearts, and miſerably dead, when ſo many warming and reviving comforts cannot raiſe them upwards: but in the meane, what hope of quicke actions, when wee labour with ſo dead affections?

V. Chryſ. hom. 11. ad pop. Ant. Anima triſtis non audit.

Secondly, for deeds: true thankfulneſſe improves the gift, to the givers honour. A friend gives mee a Ring, Ile weare it for his ſake; a booke, Ile uſe it for his ſake; a jewell, Ile keepe it for his ſake, that is, ſo as may beſt expreſſe my love, and report his goodneſſe. Were we truly thankfull to our God, we would uſe all his tokens for his ſake; eate our meate to him, weare our clothes to him, ſpend our ſtrength for him, live to him, ſleepe to him, die for him: but (out upon our unthankfulneſſe) we uſe his bleſſings as *Jehu* did *Jehorams* meſſengers; *David Goliahs* ſword, we turn them againſt their Maſter, & fight againſt heaven with that health, wit, wealth, thoſe friends, means, mercies that we received thence. If this be thankfulneſſe, to be ſo much the more proud, idle, ſecure, wanton, ſcornfull, impenitent, by how much the more wee are enriched, advanced and bleſſed, I cannot tell who may bee called unthankfull. Brethren, underſtand your ſelves, there is not this day a Nation under heaven more bound to God than wee be; if now, wee ſhall waſte that time in ſpying out flawes in the State, and matter of complaint at home, that ſhould be taken up in reconnting mercies, 'tis juſt with God to lay us even with other diſtreſſed Churches, and to make us know what wee had by what wee want. If any place be yet left for admonition, be wee all adviſed to call to minde, with *Pharaoh's* Butler, this day our fault, even that fault which is our nationall ſinne, the ſinne of unthankfulneſſe: and bee it granted

Zach. 14.

Gen. 41. 9.

granted (by you and mee, and by us all) that never people have had more cauſe, but taken leſſe occaſion of bleſſing God.

Secondly, and now (to ſpeake forward) let us take forth *Hezekiah's* leſſon; after ſighs let's ſend forth ſongs, as hee did: nay, hee in the midſt of ſorrows can finde ſome matter of praiſe: nay, the Church when ſhee onely liv'd, could yet ſay, *It is his mercy that wee have ſo much.* If the beſt people can ſing in troubles, ſhould not wee in peace? If they can when diſtreſſed, ſhould not we when delivered? If they be ſo ſenſible of one bleſſing, ſhould not wee of an hundred, of a thouſand? *Vſe 2.* 2. Reg. 20.19. Lam. 3. 22.

Ob. It may be their undertakings in the day of affliction were more?

Anſ. No, in feares and ſorrowes wee are as ready to vow and promiſe thankes as any; and if to promiſe, ſhould wee not to pay?

Ob. It may be our deſerts are greater?

Sol. No, nor wee, nor they can challenge any thing but by vertue of the promiſe, and that was theirs as much as ours.

Ob. It may be their engagements were more than ours?

Sol. No, whether wee looke to the freeneſſe of the giver, or greatneſſe of the gifts, wee owe as much as who doth moſt.

For the firſt, the Lord hath caſt upon us bleſſings, not onely undeſerved, but undeſired, unexpected; hee hath beene better to us than his promiſe, than our prayers, than our hopes: hee hath prevented us with ſome which wee never forethought, yea, done more for us than wee are aware of; and he hath given us others, which wee never durſt once hope for. I thinke the man lives not, that ever durſt promiſe to himſelfe ſo many dayes of happineſſe, ſo long a peace, ſo ſudden a cure of the land, ſo flouriſhing a Church, ſo happy a time as wee have enjoyed; and what gifts more free than ſuch as prevent all prayers, exceed all hopes, and are not onely above but againſt all deſerts?

For the ſecond thing, which greatens a kindneſſe, to wit, greatneſſe and multitude of kindneſſes, who is able to recount (particulars ſhall I ſay? nay) the ſeverall kindes of them? Firſt, wee have bleſſings private, as many as ſoule and body, houſe and field, field and towne, towne and country can hold. Secondly, we have bleſſings publike and nationall beyond number: other nations bleed, wee ſleepe; others begge, wee abound; others ſtarve, we ſurfet; others grope in the darke, our Sunne ſtill ſhines; others are quite disjoynted and diſmembred: they are members without heads, heads without bodies, forlorn men, without Law, without Goſpell, without Churches, or Teachers, or Livings, or Bookes, or all: wee have all; Magiſtrates, Miniſters, Lawes, Trades, Schooles, Churches, Townes, all, and all of the beſt; of Kings the beſt, of Courts the beſt, of Lawes the beſt, of Bookes the beſt, of Sermons the beſt, of ayre, of fare, of water, of all the beſt: and can wee not yet ſee matter of thankfulneſſe?

Ob. Oh but theſe bee bleſſings farre off, they touch not my particular?

Anſ. No doe? have we not all our private intereſts in the publike weale? But ſpeake in good earneſt, haſt thou no particular favours? no bleſſings privative, none poſitive? for ſhame yeeld both.

Ob. Yea, but where be they?

Anſ.

Anſ. Nay, where be they not? Thou haſt eyes, aske the blind whether that be not a bleſſing; thou haſt eares, aske the deaf whether that be not a bleſſing; thou haſt a tongue, what thinkes the dumbe of that? thou haſt hands, feet, wits, limbs, life, bones, ſinewes, veines, mercies enow betwixt head and foot to fill a volume, is all this nothing? Nay tell me, which way canſt thou look, but thou ſeeſt mercies? what canſt thou touch, but thou feeleſt mercies? where canſt thou tread, but thou ſtandeſt on mercies? Of what art thou compounded but of bleſſings? every ſenſe, every joynt, every ſplint, every naile a bleſſing: nay, what is thy houſe made of but bleſſings? what is it filled with but bleſſings? bleſſings of the barne, bleſſings of the field, bleſsings of the wombe, all bleſſings: nay, what's the world made of but bleſſings? Heavens, Starres, Fire, Ayre, Water, Earth, with all in the one, with all in the other, bleſſings, all things bleſsings, all perſons bleſsings, all eſtates bleſsings, all times bleſſings, as Saint *Paul* diſcourſeth, 1. *Cor.* 3. *ult.* Now when the Lord doth ſo lade us with benefits, and that daily, ſhall not wee be thankfull? *Bleſſe*, ſaith our Saviour, *when you are curſed*; and ſhall wee not bleſſe being thus bleſſed?

V. Baſil. in Julit. Mant.

All this while I ſpeake nothing of ſpirituall bleſsings; indeed no tongue can reach them: we can cloſe them all within one word, one ſyllable, God hath given us [Chriſt,] but what a gift is that? In him hee hath given us a new world: the old world was forfeited in a day; houſe, ground, furniture, all forfeited in *Adam*: then came in the promiſed ſeed, the bleſſed ſeed Chriſt, and in him all things are made new; new heavens, new earth, new Church, new tenure, all things renued, bettered with infinite advantage to us, but coſt to Chriſt: What a thing was that, for the Creator to become a creature, for life to dye, for happineſſe to weepe, for glory to be buffeted, for immortalitie to be buried! O Lord Chriſt, who would have done thus for an enemie, for a friend, beſides thy ſelfe? But 'tis done; hee was made fleſh, ſeene of Angels, ſlaine of men, laid in grave, raiſed to glory, and wee are now redeemed, juſtified, ſanctified, glorified in him. Redeemed, juſtified, ſanctified, glorified! what words be theſe? what things? No man, no Angell can conceive the worth of theſe things: when we have ſaid all, all is this, God hath given us Chriſt, that is, God hath given us himſelfe, and all the creatures in heaven and earth. God hath delivered us from the evill of all evils, and hath given us the bleſsing of all bleſsings, the marrow of all comforts; the earth is ours, the heavens ours, the word ours, the ſpirit ours, God ours, becauſe Chriſt is ours. Now then when in Chriſt our head wee are eſtated in the whole world, have wee not matter of thankfulneſſe? yes (we now ſee it) if we had hearts.

De jure.

2. Cor. 5. 17.

Ob. But how ſhall's get a thankfull heart firſt, and expreſſe it next?

Anſ. Labour for three ſaving graces; firſt, Humilitie: ſecondly, Faith: thirdly, Love. All theſe ſend a man abroad, and make him ſeeke himſelfe in others.

Firſt, Humilitie empties a man of all great opinions of the creature, and fills him with an high admiration of the Creator. The humble man ſo well underſtands himſelfe, and other creatures, and Gods excellencie, that hee ſees that too much cannot be aſcribed to God, too little to man: and therefore

fore hee is very willing that God ſhould carry all the praiſe and glory from all creatures; and the more hee can abaſe fleſh and exalt God, the more glad he is. Labour then to be humble men with *Jacob*, and you will find your ſelves leſſe than the leaſt favour; then you will ſee matter of thankfulneſſe there, where the proud findes matter of murmuring. V. Bradford.

Secondly, Faith is another emprying vertue, it layes up all its treaſure in anothers houſe, and leaves it in anothers hands for feare of robbing. The faithfull mans treaſure is Chriſt, his life is Chriſt, his crowne and glory is Chriſt: if Chriſt hath honour, hee hath honour enough; therefore hee willingly carries all to Chriſt. Labour then for faith: for if faith once unite you to Chriſt, that you be one, and unite you to God through Chriſt, that you can looke upon God as your God, then you will ſeeke his honour as your owne.

Thirdly, love ſeekes not its owne (either profit or credit) it lives in another, and it workes for another: in that meaſure that wee love God, wee will ſeeke Gods glory, wee will ſpeake good of his name, and ſet out his praiſes. O love him who is love, beautie, nay glory it ſelfe: and if thou love, thou praiſeſt, as *Auſten* ſpeakes. *Amas & laudas, in Pſal 85. ſic & Chryſ. ad pop. Antiho. 64.*

Thus the heart will be tuned and ſet right, if it be a broken heart, a beleeving heart, a zealous heart, 'twill indite well, praiſes will ſtreame from it as naturally as water from a fountaine, *Pſal.* 45. 1. but then (in the next place) the outward man muſt concurre, the tongue muſt walke a pace like a ſwift pen; to that end, doe but owne thine own words, firſt, take up the complaints thou madeſt in thine afflictions, bee as eloquent in enlarging thy ſorrowes now paſt, as thou waſt then; ſpeake now what paines, feares, griefes, ſinnes God hath now delivered thee from, as, *Hezekiah* doth here: improve thy then ſorrowes to preſent thankfulneſſe.

Secondly, recount thy vowes and promiſes then, call to minde what thoughts thou then hadſt, what vowes thou then mad'ſt; Oh if God would this once helpe me, theſe faults ſhould be left, and theſe duties done: now pay thy vowes. Heare the other creatures, they ſing without ſuch vowes, &c.

Secondly, thy fleſh muſt rejoyce (as *David* ſpeakes) in the Lord, thy face and countenance muſt take up and looke clearly, thy feet muſt be lift up as *Jacobs* were, thy hands muſt bee ſet on worke, thankfulneſſe muſt bee acted, not onely talkt of. Here know, firſt, that hee is moſt thankfull that lives beſt, that leaves moſt faults, and doth moſt good. *Quã rectè agit, Deum laudat. Aug. in Pſal. 34.*

Secondly, that all wee doe or forbeare, muſt be done out of thankfulneſſe for what wee already hold, or have good bonds for.

Thirdly, that our thanks muſt in ſome meaſure anſwer Gods mercie, and our former miſerie; the more our ſighs were, the more our ſongs muſt bee; the more prayers were made, the more praiſes muſt follow (for thoſe bee double mercies that follow upon prayer.) And next for God; the more remarkable the deliverance was, the more ſolemne and hearty the thankſgiving muſt bee; for ſingular mercies wee muſt doe ſome ſingular thing, ſet apart ſome time, ſome Preſent, ſome gift, doe ſome thing that may ſeale up our humbleſt acknowledgement of Gods goodneſſe, elſe great mercies will worke great thoughts, as *Hezekiah* found for a time, 2. *Chron.* 32. 25.

Now

Now to particulars; firſt, to the title; ſecondly, to the body of the Song. The title acquaints us with the qualitie of the Song, a Writing; the matter of it, a Narration, firſt, of his ſickneſſe; ſecondly, of his recovery: which two parts make up the whole Song following.

For the firſt, the things inquirable about this Song are chiefly three: firſt, what kinde of writing it is: ſecondly, by whom it was written: thirdly, for what uſe.

Which three queſtions ſhall receive theſe three ſhort anſwers following.

Firſt, the writing is Poeticall, and delivered in Verſe, for the helpe both of memory and affection.

Secondly, for the Pen-man, we cannot ſay much of certaintie, nor is it much materiall; this is certaine, *Hezekiah* made either the deſcant or plain-ſong. Secondly, the Worthies of God, *Job*, *David*, *Salomon*, &c. were much delighted with Poetrie. Thirdly, the Kings of Judah (ſundry of them) were endued with an extraordinary ſpirit, and a divine ſentence was often in their mouthes, as wee ſee in the writings, and ſpeeches, and prayers of divers of them: wherefore if we ſay that *Hezekiah* pend this with his owne hand, wee ſay no more than what ſeemes reaſonable in it ſelfe, and probable to others. Howbeit if any will contend (from the phraſe) that the worke was *Eſaias*, and the motion onely from *Hezekiah*, wee will not gainſay it: it ſufficeth, that *Hezekiah* was the firſt mover, and that the Lord hath now pleaſed to adde it to the Canon, as he did alſo his Letters, 2. *Chron.* 30.

V. Sixt. Sen. & de Iena. in his *Iſag.*

V. Sanct. & Muſcul. ad locum ergo 'tis not ſo well entitled by the 70. ἐφόδιον.

For the third queſtion, the good Kings meaning was to conſecrate (with this ſong) himſelfe and his life to God, and to leave this upon record, as a pledge and proofe of his thankfulneſſe to all poſteritie.

In his practice, take notice of our dutie.

Doct. 1. Wee muſt adde to our preſent thankſgivings ſome pawne and monument of our thankfulneſſe for the future. We muſt for great bleſſings, ſtake downe preſent thanks: that's one duty, but that's not all; wee muſt leave ſome monument thereof (as wee may) to poſterity, and caſt how we may eternize Gods praiſes, and procure him honour in ſurviving ages.

This (firſt) God commands; *Tell it* (ſaith hee, when hee ſpeakes of great mercies) *to thy childrens children*, *i. e.* convey thankfulndſſe to poſteritie, and keepe on foote Gods praiſes to the worlds end, if poſſible. Hereof is it, that the Lord ſets a ſpeciall Accent upon ſpeciall mercies, and takes order that they may bee reported to ſucceſſion. Thus when hee had ſet Iſrael over Jordan, and in poſſeſſion of his countrey, *Set up* (ſaith hee) *ſtones*, *Joſh.* 4. 7,8,9. ſome in the water, ſome on the land, that may witneſſe my mercie, your thankfulneſſe, for after-times; let the very place ſpeake it. And elſewhere, Day unto day (as here place to place) muſt utter his goodneſſe and mans gratitude. Hence thoſe ſolemnities of the Paſſeover for one mercy, of Pentecoſt for another, of Tabernacles for a third, of Trumpets for a fourth, of new Moones for a fift, &c. God for great mercies would have a commemoration day, a day of publike thanſgiving throughout all generations.

Levit. 23.

Secondly, as God commanded, ſo his people practiſed this duty; ſometimes they ſet out time, as in the feaſt of *Purim*; ſometimes they ſet up altars, as

Eſt. 9.

as *Abraham* often; ſometimes they leave a marke upon the place, as *Jehoſaphat* in the valley of Beracah; ſometimes they multiply ſacrifices, as *Salomon*, &c. ſometimes they dedicate ſongs, as *David* often; ſometimes they preſent and hang up ſome monument of victory, recovery, or the like, as *David Goliah's* ſword, *Gideon* his Ephod-like preſent, what ever it was; *Hezekiah* his Poeme, whether in parchment, braſſe, marble, &c. and all this to this end, that Gods praiſes might out-live them, and bee ſung by men as then unborne, as *David* ſpeakes. Thus they of old, reaſon cals for the like from us.

2. Chr. 20.

1. Sam. 21. Judg. 8. *V. Rainol. prælect.* 208. *de l. Apoc.*

Firſt, 'tis but civilitie to returne bleſſing for bleſſing: a n Heathen will doe it. Now God bleſſes us beyond this life, not only in heaven but upon earth, in our names, eſtates, poſteritie, kindred, and why ſhould not wee future and prorogue our bleſſings beyond life alſo?

Secondly, 'tis but honeſtie to pay our debts: now doe what wee can, wee ſhall die in Gods debt. Sith we be not able to pay all at once, let's be paying in our heires and executors to the worlds end.

Thirdly, 'tis a courſe we take with earthly benefactors, wee would perpetuate their fame to eternitie if we could, and doe wee not owe more to God?

And ſo make Chriſt our heire, as *Chryſ. de laude Dei. V. Aug. in Pſ.* 91.

Fourthly, 'tis good policie to build Gods name, for then God will build ours, as hee ſaid to King *David* of an houſe: if wee honour him, hee will honour us. Indeed *Hezekiah* eternized his own name in thus magnifying Gods.

1. Sam. 2. 2. Chron. 32. 32, 33.

Laſtly, 'tis a ſure evidence of our ſinceritie and true love to Gods name, when we deſire that it may out-live ours, and be glorified by others as well as by our ſelves.

Uſe 1.

Having thus concluded the point, the application ſhall runne all one way, and this it is; What ſo good a King practiſed, ſo great a God challengeth, ſo cleere reaſon perſwadeth, let us now practice. Tell mee (my brethren) are not wee in Gods debt as well as *Hezekiah*? Was not hee as thankfull for the preſent as wee can bee? Are not we bound to pay our debts, to edifie poſteritie as much as he? Well then, if you have as much cauſe as hee, as great need as hee, as many motives as he, doe as he did, praiſe God with a laſting ſong; doe ſomething that may ſet the world a ſinging when you are ſleeping in the duſt. Want yee as yet motives? Looke to your Father; his goodneſſe lives for ever towards you, let your thankes bee immortall to him: looke to your Redeemer; he is the ſame for ever to you, be the ſame to him, in all manner of thankfulneſſe: looke to predeceſſors; they have left us monuments of their love to God and us, let's reach them with advantage to poſteritie: looke to ſucceſſors; they heire our ſinnes and ſorrowes, let's leave them ſome ſongs and matter of joy as well as cauſe of mourning: looke to our adverſaries; they upbraid us, as *Penninnah* did *Hannah*, with our unfruitfulneſſe: they crake that all our Churches, Hoſpitals, Colledges are theirs. And albeit enough is ſaid and done already to breake the teeth of their ſlanders, yet if poſſible let's (as our Saint *Peter* adviſeth) muzzle them quite by doing more good.

'Tis a ſigne of the beſt goodneſſe to aime at publike goods.

V. Camp. alioſq; &c.

1. Pet. 2. 15. φιμοῦν.

Ob. You will ſay (perhaps) the leſſon is good and not unſeaſonable, but it concernes *Hezekiahs*, great men, rich men, learned men, that have meanes of expreſſing themſelves publikely; but alas, we are poore, ſimple, obſcure, &c.

Anſ. Yea

Anſ. Yea, but heare mee; you are in Gods debt too, are you not? You muſt pay your debts, muſt you not? Tenants muſt pay their rent, a cheefage, &c. muſt they not? well then, if you owe leſſe, pay leſſe: if you hold not ſo much of your Land-lord as another doth, yet I pray you pay for your cottage, and for that you hold: you are a tenant to God as well as King *Hezekiah*, pay your rent.

Ob. But 'twill not be accepted, 'tis ſo poore.

Sol. Come, that's a put off; a Marke by the yeare from a Cottier, is accepted as well as an hundred pounds from a Farmer. Underſtand that God weighs circumſtances, and 'tis accepted according to that a man hath: Goates haire pleaſes him as well as Jewels from ſome hands; two mites as well as two millions. Hee needs not gifts, he reſpects the giver, and 'tis poſſible for him that hath but a ſubjects purſe to have a Kings heart; as 'tis ſaid of *Araunah*, he was but a ſubject, but yet gave like a King, 2. *Sam.* 24. 23.

Ob. O but we have no ſuch incouragements to give as *Hezekiah* had.

Sol. And why I pray? *Ob.* Firſt, God wrought a wonderfull deliverance for him. *Anſ.* He hath wrought as great for thee, for mee, for us all, it may be bodily, certainly ſpirituall.

Ob. Secondly, the world was not ſo bad then as now; a man can publiſh nothing but 'tis carpt at, ſettle no perpetuitie but 'tis perverted, Schooles, Colledges, Hoſpitalls, all abuſed. *Anſ.* Come, come, this is but ſhifting: firſt, the world is ſtill like it ſelfe; all never were, never will be good: ſecondly, theſe and ſuch like objections were long ſince anſwered by *Salomon*, *Eccl.* 11. view them at leaſure. In the meane, marke what I ſay to thee: firſt, if thou canſt not truſt poſteritie, and all honeſtie muſt needs die with thee, doe ſomething whilſt thou haſt time, *Gal.* 6. *Ob.* O but what's that to poſteritie? *Anſ.* Yes, Ile ſhew thee how thou mayeſt now lay a foundation for poſteritie, and doe that this yeare, this moneth, which may turne to Gods honour a thouſand yeares hence. How is that? Thus: Art thou a father of children? firſt, write Gods mercies upon their names (ſo thou be not phantaſticall) & let thy children weare therein Gods praiſes to their graves; at leaſt write them in their memories and hearts: tell thy children, and charge them to deliver it downe-wards to theirs, what God hath beene to thee, what great things he hath done in thy dayes, and ſo make walking Libraries and living Bookes of thy children. A godly poſteritie is a breathing altar. Secondly, art thou childleſſe? yet ſet up an altar in thy houſe, worke thy people to heaven-ward; ſow good ſeed amongſt thy ſervants, and ſome of them and theirs may bleſſe God for thee an hundred yeares hence. Art thou a poore man? bee rich in grace, ready to every good worke, and thy name ſhall live when thou art dead: no men in Scripture more commended and renowned than poore men and women; God himſelfe writes their lives, and records their good deeds.

Ob. O but I am ſo poore that I have no meanes of ſhewing my thankfulneſſe. *Anſ.* Doe not ſay ſo; hee never wanted meanes that did not want an heart; get that, and God will fit thee with opportunities as hee hath with abilities. Never tell mee; thou mayſt make the world the better for thee a great while hence, if thou wilt. *Ob.* How?

Anſ. Firſt,

Anſ. 1. If thou wouldeſt borrow a little from back and belly, twenty to one thou moughteſt lend God ſomething. *Videatur Regum in Fox.*

2 If that cannot be, ſay with *Peter, Acts* 3.6. *Silver and gold I have none, but ſuch as I have I give:* Ile pray, Ile worke, Ile adviſe, Ile plant, ſowe, doe ſomething that ſhall doe good hereafter: there is not the leaſt toe but it hath its uſe and excellency in the body. Art thou learned? doe good that way, as *Hezekiah* did. Some conceive him well ſeene in the Mathematicks (belike becauſe of his buildings, water-courſes, and the ſigne given him by God) howſoever, we have his Epiſtle and Poeme extant, and they hold out inſtruction to the worlds end. If God hath given thee ſufficiencie in this kinde, thou mayſt ſpeake thy minde to men yet unborne, and convey to them that light which God hath reached to thee. Be not too curious this way; thou ſeeſt that ſome in this ſcribling age ſet forth ſome their own wits, ſome their owne folly: doe thou ſet forth Gods praiſe, and aime at mans good; write ſomething (as thy gift is) that may doe poſteritie good. We are infinitely bound to God for the bleſſing of Printing, and to our fathers for their labours: and wee of England are much to blame, if wee leave not Arts and Tongues more refined and perfected than we found them, and the Scriptures more fully opened; no people living better furniſhed with meanes, no writing extant better accepted abroad, or to better purpoſe at home. O that in ſtead of triflers, Scholars would make themſelves publike, and not burie their treaſure with them like miſers, or leave their works, like fatherleſſe children, to the mercy of ſtrange mid-wives, when themſelves are gone. *V. Toniet.* *V. Fox Mart. in H. 6.*

Art thou rich? let King *Hezekiah* be thy patterne: firſt, he was a good Common-wealths-man, he built much, he conveyed water to the Citie, he fortified the land, and did good in warre and peace: ſecondly, he was a good Church-man, he countenanced the Miniſterie, he reſtored their meanes and livings, he repaired Gods houſe, advanced Gods worſhip, defaced the contrary. Thy place (haply) will not ſuffer thee to hold pace with him in all, yet follow him as thou maiſt: firſt, as a citizen and member of the State, caſt the publike good; ſee what good may be done in thy *Jeruſalem*, the town of thine abode; ſee what houſes need thy helpe, what grounds, what neighbours: here's a man over-rented, try whether thou canſt not eaſe him; there's a man wants corne for his land, ſtocke for his ſtuffe, helpe him; there's a third that hath will and skill to trade, but he wants credit; there's a fourth that could live with a little helpe, elſe he and his eſtate ſinke, O come quickly before the man be drowned with all his family: a fifth there is that's able to breed ſome but not all his children, hence he is diſheartned, take away one Lambe and put it to another Ewe. *Reade his life in Kin. and Chron.*

Secondly, when thou haſt done ſo, caſt thine eyes over *Judah* with him; look abroad, and ſee how preſent wants threaten poſterity with miſery, and as thou canſt, prevent it: firſt, ſee how many growne ones there bee that play, or ſteale, or beg for want of imployment, and ſet thy wits on work to find out ſome trade, ſome husbandry, ſome buſineſs that may give ſome imployment: ſecondly, ſee how many little ones there be that mought be uſefull if they had breeding; but alas their parents (if living) have neither means to breed them Scholars, nor mony to binde them apprentices: call upon thy

ſelfe and others, ſaying, There 's a wittie childe, let 's breed him a Scholar; there's a ſtrong child, let's traine him up for a Souldier, make him an apprentice, &c. who knowes what ſervice he may doe the Church or Country one day? O what good mought rich men doe this way, if they had hearts! If they feare to erect publike ſtanding Schooles or Colledges, or to give ſome Fellowſhips for perpetuitie, let them (if they minde the common good) take ſome particular children, that are moſt hopefull, and breed them, firſt, in the Countrey; ſecondly, in the Univerſity, till they be fit for publike ſervice. Here's no danger, unleſſe they will ſay, theſe may prove ill; which is with the ſluggard to lye ſtill, leſt a Lion ſhould be in the ſtreet: doe thou goe on till thou ſeeſt thy ſeed loſt, and then ſtop there, and try another ground.

Pro. 26. 13.

Secondly, be, with *Hezekiah*, a good Church-man: firſt, repaire Gods houſe, and let it never be ſaid, that our Churches lye like Barnes, and that *Our Father* lets downe what *Pater noſter* ſet up: ſecondly, Promote Gods worſhip, and allow ſome oyle to his Lamps: doe not *Pharaoh*-like call for Brick without materials. What? expect Sermons, many Sermons; learning, much learning; (ſo that our Preacher muſt be able to anſwer any queſtion) & yet deny him means? Means? by all means we would have him have a competencie. A competencie; how much is that? who ſhall judge of that? Now the good Lord keep his Clergie from the vulgars competencie. I ſpeak what I know, and I ſpeak it with a wet face and a bleeding heart, I know Preachers of excellent parts, that ſpend their ſtrength in the Pulpit, who cannot lay out fiftie ſhillings in five years upon bookes, but they muſt fetch it either off the backs, or out of the bellies of their poor children. Call you this a competencie? Well, if we deſerve no kindneſſe, yet do us juſtice; lets have what your fathers gave us. *Hezekiah* found things alienated and turned out of courſe; no doubt wits were working then: Take heed (Sir) of Innovations, of making your Clergie too rich; the State hath thought fit to leſſen their means: men can now preſcribe againſt them, we can ſhew a compoſition, and prove our cuſtome, &c. but what anſwers this good King? Cuſtome me no cuſtome, we muſt not make a cuſtome of robbing God. Were theſe things once Gods? either ſhew me Gods releaſe, or elſe reſtore them home. Now would I could ſay of him as a Father ſaid of *Ahab*, *Hezekiah* ever lives, never dies: & the Lord put it into the heart of our noble *Hezekiah* to adviſe alſo about this point.

Amb. de Nab. quotidie naſcitur Achab, &c. In redeeming Church-livings

In the meane, let my ſpeech to rich ſubjects proceed: Would you leave ſome proofe of your thankfulneſſe behinde you? follow thoſe Worthies, who of late have gone before you in this kinde, hyre men to be honeſt in reſtoring to God his due: and if you have ought in your owne hands that of right belongs to the ſons of the Prophets, hear God ſpeaking to you in King *Abimelech*, *Reſtore to the Prophet his owne, and hee ſhall pray for you*: if you doe not, his blood in his children, the fleſh upon his body, the anguiſh upon his ſpirit, the ſoules that depend upon him for food, will crye againſt you, and will lay your houſes levell with the ground. Do not turne off all with a Tuſh, Tythes were Leviticall, the Goſpell ſpeakes nothing of a Tenth, &c. firſt, anſwer what's written; ſecondly, ſhew us where the old apportion is reverſed, & which is that *quota pars* now that conſcience muſt reſt in; and when that's done, then give us a juſt Commentary upon that, *Prov.* 20. 25. & tell us who

Gen. 20.

V. Carr. in Pro.

w ho hath authority to take that (from a Church ſhall I ſay? nay) from God, that hath beene once given him? And when you have reduced and reſolved all into a competencie, yet let it be S. *Pauls* competencie, *Let him that preacheth the Goſpell live upon the Goſpell*, 1 *Cor.* 9. as he that maketh ſhooes, or heeles hoſe, lives upon his labour. I ſpeake no more than what every Scholler, who is acquainted with a courſe of ſtudie and reading, knowes to be true: all that means which uſually is thought ſuffieient to defray all charges, to ſatisfie all payments, to anſwer all expectations of wife and children for portions, of ſtrangers for hoſpitalitie, is little enough to buy a conſtant Preacher bookes, and Phyſicke. Now then, if you will be competent arbitrators, allow him ſomething more; ſome bread, ſome clothes, ſomething to keepe his wife and children from begging or ſtarving.

You are wearie (I dare ſay) of this diſcourſe, I have now done, I have diſcharged my conſcience in delivering my errand, and have ſhewed you how you may witneſſe your thankfulneſſe to ſucceeding times, if you pleaſe. There's firſt your owne familie and poſteritie to be moulded; ſecondly, there be poore Orphans and children to be bred, Schooles to be erected, poore Students in the Univerſitie to be maintained, poore Preachers to be encouraged, Church-livings to be redeemed and augmented: and if this be not ſufficient, there be poore Labourers to be imployed, poore debters to be relieved, young Tradeſmen to be credited; and if this doe not like you, there be in the countrey fields to be trenched, woods to be planted, highwayes to be amended, correction houſes to be builded, publike ſtore-houſes and Granaries to be appointed, youths and ſouldiers to be trained; and in the Cities, waters to be conveyed, fire-engines to be invented, &c. and in both, Churches to be repaired, priſons to be furniſhed with ſome Teachers, and other imployments more than a few: ſtand not idle now all the day long, becauſe none ſets you on worke; Houſe, Towne, Field, Countrey, Citie Church, Common-weale, Men, Women, Children, Tradeſ-men, Church-men, blind, lame, poore, all call upon you to worke: nay, Chriſt ſaith, *whileſt it is day worke*; the Spirit ſaith, *Whileſt you have time doe good*; your Father ſaith, *Give to ſeven and eight, be not weary in well-doing*; your labour is not loſt, your coſt is not loſt, God will pay you all againe: honour him, he will honour you; bleſſe him, he will bleſſe you; give him immortall praiſe, and you ſhall receive an immortall Crowne.

We have heard, firſt, that King *Hezekiah* was thankfull; ſecondly, that he was thankfull to purpoſe. Now let's ſee for what he is ſo thankfull: firſt, that his ſickneſſe was recovered; ſecondly, that his health was reſtored. We will ſhut up both in one.

Freedome from ſickneſſe, enjoyment of health, are two mercies which call for many thanks. Need we prove this? Firſt for ſickneſſe, we have the voyce of God and man, that it is a mercie to eſcape it: firſt, God promiſes freedome from it, as a bleſſing upon the obedient: ſecondly, hee threatens the inflicting of it, as a judgement upon the rebellious, and accordingly proceeds. *Doct.* Exod. 15. 26. Lev. 26. 16. Deut. 28. 22.

Secondly, all men be of the ſame minde: firſt, good men will bleſſe God for an Eagle-like body, a body full of ſtrength and life, i. of action and motion like Thence called ἀστὴρ S. Epiphan.

like the Eagles, which is moſt laſting, *Pſal.* 103. Secondly, naturall men ranke this in the forefront of mercies, yea, reckon of health as an abridgement of all bleſſings, and of ſickneſſe as the ſumme of all outward miſeries; and that not altogether without reaſon.

For firſt, ſickneſſe muſt be numbred amidſt naturall evils: howſoever it will ſtand with univerſall nature, and the all-wiſe God can improve it to ſingular uſe, yet in it ſelfe it muſt be deemed evill in its nature, being againſt the private welfare of the patient; evill in its cauſe, mans ſinne; evill in its terme and iſſue, it tends to death; evill in its effects, it addes to our miſery: whereas ſome evils wound with ſorrow, ſome threaten us with deſtruction, this doth both.

Malum contriſtativum quod voluntati, corruptivum quod naturæ contrariatur; eſt affectus vitians actionem. Gal.

Secondly, it maimes nature, and hinders goodneſſe; the body is deprived of cheerefulneſſe and activitie, the ſoule diſappointed, like the Traveller that rides a tyred horſe, it can neither receive that good, nor doe that good that otherwiſe it could. There's no man knowes, but he that knowes ſickneſſe, what a diſadvantage 'tis to the ſoule to be ill lodged in a ruinous bodie: it's even ſtifled within it ſelfe for want of motion, and move it cannot for want of organs, but very lamely. The underſtanding is clouded, memorie weakned, judgement dazled, phantaſie diſturbed, affections diſtempered; in ſhort, the whole frame of Nature ſo diſ-joynted, that like broken bones it can neither reſt nor move.

Dieg.

Nor is the ſtroke onely upon naturall actions, but upon morall alſo; the ſoule in diſeaſes chronicall becomes ſo lazie, liſtleſſe, neutrall, that it hath no mind to pray, no ſtomack to food, no heart to doe any thing for it ſelfe; and in diſeaſes more acute is ſo taken up and tranſported with pain and anguiſh, that it minds nothing but what cannot be had, ſleep and eaſe, &c. Hence we may put that difference betweene ſicke and ſound that the Heathen put betweene poore and rich; the healthfull man may ſtudie when he will, walke when he will, eat when he will, ſleep when he will, work, play, faſt, feaſt, ride, runne when he will: but the ſickly man muſt ſtudie, preach, travell, eat, ſleep when he can, he is not his owne to command; he hath not himſelfe, much leſſe other comforts. No marvell if ſickneſſe at one blow deprive us of the comfort of our meats, beds, houſes, grounds, friends, wife, children, &c. it deprives a man of himſelfe: he hath wit, but not the uſe of it; memorie, but not the benefit of it: yea, it turnes him well-moſt into an Image; he hath eyes, and ſcarcely ſees; eares, and heares not; mouth, and ſpeakes not; feet, but walkes not: nay yet further, thoſe ſenſes and parts which let in comfort to the ſound, occaſion the ſick mans trouble, the ſight of his cups, glaſſes, boxes makes him ſicke, the ſmell of his meats ſick, the taſte of his drinks ſicke, the leaſt noiſe offends him, the leaſt aire pierces him; in a word, this turnes his comforts into croſſes, his bed tires him, his chaire troubles him, his friends diſquiet him; their abſence offends him, and ſo doth their preſence; their ſilence offends, and ſo doth their talke; their mirth doth, and ſo doth their ſadneſſe: poore man, ſomewhat hee would have, but he cannot tell what; hee is not well, and therefore nothing is well about him; he is ſicke, and ſo all the world is made of ſickneſſe to him, as to the giddie all things runne round.

Now

Now as ſickneſſe is a great affliction, ſo health as great a mercy; it comes from mercy, and preſuppoſes many bleſsings; good temper, good aire, (at leaſt for us) good food, at leaſt a wonderfull bleſsing upon poore meanes. Secondly, it tends to mercy; health tends to life (the greateſt bleſsing) to a long life, yea immortalitie, ſo farre as that goes. Thirdly, it carries with it a troope of mercies: firſt, it ſweetens all other croſſes and wants; health maketh thin coats warme, hard fare ſweet, a meane lodging good; 'tis the poore mans ſawce at 's table, his cloake in his journey, his warming-pan in his bed, his boots in the myre, and when he is at the worſt he can leape and ſay, as the countrey phraſe is, Health is worth all. Secondly, it puts him into poſſeſſion of all other bleſſings: firſt, hee enjoyes himſelfe; his wits, ſenſes, limbs be his owne, he hath their uſe and ſervice: ſecondly, with himſelfe he enjoyes all things about him; the light is pleaſant, the aire ſweet, his meat good, drinke good, bed good, now all that was naught before becomes good. Againe, he reliſhes all, he findes contentment in all: now hee ſees a wife to be a wife, children to be children, friends to be friends, whereas before all the world was made of his humour, whether bitter or ſowre. Not to be long, health is the juſt temper of nature; there all is quiet, cheerefull, fit for action: a good body helpes the eſtate, the family, the ſoule; all within one, all upon him, all about him ſmile and proſper in time of health: and therefore this motion from ſickneſs to health, *i.* from ſadneſſe to mirth, from paine to eaſe, from priſon to liberty, from death to life, muſt needs be a happy motion, worthy thanks.

Hence called in Hebr. length.

Actiones conſervat & tuetur. Fuchſ. inſt.

If ſickneſſe needs many prayers, and health deſerves many thanks; let 's ſo beſtow our ſelves, that if it be poſſible, we may prevent the one, and enjoy the other: for the firſt, beware (to keepe me to mine owne profeſſion) of ſin, all ſin; ſin is the mother, ſickneſſe the daughter: man never ſaw the one, till he matcht himſelfe with the other. More ſpecially foure ſorts of ſinnes muſt be as much abhorr'd as ſickneſſe, as death.

Uſe 1.

Firſt, ſins of death: God hath adjudged whoredome, (*Pro.*5.9.11.) murder, &c. and ſuch like capitall offences, to ſickneſſe, to death.

Secondly, ſins of rebellion, committed againſt the cleere light and letter of the Word: theſe are threatned with all mannner of diſeaſes, *Levit.*26. *Deut.*28.

2 Sam.3.29.

Thirdly, ſins of contemptuous prophaneneſſe: the Lord hath ſaid that hee will be ſanctified in all that come nigh him; and when any in their approaches were ſecurely prophane, the hand of God was upon their bodies, to death, or ſickneſſe: ſo *Nadab*, &c. ſo *Uzziah*, ſo 1 *Cor.*11.

Fourthly, ſins that have their root in the body, or at leaſt worke powerfully upon the body. Of this ſort we name onely thoſe three, which the Rabbins touch in one Proverb and three letters. The firſt is ſinfull and wilful poverty, which at the firſt may ſeem but little to impeach health: but if we look upon it in its cauſe, idleneſſe, unthriftineſſe, intemperance moſt an end; or in its effects, theft, robbery, &c. fretting; or in its companions, ill lodging, ill fare, ill clothing, &c. this may well paſſe for one cauſe of weakneſſe. The ſecond is pride, a ſinne that ſo ſwels the ſoule, that it breakes the skinne and caſe, the body: pride breaks the wits, witneſſe *Nebuchadnezzar*; breaks the

☞ *V. Alſted. Rhet.* Thus they conceited.

heart, and wounds it ſelfe, witneſſe *Saul*, *Achitophel*, and breakes ones ſleep, ones peace, body, eſtate, all; a ſick diſeaſe: a proud man is never without ſome ailement. The third is drunkenneſſe or intemperance: a man of this diſtemper lies as open to diſeaſes as an unwalled Towne to invaſions and aſſaults. To him is woe, redneſſe of face, &c. *Pro.* 23. Brethren, if you would not be ſicke, have nothing to doe with theſe fore-runners: prevent ſickneſſe in the cauſe.

Pro.25.27,28.

For the ſecond, Health: great *Salomon* hath written a Phyſicke for us, as well as Ethicks, in his Proverbs: there you may reade of the Countri-mans three Doctors, Quiet, Diet, Mirth. For the firſt, health is nothing but Natures reſt and repoſe; health gives peace, and peace yeelds health: outward peace is a great bleſsing, and very wholeſome, but that comes from peace within; which is double, firſt, peace of Juſtification; ſecondly, peace of Sanctification. So long as there's warre in the conſcience, warre in the affections, one power and luſt conflicting with another: alas there's no more quiet to us than was of old to *Rebecca*, *Gen.* 26. But when Faith heals the conſcience, and Grace huſhes the affections, and compoſes all within, then the ſoule lookes out of the body, and ſits in the face with a cheerefull countenance. If your fleſh, with *Davids*, ſhall rejoyce, labour for this peace; get faith in Chriſts blood, get the vertue of Chriſts reſurrection, get wiſedome: 1. all ſaving grace, and that makes for health, and is a medicine, *Prov.* 3.8.

Pro.25.27. V.M.Maſon of Faſting.

Secondly, for Diet, *Salomon* gives rules; firſt, for time, *Eccl.* 10.16,17. ſecondly, for quality, *Pro.* 23. ſpeaking of wine-bibbers, fleſhmongers, *Pro.* 20. & 3. &c. thirdly, for quantitie; eat not too much honey, which is true in the letter: let not out the appetite, leſt it cut thy throat, *Pro.* 23.2. but rather be of the reſtraining hand, feed with feare, as *Jude* ſpeakes, riſe with an appetite, and uſe the Emperours Phyſicke, cure all exceedings by abſtinence.

Aurelian.

Pro.15.13.& 12.22.

Thirdly, for mirth; *Solomon* is much in that argument: he firſt commends the thing, a good heart, *i.* a cheerfull heart is health to the bones, a very medicine. Secondly, he perſwades the meanes, *Put ſorrow from thy heart* (ſaith he) *rejoyce with thy wife*, be lightſome in thy clothes, cheerefull at thy meals, &c. diligent in thy calling, than the which nothing is more available to comfort, after ſpirituall means of prayer, thankſgiving, &c. And he that in Gods means puts himſelfe into poſſeſsion of theſe, ſhall arrive at ſo much health as ſhall be behovefull.

Use 2.

Secondly, if this double bleſsing be worth double thanks, let's prize it accordingly, and praiſe God for it, and firſt remember that there is a twofold deliverance; one which keepes us from ſickneſſe, another that helps us out of ſickneſſe: a double bleſsing; one in continuing health without ſickneſſe, another in reſtoring health after ſickneſſe. If we enjoy either, let God have the praiſe, and conclude for thy body, as *Auſten* for his ſoule, bleſſe God that he hath kept off ſome, and taken off other ſicknеſſes. For the firſt, there be ſome men who never knew what back-ach, tooth-ach, head-ach meant, they ſcarce know what 'tis to have a finger ake, at leaſt they have enjoyed ſome good meaſure of health, which hath its latitude: theſe men I confeſſe can hardly

Et quæ feci mala, & quæ non feci, &c. Aug.

Galen de ſan. tuend. l.1. c.4.

weigh

weigh ſickneſſe, or prize health: the beſt courſe will be to ſend them to an Hoſpitall, or to the houſe of mourning, there ſhall they finde ſilence, ſolitarineſſe, ſadneſſe, light ſhut out, aire ſhut out, miſery ſhut in, children weeping, wife ſighing, the husband groaning, O my head, O my back, O my ſtomack, ſick, ſick, ſick, I cannot tell what to doe, where to reſt, help me up, helpe mee downe, O I ſinke, I cannot ſtand, I cannot ſit, I cannot lye, I cannot eat, I cannot ſleepe, I cannot live, I cannot dye, O what ſhall I doe?

Brethren, if you have not felt ſickneſſe, yet heare it, view it, ſee how it racks and tortures a poore man; and that done, reflect upon thy ſelfe, and ſay, O Lord, how much am I bound to thee for health? I can eate, my brother cannot; I can walke, he cannot; I ſleepe all night, he never layes his eyes together: O Lord, give mee a mercifull heart to men, a thankfull heart to thee for this bleſſing.

For the ſecond ſort; have wee beene ſick and now made ſound? lay both eſtates together with *Hezekiah*, and provoke thy ſelfe to thankfulneſſe. Call to minde what then thine anguiſh was, how ſicke thy ſtomacke was, how ſad thy friends were, how tedious the night, how long the day, how terrible the thoughts of death, the apprehenſion of judgement: think now thy thoughts then, acknowledge now thy then purpoſes and vowes. Didſt thou not then think, and promiſe, Oh, if God would reprive me once more, I would become a new man, more carefull of my wayes, more thankfull for health than ever I have been? thinke now what the price of health was then, what then thou wouldſt have given for one nights ſleepe, one hours eaſe, one draught of drink, one vomit, one ſtoole, one the leaſt of thoſe mercies which now thou enjoyeſt: thinke how little wealth, houſe, land, friends, all ſeemed to thee without health, and now thou haſt all reſtored again in this, lift up thine eyes and hands to heaven with *Nebuchadnezzar*, and ſay, Sickneſſe put mee out of poſſeſſion of all, but with health all is come backe again; my ſtomack is come to me, my ſleepe, my fleſh, my ſtrength, my joy, my friends, my houſe, my wealth, all is returned: O what a change is heere! earſt nothing but pain, now nothing but eaſe; not long ſince ſtript of all, now poſſeſſed of all, as if I were another *Job*.

Thus, would we looke either downward or backward, we ſhould become more thankfull; but in any caſe take that with you which is ſaid before of thankfulneſſe in generall, and apply it to this particular of health. Thankfulneſſe ſtands not in words and complements: if you will be truly thankfull for health, thus doe:

Nihil prodeſt vita ſic præſervata, quæ in deſtructionem veritatis. Cyp. de mortal.

First, come forth of affliction as *Job* did, that is, as the gold comes out of the fire, purged from your droſſe: let ſickneſſe draine the ſoule as well as bodie, and leave your humours, your pride, ſelfe-love, worldlineſſe, hy pocriſie, &c. weaker than it found them: and now you be made whole, take your Saviours *Item, Sinne no more, leſt a worſe thing happen to you*; fall not to your old dyet, leſt you fall into your old diſeaſes and relapſe.

Job 23.10.

John 5.14.

The chiefeſt uſe of ſickneſſe is to be made after it: in ſickneſſe we muſt reſolve againſt ſin, our ſpeciall ſin; but after ſickneſſe we muſt ſecond our reſolutions with performances. Now then pay thy vowes, ſin over thy ſins no more, but lay downe the practice of groſſe ſinnes, the purpoſe of all, and ſhun

at leaſt the occaſions of them. And then in the ſecond place, offer to God the ranſome of thy life, as the Law runs, *Exod.* 31. I meane, leave ſome ſeale and pawne of thy thankfulneſſe to God, as *Hezekiah* did, nay as heathens did, they after a ſhipwrack & danger would offer ſomething, after a fitt of ſicknes would conſecrate ſomething to their gods. If thou wilt not be before-hand with Philiſtims to offer in thy miſery, yet at leaſt return with the Samaritan, being recovered, & preſent ſomething; let ſome Church, ſome Pariſh, ſome one Preacher, ſome few poore men be witneſſes of thy thankfulneſſe, and bleſſe God with and for thee. I ſhal ever ſuſpect that thankſgiving that ſpends it ſelfe in empty words: the man truely thankfull will make a ſhift to pay his Phyſician, much more to praiſe his God with hand as well as tongue. Reall thankfulneſſe is the beſt preſervative of health: let *Hezekiah* lengthen Gods praiſes, and God will lengthen his dayes, and give him ſuch a protection as never ſubject had.

Vid. Cic. de nat. deor. l. 2. Tibul. elog. 1. ad Iſidem. Strab. l. 8. Plut. de oracul. Pyth.

Nor is it ſufficient to preſent the Lord once, and to confine our thankfulneſſe to any one particular inſtance; we muſt, in the third place, conſecrate our ſtrengths and lives to God, and offer up our ſelves as living and acceptable ſacrifices to him, that is, we muſt uſe all our time, all our wit, all our health, every limbe, every thing that he hath folded up in our health, to the ſetting up of God in our hearts and lives; love him more than ever, feare him more, truſt him more, pray more, reade more, heare more, doe more worſhip, at leaſt more purely than before in our Chriſtian calling; and in our particular calling be more upright, conſtant, cheerfull, fruitfull than before, more humble, more helpfull, more mercifull, more true, juſt, charitable than before: in one, better Chriſtians, better Church-men, better Common-wealths men, better husbands, better Maſters, better parents, children, ſervants than before. This, this is true thankfulneſſe, when we heale in ſoule and body together, when we grow in ſpirituall ſtrength as well as in bodily, when we ſpend all that ſufficiency upon God and the publike, which we have received from God; and this is the thankfulneſſe which I now call you and my ſelfe unto: O be thus thankfull for your private ſafetie, and for the publike. Our prayers for *London*, &c. have engaged us unto thankfulneſſe for them; for if we were bound to pray for them being viſited, we are bound to praiſe God for them being delivered: and would the one might be as ſolemne as the other.

Rom. 12. *Opus noſtrum Pſalterium noſtrum eſt. Aug. in Pſal. 91.*

This was preached before the publike thankſgiving.

Secondly, now if we muſt be thankfull for others, muſt we not for our ſelves? O my brethren, let's caſt an eye towards our head City, and ſee what deſolations are there made; goe into ſome places, and there's ſilence: aske, where dwels ſuch a one? and the anſwer will be, he is dead: where 's his wife? dead: where his children? dead? where his man, his maid? dead: who is in the houſe? death: and who dwels there? death: and who at next houſe? death: and who next that? death, death: pale death keeps ſhop, ſits in the windowes, ſeales up doores and holds poſſeſſion, ſo that none dare enter. Paſſe from ſtreets into ſome houſes, and what ſee you? ſome children, but not father nor mother; aske, childe where's father? gone: where's mother? gone, he knowes not whither nor how. Paſſe on, and ſee in others ſad ſilent parents, mourning like *Rachel*, becauſe their children are not.

To

To make the matter ſhort, doe but thinke what once their feares were, what now their griefes are for their friends, then ſicke, now dead, and then come home, and ſay, In this common calamitie God hides our towne, there's no crying in our ſtreets, no tolling of bells, no tumbling of carkaſſes, no ſealing up of doores; brethren meet together in the Church, neighbours together in the fields, parents dare keep their children by them, husbands and wives live together; we be not a terror or danger one to another, but a comfort, a ſafe-guard. O who can be ſufficiently thankfull for theſe mercies? why ſhould we whine for a few wants? Wee lacke money, lack corne, &c. O thou haſt thy life for a prey; thou, thy wife, thy children, thy man-ſervant, thy maid-ſervant, thy kindred, thy neighbours, thy cattell live, and life is more than raiment, food, money, all things under Chriſt. Bleſſe God for this, and ſay, I am poore, but yet I live; my wife is ſickly, but yet ſhe lives; my children weake, lame, but yet they live: whilſt there's life, there's mercy; where there's mercy, there ſhould be thankfulneſſe: the dead cannot, the living, the living, ſaith *Hezekiah*, muſt praiſe God, and that whilſt living, as *David* ſpeakes, *Pſ.* 146.2. Exod.18.4. Pſal.118.18.

POSTSCRIPT.

AND here, *London*, let me addreſſe one exhortation to thee: Hitherto we have ſtood amazed at thy miſery and ſudden change, ſometime ſorrow hath thruſt out ſad complaints, *How doth the Citie ſit ſolitary that was full of people! &c. Lam.* 1.1. ſometimes ſilence hath ſwallowed up all words, and left us ſpeechleſſe, like *Jobs* friends; now me thought we heard thy inhabitants crying, *Is it nothing, &c. Lam.* 1.12. now againe thy friends ſtanding aloofe for feare, as once men ſhall for *Babel*, crying out, *Alas, alas that great Citie, in one houre is thy judgement come, &c. Rev.* 18. In this caſe thou waſt not at leiſure to heare, nor we in caſe to ſpeak: at ſuch a time to tell thee of thy faults, had beene (as one who wanted no wit ſpake) to upbraid thee with thy fortune, rather than to ſeek thy reformation: but now the caſe is altered, the heavens are cleered, and thou with them. Now it's time for all thy friends to call upon thee, for thee to call upon thy ſelfe. Wee have waited long to heare when thou wouldeſt ſay, O all ye that mourned for me, now rejoyce with me, and repay as many thanks for mee, as I have had prayers from you. Take heed, unthankfulneſſe ſoone ſpends what prayers hath bin long in getting; forfeit not all againe for want of thanks. Looke upon *Hezekiah*, he was ſicke and prayed, he recovered and ſung. If I ſhould ſay that he was ſick of your ſickneſſe, I ſhould not ſay it without an Author: this I can ſay, his ſickneſſe was but perſonall, yet he is thankfull; what ever his diſeaſe was, you will yeeld the plague to be a ſickneſſe, yea cuſtome ſaith, The ſickneſſe, The plague, The viſitation. This granted, there's great reaſon that thou ſhouldſt be as thankfull for a thouſand as he for one, and add deeds to words as well as he: to this purpoſe runne his method: firſt, make thy ſelf ſenſible and mindfull of thy miſery paſt: ſickneſſe is a rod as the Goſpell tels us; *Tacuimus quia tota civitas exhauſta, &c. Chryſ. hom.* 11. *ad pop. Ant.* Sir W. Ral. *V. Valeſ. fac. Philoſ. Abulenſ. in* 4. *Reg. c.* 10. *q.* 3. *Quid vidiſtis & mirati eſtis. Luc.* 7.21.

Mic.6.9. us; the voyce now to the City is, Heare the Rod and who appoints it. The rod hath a mouth, if thou hast an eare; that speakes its errand, and gives thee thy lesson. If thou wilt heare me, I'll deliver it to thee with the same affection (degrees excepted) that *Elihu* did to *Job*, *chap.*34.31,32.

Job 34.31. applied. Surely it is meet, and it becomes thee to say, and that to God, I have born
1 chastisement: this the first lesson. Farre be it from thee to say in thy heart, 'Tis true, I have buried my children, but what were they? of the baser and poorer sort, such whose lives were burdensome, whose deaths are beneficiall to me: nor let it enter into thy heart to think, Well, I see the error; had such a place beene scoured, such traffike stayed, such meanes used, this had beene prevented, hereafter I'll be wiser. No, it is thy wisedome to see Gods Name written upon this rod, as *Micah* speakes, and to acknowledge him: we wish thee to use all secondary meanes, but not to rest there; thy experience hath taught thee, that the plague nothing feares either thy new fields or fresh waters, &c. it comes on Gods errand, and when it comes, take know-
2 ledge of it, for it will not away without its errand. Therefore in the second place improve the affliction, as well as feele it; proceed to the second lesson
Job 5.6. in *Job*, and say, I'll sinne no more. First, see why the rod is sent, as well as by whom. The rod buds not out of the dust, it hath a root, and that root is sin, and that sin is manifold. A King doth not use to smite downe his subjects by thousands for small offences; a father will not draw his sword upon his children for toyes and trifles. *London*, thou must take the height of thy sins by the compasse of the punishment, and judge of that by this.

What I have thought of thee, and thy government in generall, I have spoken elsewhere seasonably enough, as I think; but now I speake to thee, I earnestly intreat thee to take into thy consideration *Ezek.*22. and therein note how the Lord charges her not onely with such crimes as were committed by her, but also in her; *In thee* (saith God) *were they, &c.*

For thine owne government and practice, I cannot tell how to hope almost that it should be much better in so populous and various a place, nay, I know not the City under heaven that's better ordered and disciplined: nevertheless, in such a confluence of people, of nations, it cannot be avoided but much sin will be committed in thee, if not by thee; and these sins, so far as
Tuum est quod tibi non displicet. Hier. connivencie and baseneſse makes thine, will endanger thee. When therefore thou hast surveyed thine own waies, cast into the account thine-other-mens-sins, thine-other-land-sins, thy Dutch sins, thy French sins, thy Spanish sins, thy Italian sins, thine-own Countrey-sins; see whether there be not in thee those that eat upon the mountaines, and those that for lucre sake both harbour and hide them: whether in thee there be not such as never yet saw Christs face, or heard his voyce in the assemblies: whether in this wonderfull light, there be not in thee who know not whether Christ be a man or woman: whether there be not in thee men who study new oaths and lyes, as men doe new fashions: whether in thee there be not who never see the Sabbath light, but lye either buried in bed, or drowned in drinke: whether in thee children be not so wantonly bred, that they sleight father and mother: and, to make short of a long bed-roll, whether in thee there be not wretched men that set open their doores to all the bankrupts, unthrifts, gamesters, robbers,

bers, Cheaters, harlots that the countrey purſues: whether in thee there be not ſome that ſet all to ſale, wife, child, ſervant, name, conſcience, ſoule, all. And if upon ſearch theſe or any of theſe ſhall be found within thy walls or reach, O glorifie God in his viſitation, and ſave thy ſelfe by diſclaiming theſe ſins. Thine they be not, if thou where thou maiſt doſt reforme them, and where thy power failes doſt bewaile them. Howbeit this is not all; as ſin muſt be ſeene, ſo muſt it be left: and therefore thou muſt proceed, and ſay, Ile offend no more: as a Chriſtian, Ile reforme my ſelfe; as a Parent, my Children; as a Maſter, my Family; as a Magiſtrate, my charge; as a Tradeſman, my courſes. And to the end thy reformation may be acceptable, learne two things more of *Elihu*; firſt, be willing to ſee and know thy faults, pray that God would adde to correction inſtruction, that he will open thine heart to heare, and ſome mouth to ſpeake home to thy caſe, thy ſoule; and when light is comming, winke not with thine eyes, ſhut not the doore againſt it. Secondly, carry ever about thee this reſolution, Let God teach, Ile learn; ſpeak, Ile heare; convince me of a ſinne, Ile leave it whatever it becomes of me; be it my living, be it to me as my life, if God will ſay it is a ſinne, Ile leave it in the practice, in the purpoſe, in the allowance of it; this murtherous ſin that hath ſlain my child, my friend, ſo many of my neighbours, nay my Saviour, ſhall never have place againe in my heart or houſe. And this is not only the way to thankfulneſſe, but alſo a proofe and peece of it: know that ſo many ſins as the love of God conſtraines us to leave, ſo many ſongs are preſented to God; every ſlaine luſt is a gratulatory ſacrifice.

Job 34.31. 3

Verſ. 32.

Pſal. 94.12.

Chryſ. de laude Dei.

Secondly, thou muſt proceed with *Hezekiah*, and ſee from what, to what God hath brought thee: ſhall a Citie conceive and bring forth in a day? it hath beene ſo with thee. I may ſay of thy ſorrowes, what *Job* ſpeakes of his comforts *chapt.* 7. they have beene ſwifter than a ſhuttle. Didſt thou or any man living thinke, that within one Summer thou ſhouldeſt burie ſo many, and ſo few weekely? could it bee imagined, that when thy channels were diſcovered in ſo low an ebbe, that thy bankes ſhould bee ſo ſuddenly filled againe? O *London*, looke upon thy ſelfe, and wonder at thy ſelfe: invert now *Jeremies* Lamentation, and ſay, How is the ſolitary Citie become full! how is ſhee that was barren made fruitfull! Sit downe with *Hezekiah*, and conſider what thy bitterneſſe was when death walkt in the ſtreets, raged in the chambers, when death was in the pot, in the bed, in the diſh, in the hall, in the parlour, when the bells ſpake nothing but death, the doores preſented nothing but death, and every man thou ſaweſt, thing thou touchedſt, place thou ſateſt in, threatned thee with death: conſider what thy cares, feares, griefes, thoughts were then; and now whileſt thine eyes behold as it were a reſurrection to life, ſo that now life is in the ſtreets, life in the houſe, life in the Church, trading, building, ſinging, &c. alive againe, bleſſe thy God that hath wrought this change, and get up with *Hezekiah* to the houſe of the Lord. Strange it was, that he in ſo ſhort a ſpace ſhould meaſure the whole diſtance betwixt death and life; yeſterday dead in nature, as unlikely to live as the Sunne to goe backward, and to morrow ſo ſtrong that he could ſhew himſelfe in the Lords courts: this is wonderfull, and this made

See the plague at Alex. in Cypr. & Euſ.

made him wondrous thankfull. And what (I pray) wants thy deliverance of this? how much leſſe wonderfull? How faſt did ſickneſſe come in? how faſt did it gallop out? how faſt did it riſe from ſcores to thouſands? how faſt did it fall againe from thouſands to ſcores? *London*, lay theſe things together, and forget not him who hath done ſo great things for thee.

In the third place, *Hezekiah* loves not to diſpatch all at one journey: hee begins his ſong aſſoone as mought be, but 'tis not ended yet; he hath left a patterne for thee to worke by. Thinke it not ſufficient to complement God with a few words, and a ſhort ſong, for a long deliverance; write this mercy with a pen of Diamond, in a booke of Marble; call upon all within thee, (as *David* did within him, *Pſal.* 103. 1.) to ſpeak of this deliverance to childrens children, and doe ſomething that may ſet men on ſinging 500. yeares hence. Thou haſt ſonnes of all ſorts, ſome Enginers, ſome Artiſts, ſome Poets, ſome of excellent invention, ſome of great activity, ſome very daring and undertaking, ſome ſtrong, ſome wiſe, ſome rich, of all ranks ſome; call upon them, ſome to write, ſome to build, ſome to invent, ſome to give, that Citie, Country, Church, State, ſea and land may take occaſion thence of bleſſing God, whilſt *London* or *England* ſtands. Now happy *Hezekiah*, and happy ſickneſſe of his that ended ſo well: his afflictions ſent him to God with prayers, his recovery with praiſes; nor God nor man loſt by this bargaine: God had more ſervice, *Hezekiah* more experience; we gaine a good copy, and *Hezekiah* hath his leaſe renewed for fifteen yeers: and thus afflictions conclude, which begin with prayer and end in thankfulneſſe. *London*, make thy ſelfe a gainer by thy loſſe, joyne praiſes to thy former prayers, grow more wiſe, holy, humble, temperate, juſt, mercifull, fruitfull, and thou art a winner; thy gaines exceed thy loſſes preſent, and for the future, thou haſt opened a faire proſpect to a conſtant peace. The beſt ſecurity from future miſeries, is to profit by former: beleeve it, thou canſt not take a better medicine againſt the Plague, than to profit by what is paſt. Now the Lord hath promiſed to teach us to profit by *Eſay*, and he performe it for his mercies ſake, that ſo the controverſie may end here, and the Lord may not be put to ſaddle his pale horſe of famine, which hath made parents to eat up their children once, and to wiſh them alive againe, that they might eat them againe. *Amen*.

FINIS.

ABSOLOMS FUNERALL:

PREACHED AT BANBURIE, BY A NEIGHBOUR MINISTER.

OR,

The lamentation of a loving father for a rebellious child.

PROV. 11.31.

Behold, the righteous ſhall bee recompenſed in the earth; how much more the wicked and the ſinner?



LONDON,

Printed by *Robert Young* for *Benjamin Fiſher*, in Alderſgate-ſtreet, at the Signe of the Talbott. 1634.



To the Reader.

SEe here (Reader) way made to the Hebrew Proverbe, Is Saul alſo among the Prophets? His friends held it ſtrange to ſee him prophecying, or ſinging holy ſongs, (as it is expounded:) and it will be as ſtrange to all that know mee, to finde mee in the Preſſe, both in reſpect of mine inſufficiencie, (in which regard the Word is put upon mee by him that applies it to ſuch ſmatterers) as alſo in regard of my diſpoſition and affection, who have in others diſliked this over-printing, and for my ſelfe, alwaies affected (it may be too much) privacie and retiredneſſe. But ſee what importunitie can doe. In the ſecond of the Kings, chap. 2. there is a very abſurd motion made to Eliſha by well meaning men, and Eliſha in the end yeelds to them, in a ſort againſt his will. And why? they were inſtant upon him till hee was aſhamed, verſe 17. This motion of Printing was to mee at firſt as that to him; yet now at laſt (beeing aſhamed to be inexorable) I have ſaid, with him, Send. Now if the Printer, (the chiefe actor I meane in this buſineſſe) returne as wiſe as they, having his labour (with them) for his paines, my anſwer is the ſame with the Prophets, Said I not, Doe not goe? thou haſt my defence (Reader) for the Printing. If any thing offend thee in the Sermon preached, thou muſt remember, that I meant it to an aſſembly knowne, not to ſtrangers unknowne: and therefore doe not blame mee for not uſing the Latine or Greeke tongue, unleſſe thou canſt helpe my hearers to Latine or Greeke eares, and then I ſhall make no more ſcruple of Latine than Engliſh: in the meane time I dare promiſe no more than that I thinke is as familiar to them as Engliſh, yea, ſuch Engliſh as they underſtand; for ſome Engliſh is Hebrew to the vulgar ſort. If thou take exception further at my naked margent, becauſe it is ſo emptie of humane Authors, I pray thee bee

1. Sam. 10. 10, 11.

Vide Vatabl. ad locum, &c.

Polyd. Virgil. Adag. 374.

No question humane testimonies have their use even in Sermons sometimes, so as respect be had *ad hic & nunc*.

satisfied with this answer: First, our Auditors in these parts are content to take Gods bare Word, without any further band or testimony. Secondly, I cannot discharge my selfe (I judge not others that use it) of pride and ambition, if I should be quoting: for all that know the smalnesse of my standing, weakenesse of my body, greatnesse of imployment, in a place undertaken with as much feare and unwillingnesse, as it is undergone with pain and heavines, do well know that my reading cannot be great; and my own soule knows that there can be nothing to work mee to this practice, (in these parts) unlesse I would be ambitious: for to what end should I tell poore people of Fathers and Historians? what should move mee to it, when I know before-hand, they will thinke never the better of mee, nor of my doctrine for so doing? (verb.gra) *In speaking of* Jobs *children in the first point, I allude to a place in* Chrysostome: *to what end should I amaze them with his name, and his Homilie* Ad pop. Antioch. *In another place speaking of sinne in the godly,* adagonem, *I remembred* Austins *discourse about that matter. In speaking of Popes, I thought of* Polydore Virgils *note in that behalfe; and the bringing in of* David *speaking to his sonne, put mee in minde of* Cæsars *patheticall speech to* Brutus, καὶ σὺ τέκνον: *and the very mention of* Absaloms *rockie heart, not yeelding, brought to my remembrance* Hannibals *practice with the rockes to make them give place. Now, (I pray you) had I not little to doe, if I should thrust all these into a Sermon? If I should doe soe in such an Auditory, would not my heart say, Now thou seekest thy selfe? What others doe, I know not; I judge none, my heart would smite mee for it in this place: and therefore hold mee excused (good Reader) till I see further reason for such a practice. In the meane time, if this Sermon be too plaine for thee, leave it to them that love plainenesse. If thou finde any benefit by it, blesse God, thanke the Printer, bestow one prayer on mee, who desire increase of grace on thee, and on all the Israel of God.*

Hanwell, the 25. of Aug.
1610.

Thine in Christ,

Rob. Harris.

ABSALOMS FUNERALL,
A SERMON PREACHED AT BANBURIE, BY A neighbour Miniſter there.

2. SAM. and (as our Bookes diſtinguiſh it)
CHAP. 18. VERS. 33.

Then the King was moved, and went up to the Chamber over the Gate, and wept: and as hee went, thus hee ſaid; O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſonne.

WE reade in the former Chapters, of *Abſaloms* ſtrange and unnaturall practices againſt his owne Father: in this wee reade of as ſtrange a judgement (as ſtrange ſinnes doe beget ſtrange plagues) executed upon him from heaven. The Lord having truſſed him up by the haire, (fit matter for an halter) and *Joab* with his men diſpatcht him; the King his Father is now to underſtand the newes, who waiting the tydings at the Gate of *Mahanajim*, and receiving a meſſage contrary to his expectation and deſire, (for hee deſired nothing leſſe than *Abſoloms* death) was exceedingly moved (as the word implies) and finding himſelfe over-charged with griefe, he takes covert as ſoone as hee can, gets into the next roome, there to weepe it out: but before hee could come thither, his heart would breake unleſſe it found a vent; and therefore hee diſcharges himſelfe on the ſtaires, as hee goes, and breakes forth, as you heare, [*O my ſonne Abſolom, &c.*] Which words are uttred (you ſee) upon the report of his ſonnes death, and containe a report of his behaviour, what time the tidings was firſt brought to him. Plaine they bee of themſelves, and lye open to the ſhalloweſt braine, ſo that wee need no Comment: and for Method, it is againſt Method to obſerve any order in them. Yet if you will

(to the end you may the better ſee the grounds of the points to be gathered) you may obſerve in them two things: firſt, *Davids* ſorrow; ſecondly, the occaſion thereof. The occaſion is implyed in the firſt word, which is capable of more readings, than it hath letrers in it by farre; and here wee render it [*Then.*] His ſorrow is ſet downe, both as it was inwardly conceived, and outwardly expreſſed: conceived, he was moved; expreſſed, partly by deeds; he wept: which is amplified from the place, on the ſtaires, and in the chamber; partly in words, words (I ſay) of complaint and wiſh, and all for his ſonne *Abſalom*. Let us begin with the firſt; and ſith time will not give mee leave to ſpeake of all, let us gripe as much at once as wee can, and binde many things together within the compaſſe of few points. *Then* (ſaith the Text,) that is, when hee had received newes touching *Abſaloms* death; [*the King*,] that is, *David*, *Abſaloms* Father, Iſraels King, [*was moved*:] the word importeth ſome great alteration in a man, by reaſon either of ſome feare, or griefe, or anger, or all. Now, howſoever all theſe did meete in *David*, yet in this place his motion is chiefly from griefe: feare had the precedencie before, whileſt hee was held in ſuſpence, and the iſſue of the battell was doubtfull: anger tooke its place after, when he had more leaſure to think on *Joab*: now griefe was predominant, which at the firſt did amaze him, and after uttered it ſelfe in teares and complaints. When a man hath ſome deepe gaſh, or ſudden chop, you ſhall have for the preſent a great ſilence, (as it were) and the fleſh on each ſide will be wanne aud pale, and then ſoone after, the blood (which had carried the newes to the heart) iſſueth forth moſt furiouſly: ſuch was *Davids* wound in this place; the newes ſtrucke into his heart, and aſtoniſhed him for the time, but having a little recovered himſelfe, he powreth it forth as you heare and ſee. Now, in that good *David*, who is here termed the King, is found thus deeply wounded upon the receipt of ſo heavie tidings, and weeps ſo bitterly upon ſo neere an occaſion, (I meane, the death of his deareſt *Abſalom*) let us hence note this in the generall, from the party ſorrowing, and the occaſion and meaſure of his ſorrow laid together;

Doctr. 1. That Gods deareſt children are exerciſed with neere and piercing croſſes in this life. It may ſeeme to bee no good congruitie, to ſay that *David* wept, that King *David* mourned. For Chriſtians to mourne being poore, or Princes being wicked, it is no ſtrange matter: but when a man hath God for his friend in heaven, and a kingdome on earth too, what ſhould trouble him? Yet for ſuch a one the Lord hath croſſes, and thoſe ſharpe, thoſe neere, thoſe cutting: Witneſſe *David* (the man in queſtion) a man after Gods heart: What a life had he in his father-in-law his time? When went hee to bed with drie eyes? When lived hee a merry day? What comfort in *Michal* his wife? What troubles after *Sauls* death? What breaches in his familie? What heart-breakings in his *Thamar*? in his *Amnon*? in his *Abſalom*, whileſt he lived? And now, when a man would have thought him ſpent, and drawne drie, how many teares doth hee ſpend afreſh upon his death? Theſe croſſes come cloſe, cut deepe. Here are griefes, in his familiars ſhall I ſay? (nay) in his kinsfolkes, his father, his wives, at *Ziklag*, his children, his *Abſalom*. And was not *Jacob* in the ſame caſe? Was it nothing to be rended from his owne Fathers Houſe? To live in feare

Reade his life in the booke of *Samuel*.

Reade his ſtorie from the 28. of *Gen.* to the 46. chapter.

of

of his owne Brother? To be ſo uſed by his owne Unkle? To bee ſo cozened of his owne wife? To have his onely daughter deflowred? To have his deareſt wife to dye ſo upon his hands? To have one ſonne baniſhed? another an adulterer? another inceſtuous? many Murderers? Neere Croſſes, when Unkle, when Couſins, when Wives, when Children ſhall be our croſſes. And what would you ſay of *Job* were his caſe your owne? It may be you would think it a loſſe to part with ſo much goods and cattell ſo ſoone; to be worth a thouſand pounds in the morning, and to have all your grounds unſtockt by night: it may be it would trouble our patience, to heare the ſcornes of baſe fellows, and to ſee that contempt in our own ſervants: but alas, if our kindeſt friends ſhould quippe us, and they that were religious cenſure us: if our owne wives ſhould begin to bee weary of us, and wee ſhould have the burying of ten children, and firſt unburie them, and there ſee how lovingly they ſate together, and what proviſion was there made for the cheering of their hearts, and here plucke out one, there another (perhaps) lim-meale, and lay them all on an heape; would not this have wrought upon us? But then, if to all this, there ſhould bee added ſuch plagues on the Body, ſuch terrours on the Soule; would we not ſay our croſſes were ſharp? Yes (brethren) we may ſay that *Jobs* were ſharpe, and ſore, and neere, when friends, when ſervants, when children, when wife, when God and all ſeeme to miniſter matter of griefe. It ſhall be needleſſe to draw you further in examples; theſe are beyond exception, whether you looke to the goodneſſe of the men, or the greatneſſe of their croſſes: in all whom wee ſee that verified, which once *Salomon* the ſonne, and *David* the father delivered in more generall termes; the one touching the number of the faithfuls afflictions, that they come by ſevens (that is, troopes) in one and the ſame day: the other, touching both number and meaſure; that they are many and great, in number many, in nature weightie, as the word ſignifieth both. But leaving teſtimonies; What might be the cauſe that Gods beſt children are ſo ſped? Is it their Religion? Is it their profeſſion? No, no, it is becauſe they are ſet with corruption (if you will have it all at once) and therefore muſt be purged: for firſt, (a little to inlarge our ſelves in the unfolding of ſome few, amongſt many reaſons) Gods beſt children will ſometimes venture on noyſome meates, and hurtfull poyſons, they will feed on the groſſer ſinnes, they will drinke in very puddle, I meane iniquitie, and when the child hath ſo done, what ſhould the father doe? If *David* will lie and commit adulterie, and fall to murther innocents, what can God do leſſe for *David* (unleſſe he would have him ſpoyled) than ſcourge him throughly? What ſhould hee doe but lay it on his skinne, yea, and laſh his conſcience, and when hee will be walking ſo neere hels mouth, take him by the heeles and make him beleeve hee will throw him in? What though hee doe crye? what though hee be croſſed of his will? is it not better hee ſhould crie here than in hell? and receive his payment here, rather than his judgement there? Is it not better hee ſhould loſe his ſin, than God his child? So then, one cauſe why the Lord doth thus lay load on his children here is, becauſe they defile themſelves (ſometimes) with groſſe ſinnes, and therefore muſt have much waſhing; they take the deadlieſt poyſon, and therefore muſt have working Phyſicke. *David* was

Prov. 24. 16. Pſal. 34. 19.

Reaſon 1.

gone

gone ſo farre this way, that to this place hee hath not recovered himſelfe, he deales not like old *David* as yet, and therefore every moneth almoſt hee muſt have a purge; and whoſoever hee be that will venture after him in theſe dangerous pathes, ſhall be ſure to paſſe under the rod, as *David* did, if hee be Gods, as *David* was. Secondly, Gods children, if they fall not to deadly poyſon, yet will they ſurfet of lawfull meates and pleaſures unlawfully; ſo childiſh we are, when wee are turned looſe to delights, that for our lives wee cannot keepe a meane, we cannot have proſperitie but wee will abuſe it, wee ſwell, wee bragge, we ſnuffe, we looke over our brethren, and forget our ſelves, even the beſt of us all. Poore *David*, that ſcarce ever came where proſperitie grew, had but a little reſt, and hee began to dreame of golden
Pſalm. 30. mountaines, hee thought croſſes had now taken their leave of him, and would be afraid to looke into the Court; and therefore *Abſalom* is ſent out of his bowels to confute him. And good *Hezekiah*, who was firſt humbled at the comming of *Senacherib*, and the ſecond time brought to deaths doore by grievous ſickneſſe, had no ſooner a little reſpit, but hee begins to looke bigge, and to lay about him; when Ambaſſadors came to viſit him, hee carries them from place to place, and ſets the beſt ſide outward: hee ſwaggers not onely with them, but with *Eſay* too; (who tooke as ſmall pleaſure in this his courting, as many of his cloth doe now in preaching:) O *Eſay* (ſaith he) you cannot tell who hath beene here, great States; the King of Babel ſent Ambaſſadours to us, ſuch Princes ſo farre from us to take notice of us; and they (I would have thee know) were royally entertained: we ſhewed them withall, what ſtore of gold and ſilver our treaſures could afford; we would have them know, that all the wit and wealth is not lodged in Babel, but that Gods people have it in them, and about them too, as occaſion ſhall ſerve. Thus *Hezekiah* thought he ſpake but reaſon: but the Lord ſeeing him ſo ranke, thinkes it time to let him blood; and therefore *Eſay* gives him a cooler: You have made (ſaith he, for ſo in effect he ſpeakes.) a faire hand of your wealth, you have; you have brought the wolfe to the fold, and now keepe him out if you can: Gold-thirſtie Babel now knowes where to have a draught: and as for your ſelfe, ſith you thinke the better of your ſelfe for your wealth, the Lord hath made your Will, and the King of Babel is your executor. Thus becauſe *Hezekiah* ſurfetted, hee is phyſickt: and this is another reaſon of the Lords thus dealing with his people, becauſe the difference is not great, whether you eate bad meate, or ſurfet on good.

3 Thirdly, God hath but need to dyet the beſt of us ſometimes, becauſe we be ſo lazie when wee are full, much like to a man that comes newly from a feaſt, fit for nothing; we follow our calling as if wee would drop on ſleepe, we performe exerciſes of religion, as children ſay their leſſons, minding every thing rather than that in hand: we come to the ordinances of God, as fed wantons to a feaſt, nothing pleaſeth, unleſſe it bee ſome odde ſawce, or new invention, the worſt diſh on the table; ſo it is with us when wee come to the Word, the ſenſe muſt bee pleaſed as well as the heart edified, elſe it is but a drie feaſt; one tricke of wit doth more affect, than twentie gracious ſentences: now, when the Lord ſees our mouth ſo farre out of taſte, that it cannot reliſh our meat, and diſcovers in us ſuch a lazineſſe about our buſineſſe, he thinkes it

reaſon

reaſon to provide ſome remedie in time, leſt thoſe fore-runners of ſickneſſe breake forth into worſe inconveniences; and ſurely *Davids* practice and caſe may affright us all; for (alas) how did he gather mud, when hee had ſtood ſtill a while? and how would his corruptions againe have growne to ſome head, had not *Abſolom* beene raiſed up to breath him, and to diſperſe them? Now if *David* were ſo foggie after ſo many breathings, *David*, a man of ſo good a dyet; how reſtie ſhould wee bee, if never walkt? how grounded on our lees with *Moab*, if never tunned forth from veſſell to veſſell? It ſtands the Lord therefore upon, if hee will provide for his harveſt, and our good, to take ſome paines with us, leſt otherwiſe he faile of his vintage, whileſt wee want dreſſing.

Fourthly, (and in a word) croſſes had need to come, and come thicke, and come in ſtrength to the ſtrongeſt of us, becauſe in the beſt there be many and ſtrong corruptions: O the pride, the pride, the unbelieſe, the ignorance, the ſelfe-love that lodges in the pureſt ſoule! would yee not have thought that *David* by this time had almoſt emptied himſelf of all pride? that all paſſions, all love of the world, all carnall affections, had beene well-neere buried? but ſee, ſee when croſſes come, how hee layes about him, hee ſobbes, hee roares, hee would die in a paſſion, as if hee knew not what hee did, or cared not what he ſaid. Now ſhould not ſuch a ſtomacke as this be taken downe? Yes, the child had beene ſpilt there, if the rod had beene ſpared: and therefore God layes it on. Now if good *David* after ſo much breaking and ſo long ſtanding in religion, be ſo waſpiſh, ſo impatient, ſo paſsionate, doe not you thinke that there is ſome ſtore in us? let us be croſſed a little, cannot we chafe? let us bee abuſed, cannot wee finde our tongues? adde to this our worldlineſſe, cannot we be content to live longer in this world, bad though it bee? doe wee not doat too much on one *Abſalom* or other? be not our hearts yet unbroken? why then you ſee God muſt ſmite, and ſmite againe, and ſmite home, and draw blood: for no unſound heart muſt goe to heaven, as none but ſound hearts muſt come hither; ſound (I ſay) from hypocriſie, but broken with ſinne and ſorrow: thus wee ſee great cauſe of great affliction on Gods part, ſith our ſinnes are great which muſt bee purged and prevented, our ſurfet's great which muſt be cured, our deadneſſe great which muſt be quickened, our inſide bad which muſt be cleanſed. Time will not give to ſpeake of all: one more reaſon ſhall be drawne from our owne practice, and ſo an end.

As God layes many croſſes on us, ſo wee may thanke our ſelves for many too, not onely in that wee doe deſerve them, but in that wee worke them out of our owne bowels: for many wee draw upon our ſelves by riot, idleneſſe, unthriftineſſe, rage, &c. and the moſt wee make more heavie (that are heavie enough already) through our owne follie, and that is whileſt wee rake into our wounds, looking no higher, and what with unbeliefe and impatience, doe double the croſſe on our ſelves. *Davids* burthen was heavie enough alreadie, hee did not need to increaſe it: yet ſuch is *Davids* weakneſſe, hee cannot chooſe, it is his *Abſalom*, prettie *Abſalom*, and therefore he muſt pay for his paſsions; And thus, when God afflicts us in meaſure, (as ever he doth his children) wee make our croſſes beyond meaſure, becauſe

cauſe wee keepe no meane in mourning; and not onely ſo, but we provoke our Father to give us ſomewhat for brawling and for ſtruggling: and thus wee ſee ſome reaſons of our ſo great and neere afflictions, taken partly from our ſelves, partly from our God. The wicked will haply thinke themſelves wronged, that wee give not them and their maſter the credit of the Saints troubles: but (to ſpeake properly,) they are no cauſes, but onely executioners, they are hangmen and bedles; when an execution is to be wrought, and the Lord hath aſsigned ſome of his ſhrewdeſt children to puniſhment, they ſhall have the office ſometimes to bee the goaler or bel-man, that is their preferment. Leaving therefore theſe ſcullians in the kitchin, there to ſcoure a veſſell or a diſh, when they ſhall be called upon, let us make our uſe of this ſo large a Doctrine, and ſee whether wee can be briefer there. Firſt then;

Uſe 1. Is this ſo, that Gods deareſt children have and muſt have ſuch great and piercing croſſes in this life? Then muſt all who would bee knowne by that name, make account of ſuch, and prepare for them. Such is our folly (for the moſt part) when the Sunne ſhines, wee never thinke of a darke night, and when the morning is faire, wee never feare a ſtorme, and therefore are ſometimes taken without our cloake, as it were. Such alſo is our conceit of our ſelves, and confidence in worldly helpes, that we hope they will not ſee us want, or if they faile, yet we thinke to ſhift better than others can, and to live by our wits: hence it is, that wee are almoſt growne to Babels concluſion; Though others be widows, fatherleſſe, childleſſe, comfortleſſe; yet we ſhall ſee no ſorrow. But it will be granted (I trow) that our nature needs phyſicke as much as other mens, (there is no difference in the mould) and that our carriage hath not been ſo good, but that juſtly we may feare ſome bruſhing. It may be, *David* was as honeſt a man as ſome of us, perhaps *Hezekiah* was not farre behinde us, poſsible *Paul* might match us in any grace, and have as little pride, hypocriſie, ſelfe-love, paſsion in him, as the beſt of us all: yet were theſe (holy men) greatly afflicted and wondrouſly ſtraitned, and why ſhould we dreame of peace? If wealth would diſcharge a man of croſſes, *Hezekiah* was not poore: if honour, *David* was a King: if either wit or grace, *Paul* was no babe: but theſe will not ſerve the turne; Kings children muſt have phyſicke (if ſicke) as well as poorer mens; why ſhould they not? ſo muſt the Lords. Our Prince is conſecrated through afflictions, our way is an afflicted way (as you would ſay) and it is the voice of heaven, that thoro w
Matth. 7. 14. many tribulations wee muſt enter into heaven. Now then, ſith the caſe ſo ſtands, that either wee muſt diſclaime the right of children, or elſe endure afflictions, either paſſe under the rod, or bee baſtards, let us (unleſſe wee meane to ſhame our ſelves) arme our ſelves for croſſes before-hand, and not prepare onely, but prepare for all, yea the neareſt of all. For what hath befalne *David* and others, why may not the ſame befall us? Some wives have great croſſes in their husbands, ſome husbands in their wives, ſome parents in children, ſome children in parents, ſome are neerly touche in their bodie, ſome in their eſtate, ſome other in their name, in their ſoule otherſome: and where is our diſcharge? who hath exempted us? may not wee need them as much as others? doth not God love us as well as others? are not theſe things written for our uſe? O then let us thinke on theſe things in this our peace,

peace, and now lay in for a rainy day, now whileſt we can pray, now whileſt our bodies are free from diſtemper, and our affections from trouble, now whileſt wee are our owne men, and have freedome (as it were) of heart; now let us hoord up prayers againſt the time of trouble, when as either in reſpect of ſickneſſe in body, or ſorrow of minde, wee can ſay no more than *David* now can (my ſonne, my ſonne, my paine, my paine, my heart, my heart.) Now let us treaſure up faith, and patience, and wiſedome, as *Joſeph* did corne, ſith a day of utterance will come, a day of ſpending, not of getting, a day wherein our own ſtock and the Churches treaſury too (I meane, others prayers) will be little enough: doe not thinke it ſufficient to have ſomewhat before-hand; wee are not at agreement with croſſes, to depart when wee give warning: never forget *David*, a man not meanly graced, nay, a great husband, who had his ſoule well ſtockt, and in good plight; and yet how unhandſomely doth hee now behave himſelfe? Ah *David*, thou waſt wont to have prayers and gracious meditations as readie as *Abners* ſword, that would drop out of the ſheath: but now, here is nothing, but my ſonne, my ſonne; and little doe wee know how wee ſhall fling out in diſtreſſes, unleſſe wee are very well appointed. Now laſtly, whileſt the Lord doth offer himſelf unto us, as a loving father, let us come unto him, like obedient children; let us confeſſe againſt our ſelves and reconcile our ſoules unto him: Let us ſeeke unto him as once the *Sidonians* did to *Herod*) through Chriſt (as they through *Blaſtus*) for his favour (as they for *Herods* love,), and then being at peace with him in our peace, and acquainted with him in our proſperitie, hee will know our ſoules in adverſitie, and wee ſhall alwayes have a rocke to flye unto in the greateſt waves and ſurges. Thus we ſee what courſe muſt bee taken if croſſes ſhall not hit us on the bare, and take us on the blind ſide: the practice we put upon you, as you love your eaſe; for there is little comfort to bee hoped for in croſſes, unleſſe there bee ſome preparation for them. Men may thinke themſelves armed, when they have men and mony to befriend them: but then (never till then) are we fitted for croſſes, when God and our owne conſciences are friends with us, and ſtand for us: and therefore, if wee will make ſure worke, let us goe to heaven for friends, not to the earth; and be more carefull to get grace in our hearts, than gold in our cheſts: for croſſes be as the minde and man bee, not as the outward eſtate. And this is the firſt uſe that I would have made of this point. The ſecond ſtandeth thus: Act. 12.

Uſe 2. Is this ſo, that the deareſt of Gods children have great and neere afflictions in this life? then this muſt teach the wicked to leave judging abroad, and to looke home-ward: they are on horſe-backe, they, when Gods children are under-foote; it is their joy to ſee the faithfull grieve, they cannot hold but role it out; theſe (ſay they) bee the fellows theſe Preachers ſo much magnifie, theſe the happy ones, theſe goe away with all the comforts, they cannot doe amiſſe, they; but by your leave, ſuch a judgement hath befalne one, ſuch a plague another, and which of them eſcapes better? and this they get by running to Sermons: and thus they triumph. But ſtay a while, and pauſe better on the matter: Are Gods children thus wounded? what ſhall become of his enemies? are the righteous thus paid? how much more the

finner?

ſinner? Is this done to the greene tree? Doth the Lord thus viſit thoſe upon whom his Name is called? Doth judgement thus begin at Gods Houſe? where ſhall the wicked appeare? Are infirmities accompanied with croſſes? what will bee the end of idolatrie, of blaſphemie, of murther, of adulterie, of oppreſsion? Are the wayes to Sermons thus ſtrewed with croſſes? what ſhall bee found in the wayes of whoredome, of blood, of drunkenneſſe? &c. Was *David* for murther and adultery once committed, thus entertained? what will thy end bee, who ſtill liveſt in the ordinary practice of ſuch like ſinnes? Yea, anſwer this (if thou canſt) are Gods owne people, who have the Spirit of God to pray in them, Chriſt, and all the Saints on earth to pray for them, who judge themſelves daily, who walke conſtantly with God, are they thus handled, in caſe they doe at any time breake forth? then tell mee what thy doome is like to bee, who never prayeſt, never repenteſt, never ſtriveſt againſt ſinne, but haſt ſold thy ſelfe to doe wickedly. Goe on then, with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all; but wote you what? If Gods children (whom he loves next unto himſelfe in Chriſt) cannot be exempted from croſſes, (bitter croſſes) notwithſtanding all their repentance, all their teares, all their prayers, but their ſoules ſhall groane, and hearts ake, becauſe they be ſo ſtubborn, & perform holy duties no more, no better; I report me to thee, whether thou doſt not thinke that Gods juſtice will one day have thy blood, thy life, thy ſoule, for all thine abominations which thou doſt not repent for, but laugheſt at; which thou doſt not pray againſt, that they may be pardoned, but fretteſt that they ſhould be diſgraced, and which thou art ſo farre from leaving, that thou couldeſt drinke his blood that reproves them in thee. And if ſo, then either make uſe of the faithfuls troubles, and quickly judge thy ſelfe, or elſe take every diſgrace, every diſeaſe, every affliction that befalls them, to bee a pledge of that everlaſting ſhame, and thoſe everlaſting torments, woes, plagues, curſes that ſhall ſeize upon thee for evermore. I know thy plea before thou ſpeakeſt; but (alas) it will not hold: Chriſt (thou wilt ſay) will ſave all, hee died for ſinners, and what needes all this? And did hee ſo? could not Chriſt, when hee ſtood in our roome, and ſuſtained the perſon of a ſinner, (though in himſelfe ſinleſſe) could hot hee (though hee were the heire and firſt borne) eſcape untill his blood was ſhed, and fleſh rent, and ſoule powred forth as an offering? then either make it good, that thou art in Chriſt, and become a new creature, or elſe take thy leave of all hope and comfort: nothing remaines but a fearfull expectation of judgement. And that is thy uſe: a third wee thus inferre, but briefly.

3 Is this the eſtate of the moſt godly and beſt beloved in this life? then, as this muſt teach us to thinke never the worſe of our ſelves or others for outward croſſes, (which like haile and ſnow doe light upon the beſt gardens, as well as on the wild waſte; and like bluſtring windes will ſpare no more Princes children than the pooreſt beggers) ſith thus wee cannot conclude, unleſſe wee will either challenge Gods love, or the beſt Chriſtians truth, even *Davids*, *Pauls*, *&c.* ſo muſt it cauſe us to looke upwards, to wait for our redemption, and to ſigh for heaven, where wee ſhall bee free from all

all theſe miſeries. When wee are from home amongſt our friends, our hearts are ſtill homewards, though our company bee good, our welcome kinde, our entertainment of the beſt, fare, lodging, all, better than any wee ſhall finde at home; yet home is homely (ſay we) and away we goe, intreatie will not fetch us againe: Now if we can be content to change for the worſe, becauſe the one is our home for a few dayes; how much ſhould wee deſire heaven (the onely true manſion) where wee are ſure to change all for the better? where our eſtate ſhall bee bettered, and our company, and our bodies, and our ſoules? how ought wee to reach, yea to thirſt after it? If *David* panted after the Suburbs, (the Church on earth) what ſhould our affection be towards the Citie it ſelfe? If *Moſes* preferred the Saints troubles before the treaſures of Egypt, what treaſures on earth ſhould keepe our deſires from the glorious eſtate of Chriſt in heaven? and if the Queene of *Sheba* was content to goe from home, and from much of her wealth, that ſo ſhe might be acquainted with *Salomon*, why ſhould not we deſire home, that we might grow acquainted with Jeſus Chriſt, and ſee him face to face? eſpecially ſith in this journey wee ſhall part with nothing but what we may well ſpare, ſinne and corruption? how thankfull ought wee to be for Gods mercie, that whereas our fathers lived ſome five hundred, ſome ſixe hundred, ſome more yeares, and ſerved a long apprentiſhip, the Lord graciouſly hath ſhortened our leaſe, and calls us from this troubleſome Sea into the Haven, by that time they were well entred? this is a matter that ſhould ſomewhat refreſh us in this our journey, and worke thoſe to patience who cry at the mention of heaven, How long? Truth it is (to ſpeake one word to them) the earth is tedious to ſuch as have beene in heaven, they doe not like to be pilgrims here, when once they are enrolled Citizens there: but ſith wee ſhall (hereafter) be alwaies receiving wages, why ſhould wee not be pleaſed to doe a little worke? and ſith our God hath cut off ſo many of our ſorrowfull dayes, why ſhould not wee with cheerfulneſſe beſtow theſe few upon him? I know no affliction is for the preſent joyous, all are tedious: but if wee will but looke forward, and faſten our eyes upon that Crowne and Kingdome that ſhall ſo ſhortly come into our hands; and backward, and ſee our deſert, and what others have left, how we fare, and lie, and goe every day better than Chriſt here did (the moſt of us,) our croſſes will not ſeeme ſo ſtrange, as Gods mercies and patience towards us wonderfull. As for that croſſe of croſſes, (ſinne and corruption) whereof you would be ſo gladly eaſed, (alas) how ſhould I comfort you againſt that? I cannot blame you, nor marvell at it, if you be willing to bee any where (much more in heaven) ſo you may bee rid of ſinne, that indeed is a bad neighbour, which will put a man to *Rebeccaes* complaint, I am wearie of my life: but yet (my brethren) ſith wee doe but drinke as wee brewed, nay, ſith the Lord mingled this worm-wood with ſo many ſweets, and much allayed the ſtrength thereof: ſith theſe our corruptions have received their mortall wounds, and are now breathing out their laſt breath: ſith the Lord will ſo ſuddenly diſpatch them (in compariſon of former times) and long we ſhall not dwell together: ſith he ſees ſome uſe of this poyſon, and turneth that to good (a common good) which in it ſelfe is hurtfull: ſith further

hee hath given us ſome graces, as hee hath left in us (for our exerciſe) ſome corruptions: ſith (laſtly) grace hereafter ſhall onely come in queſtion, and our debts ſhall be ſet upon anothers ſcore; and for the preſent, he puts a difference betwixt us and ſinne in us, (as betwixt poyſon and the box that holds it) let us have patience towards him (though not towards ſinne) and ſo fall out with corruption, that wee forget not mercies: But I have ſtept a little aſide to call upon ſome friends: I now proceed. Having thus diſpatcht the firſt thing growing out of theſe circumſtances named, we muſt come to a ſecond, which is almoſt as generall (for when ſhould wee have done, if we ſhould deſcend to particulars?) This that wee may make way unto, let's a little view *Davids* behaviour in this his diſtreſſe. There is none of us can denie, but his occaſion of griefe was great, great reaſon he had to mourne, who ſaith to the contrary? it was no ſmall croſſe to ſee ones child die in ſuch a quarrell: but yet there is a meane in all things (as the proverbe runneth) his behaviour is very ſtrange, his mourning not like *Davids*: for whereas this river and flood of teares may ſeeme to bee fed from a three-fold ſpring, fleſh, nature and grace, and ſo his ſorrow to bee partly ſpirituall, for *Abſaloms* ſoule; partly naturall, in that hee was his ſonne; partly carnall, in that hee was his *Abſalom*: yet the truth is, his ſorrow is rather carnall than otherwiſe, if the particulars bee conſidered: for firſt, nature goes not ſo farre as to wiſh the diſtruction of it ſelfe, as *David* here doth; O that I were dead, dead for thee, or in thy ſtead: and as for grace, it would never bring forth ſuch fruits of paſſion, as to wiſh death in diſcontentment, nor provoke to whining in this undecent manner, but would have compoſed the affections rather, and have taught him to mourne in ſilence. Beſides, his ſorrow is too much to be good, and comes with too much eaſe from him, and is too ſoone ripe to be ſpirituall fruit. Howſoever then wee denie not, but *David* was a ſanctified man, and ſo had ſanctified affections, and withall was full of naturall affection, yet in this particular, and at this inſtant, hee was more unnaturall to himſelfe, than naturall to his ſonne, and bewrayed more fleſh for the preſent by farre, than ſpirit; yea, that ſo drowned this, that the motions thereof could not as yet be heard. Now this light being thus given to the words following, you ſee the points do offer themſelves ſo faſt unto us, and come ſo thicke upon us that wee know not well which to receive, and what to put backe. This (if you ſay the word) ſhall lead the way: In that this man (no worſe a man than *David*) thus exceeds in ſorrow upon this occaſion, in ſo carnall a manner; let us learne, That Gods beſt children are apt to grieve too much, and to exceed in paſſion for outward things: as in mirth, when once wee are in, wee are apt to forget our ſelves; ſo in ſorrow, when once wee yeeld unto it wee are in danger of ſurfetting upon it. A man would thinke that *David* ſhould be as little troubled with this diſeaſe as any man living; for whether you looke to nature or grace, the bankes ſeeme to be ſo ſound, that no exceſſe of ſorrow can overflow them: for firſt, if you looke to complexion, he ſeemes to be made of the lighteſt timber, a man whoſe ruddie face ſeems to promiſe a reſolute and cheerfull heart: if you looke to naturall helps, his skill in muſick (to ſay nothing of any elſe) was not ordinarie: and

Doct. 1.

and as for ſpirituall meanes, the beſt medicines to cure diſeaſes, the King was behind none in theſe matters: his graces were very eminent, his experience much; and yet if *David* will but plod a while on croſſes, nay, if hee will not be prepared for them, it is ſtrange to ſee how unlike himſelfe hee is, he cries as if hee had beene ſtickt. In the next Chapter hee takes up the ſame note againe: nay, hee will die, forſooth, hee will bee gone, he will to his ſonne: and why? he is his *Abſalom*. And what thinke you of *Job*? the Lord himſelfe gives him a good report, out of doubt hee was an honeſt man; but did you ever heare a wiſe man ſo farre forget himſelfe? hee is angrie with the light, quarrels with the night, hath a ſaying to the ſtarres, to his mother, to the midwife, there is no dealing with him in his fit, and yet the occaſion outward. Inſtances of this kinde there bee more than enow, but they are unpleaſant, and therefore I will content my ſelfe with one more, and that is *Jonah*, as ſtrange a man of an honeſt man, as you have lightly heard of. This *Jonah* was croſſed (as hee thought) firſt in his credit: How bare hee that? untowardly enough, the matter ſeemed naught, ſtarke naught to him (ſaith the Text,) hee chafed exceedingly: and what was the matter? the Lord preferred many mens ſoules before the ſatisfying of his luſt: a great matter: yet this man would not brooke it at Gods hand, till the Lord tooke him downe: well, the ſecond time he was croſſed in his eaſe, and a root (I cannot tell what to terme it, whether tree, or ſhrub, or ſtalke; trifle it was, which hee pleaſed to fancie for his turne) but would you thinke that a Prophet would chafe at the loſſe of ſuch a thing? why? this and his heate put him into his old fit againe, hee will be dead in a paſſion; God comes to pacifie him, it will not be, hee is angry, hee hath reaſon to bee angrie, hee will bee angrie, yea, would hee could burſt and kill himſelfe with anger. What is the matter? It is belike for ſome great ſinne, becauſe hee hath offended God? No (ſir) hee is the Plaintiffe, God had rather (in his conceit) treſpaſſed him: and this is *Jonah*: let us ſtay in him (for wee can hardly match him, and yet a good man.) What may bee the reaſon of theſe exceſſive fits for outward things? The reaſons are many; amongſt many theſe are ſome: firſt, a great miſtaking and errour in judgement, we over-prize theſe outward things, and promiſe to our ſelves that from them, which never any found in them: and therefore we over-grieve when wee are diſappointed of them. Thus *David* thinkes *Abſalom* the prettieſt fellow in a country, no man had ſuch a child as was *Abſalom*: and therefore when he is dead, *David* cannot live: thus becauſe the judgement makes too great a report of outward things to the affection, the affection makes too great adoe about them; the one being blinded, the other is bewitched: and that is a ſecond reaſon (ſith we are falne into it) namely, the diſtemper of the affections: when we have outward bleſſings, we love them but too well; and therefore when wee loſe them, wee grieve too much; for make a breach in one affection, and you weaken all; as the whole armie is weakened, if any part bee diſordered, the whole building the worſe for the removing of ſome one ſtone, and the whole body infeebled by the wounding of one part. Thus becauſe *David* will paſſe over his affections to his ſonne in his life time, and ſettle his joy in

Job 3.

Jonah 4. 1.

V. Hieron.

Chap. 4.

Reaſon 1.

Abſalom, hee cannot bee maſter of them, nor command them when hee is dead: hee will be fond whileſt hee hath *Abſalom*, no body muſt touch him, the winde muſt not blow upon him, therefore hee will extremely lament when he loſeth him, and no body muſt comfort him, becauſe his *Abſalom* is not. 3 Add unto this, in the third place, the deceitfulneſſe of our own heart, which doth but cozen us; and the ſubtiltie of the devill, who to the end hee may carrie us headlong with the whirle-winde of paſſion into a ſea of troubles, will beare us in hand, that we have reaſon to grieve, and to be paſſionate. Thus *Jonah* ſtands unto his cauſe, and being drunken with paſsion, he cannot ſee but hee hath the better of God: Thus *David* (had a man clozed with him, and asked him what hee meant to be ſo loud,) would quickly have beene his tales-maſter. What, (would hee have ſaid) would you have mee unſenſible of ſuch a ſtroke as this? Is there nothing to be done by the Parent, when the Lord thus ſingles out his Child? Ought not the Father to take notice of it? eſpecially I muſt, ſith I did not the part of a Father to him: hee ſhould ere this have beene executed for his ſinnes; I let him runne on, but now the Lord hath met with him and mee too, to my woe: It is juſt upon mee, and I am perſwaded I ought not to let it paſſe without ſome uſe: I muſt grieve; and yet, were I ſure his ſoule were now in heaven, I would care the leſſe: but (alas) the example is fearfull, ſo to live, ſo to dye. Faire words (good *David:*) he ſpeakes as hee thinkes (good man) but he knowes not his owne heart. Is this the cauſe that you would have dyed for him? Was it becauſe hee had ſinned? becauſe you had failed in dutie? (Alas) what could your death doe for his ſoule, or your owne diſcharge? No, no: hee was your darling, you cannot ſpare him, you muſt alwaies beare him in your eye; hence thoſe teares. And thus we run on many times in a tale, and would faine perſwade our ſelves, that what we doe, is done with judgement, when (God knowes) our ſorrow is as full of fleſh, as *Davids* here was. And thus, what through the errour of our mindes, and diſorder of our affections, and deceitfulneſſe of our owne hearts, and Satans cunning, it comes to paſſe, that wee are in the depth of ſorrow and paſſion (as the *Aramites* in the midſt of *Samaria*) before we know where wee be.

Uſe 1. Now this being ſo, that the beſt of us all are ſubject to immoderate ſorrow for outward things, wee muſt not onely learne to beare with one another in this our common frailtie, but further, every one for himſelfe muſt fence and mound his heart againſt theſe abſurd paſſions and exceſſive griefes. Many outward things be ſo baſe, (in reſpect of man) that they ſhould not once move him, they be not worthy his cares or thoughts, unfit to be lodged in the meaneſt roome of mans ſoule; to name them the ſame day with man, were to ſet them above their place; to beſtow teares on theſe, were to waſh ſtables with ſweet water, not worth the while, nor the coſt. All of them are but finite, none abſolutely good, and therefore our griefe for them muſt bee limited with reſpects, and uſed with great moderation, elſe it will degenerate and turne carnall. Neither will it ſerve the turne to plead that our ſadneſſe hurts no bodie but our ſelves, and that therein wee are enemies to none but to our ſelves: for were this a true plea, yet were it unſufficient: for who gave us a commiſſion to hurt our owne perſons, and

to

to practice murther upon our own bodies? But this is not all: for beſides a private wrong, we rob God of his glory, and men of that ſervice we owe unto them; indeed, worldly ſorrow makes us both unthankfull to God, and unprofitable to man, and unnaturall to our ſelves, (as hence might bee ſhewed, but we cannot ſtand on all,) and therefore let us ſtrive againſt it. Let us? (will ſome man ſay) let us if we can: but how ſhould we be armed againſt the exceſſe of worldly ſorrow? Can you give mee any preſervatives againſt it? *Anſwer.* Some wee will, many wee might; but ſo farre as wee practice theſe following, we ſhall bee freed of this unprofitable gueſt.

Rules. 1

Firſt, let us deny our ſelves in all worldly matters, and not engage our affections unto them, either to be eagerly ſet upon them when we have them in chaſe, or to be fooliſhly puft up with them, when wee have them in poſſeſsion; for if we doe not leave them, till they leave us, it is ſure they will leave us in the lurch in the end: witneſſe *David*; *Abſalom* was gone ere *David* had denyed himſelfe in *Abſalom*, and therefore now here is nothing but roaring, whereas if hee before had ſacrificed his name, and crucified his affection; hee would never have ſtood upon thoſe termes; O my ſonne, my ſonne, what will the world ſay, that my ſonne ſhould come to this? But he would have comforted himſelfe in his God (as elſe-where he did) and ſaid, *It is the Lord, let him doe what ſeemeth beſt to him:* and ſo, if wee could denie our ſelves in our husbands, wives, children, names, &c. wee would never take on ſo, when we part; My ſonne, my ſonne, my husband, my child, &c. but as we were not doated with them whileſt wee had them, ſo neither would wee bee diſcouraged when wee loſt them. But here is the miſerie, (let us ſee it and amend it) wee lay the whole ſtrength of our affections upon the things wee fancie (as the Creeple layes his full weight upon his Crutches) and therefore when they are taken from us, (as *Pharaohs* Chariot-wheeles) wee are downe upon all foure, and ſticke in the mud: yea, we ſet on our affections, as the Bee his ſting, with all our might and ſtrength; wee convey unto others our very bowels and hearts; and therefore when they are gone, wee are heartleſſe. Wee ſee the errour, what is the remedie? Rejoyce as if wee rejoyced not, and then we ſhall mourne as if we mourned not; be not too glad when the Sunne ſhines, and then thou wilt not bee too ſad when a cloud comes. To this wee muſt adde a ſecond thing, which in part hath beene already toucht, and that is, often to thinke on croſſes before they come, and to promiſe our hearts no great matters from the World: for what is the reaſon that wee grow ſo paſſionate ſometimes, but this; O I never lookt for this, I never dreamed of ſuch a day? Yea, but whoſe fault and folly is that, not to looke for croſſes on the Sea? Why ſhould wee not thinke to be croſſed as well as *David*, and as ſoone as *David*? *Abſalom* was luſtie in the morning, dead ere night: may not the like croſſes ſteale ſuddenly upon us? But this fathers peace was *Davids* owne error: he thought when God had given him a fine child, that he muſt needs bring comfort and peace to his father: call him *Abſalom* (ſaith *David*,) I hope hee will be a good man and a peaceable child one day; and to ſay the truth, where ſhould a father looke for comfort ſooner than from his child? but yet it proves otherwiſe, you ſee, *Abſalom* is named (as they ſay Popes

1. Sam. 30. 6.

be) by contraries, his name and nature agree like a boat-man and his oares, that looke two contrarie waies: poore *David* met with nothing leſſe than that hee expected. Let us learne ſome wiſedome from his miſerie, let us not become ſureties for the world in a debt of comfort, but rather ſuſpect her, and correct our ſelves, ſaying, I now take ſome comfort in this child, I ſolace my ſelfe in this outward bleſſing, but let mee bee moderate, who knowes what ſorrow it may breed mee ere I dye? Thus if wee could forecaſt perils before they come, and be well appointed to receive them when they doe come, wee might better quit our ſelves in croſſes than uſually wee doe; but when wee are in our jollitie, wee cannot heare on that ſide: O ſpare your ſpeech, or elſe you kill my heart: Doe you ſay that I muſt part with my husband, and burie my child? What my *Abſalom*? I hope I ſhall never live to ſee that day, at leaſt not yet a while: and thus you will not heare of croſſes till they come, and then you cannot beare them, becauſe they come ſo ſuddenly. Others know well enough there muſt bee a time of parting, what need you tell them that? But in the meane you muſt beare with them, for in truth they cannot chooſe but love their friends, and take their part in all God ſends (as if there were no difference betweene loving and doating, betweene moderate drinking and exceſſive drunkenneſſe) and they doe not doubt but when God calls them to croſſes, hee will fit them for croſſes; and thus they runne on. But is it likely that hee will beare afflictions patiently, who cannot with patience heare them ſpoken of? Is this the way to bee furniſhed for winter, to ſit ſtill and ſay, If God call mee to winter, hee will fit mee for winter, and in the meane time make no proviſion, but ſay, Whiles he ſends warme and drie weather, I will take my part? No, in Summer thou muſt thinke of Winter; in thy proſperitie, of adverſitie; elſe thou wilt be ſoone in *Davids* tune.

2 Secondly, wee muſt have a ſpeciall eye to our dealings in outward matters, that we doe not abuſe them to Gods diſhonour, nor defile them with ſinne and wickedneſſe: for then if wee be croſſed in them, we ſhall ſoundly ſmart for it, becauſe thoſe croſſes will come with a ſting; *David* was not ſo ſound in the matter of *Abſalom*, as with more credit hee might have beene, and therefore *Abſalom* ſtickes by him longer than hee ſhould. And (ſurely brethren) croſſes are like pinching froſts, they will ſearch, they will examine, where wee are moſt unſound, wee ſhall ſooneſt plaine, and where moſt corruption lyes, there wee ſhall moſt ſhrinke when the burden comes. Would wee not then grieve too much for outward things? Let us not ſinne in the uſe of them: Would we keepe out carnall ſorrow? keepe out curſed ſinne: if wee let this canker eate into our hearts, Gods medicines muſt pierce as deepe, elſe what recovery? Build on this (brethren;) Sinne alwaies makes way for ſorrow; in that meaſure that ſinne taints us, croſſes will ſting us; this is a true ſaying, and of all men to be beleeved. But I am ſlow.

3 A third remedie is this: wee muſt breake the ſtreame of our affections, and turne our ſorrow upon our ſinne, and place all our happineſſe in Jeſus Chriſt, ſo wee ſhall be ſure that our ſorrow ſhall bee alwaies moderate: ſo ſhall wee be freed from the worſt of ſorrows, that which is falſe and imaginary; for true ſorrow eates up falſe, as *Aarons* rod the Egyptians; and falſe

falſe is ever more hurtfull and violent than true, as bugbeares more affright children than true men. Againe, godly ſorrow kills worldly griefe, as rituall joy marres carnall mirth: let ſinne lye heavie, and outward croſſes will be light; mourne that thou haſt diſpleaſed God, and defaced his image, and thou wilt have little leaſure to mourne for worldly matters: againe, if Chriſt be all thy joy, and all thy comfort be ſhut up in the Lord, thou canſt never bee left comfortleſſe, ſith Chriſt ever lives in thee and for thee. But here is the ſpight, we miſtake the marke, we paſſe ſinne, and ſpend our ſorrow on the world; wee leave Chriſt, and beſtow our affections elſewhere, hence wee are to ſeeke of comfort, when wee ſhould uſe it, and loſe our labour in ſorrowing amiſſe. Thus *David* beſtirres him for *Abſalom*, and when all is done, he muſt unwinde and unwrap all againe. How happie we, if we now learne to place our joy and ſorrow aright? Laſtly, if worldly ſorrow ſhall not beare us downe, let us bee much in conference with God, and in the practice of holy duties, pray much, abound in thankſgiving: this is *Pauls* preſcription to the *Philippians*. You may write *probatum eſt* upon the head of it; for there is no croſſe ſo great under the cope of heaven, but prayer and thankſgiving will lighten it; as there is none ſo eaſie, but plodding and unthankfulneſſe will make it heavie. Let then our complaints bee made to God, and let that time which is ſpent in aggravating croſſes and unkindneſſes, be ſpent in recounting mercies and deliverances, and then croſſes will bee as ſmall in our eſteeme, as they bee in truth: and had *David* thought on this, to have cryed, O my ſonne *Salomon*, in ſtead of *Abſalom*, and ſeene Gods mercie in the one, as well as Gods juſtice in the other; and in this heat of paſſion drawne himſelfe into Gods preſence, and lifted up one faithfull prayer, theſe ſtormes would have vaniſhed (as a miſt before the Sunne) and hee would have ſaved himſelfe a great deale of paines: but hee cannot as yet pray, and therefore as yet here is no comfort. O let our ſorrowes bring us ſpeedily to God, and then comfort will come riding upon the clouds towards us: Let us preſently fall to prayer and thankſgiving, as once *Job* did, and betake our ſelves to the Word and Promiſe, or to ſome holy conference, when our fits doe come upon us, and wee ſhall quickly breake the courſe and ſtrength of them. Thus if wee will learne to deny our ſelves in worldly things, uſing them ſo, that we abuſe them not; if wee will thinke on croſſes before they come, and not leave all till afterward; if wee will be juſt in getting, and upright in uſing the things of this life, that wee doe not envenome them with ſinne; if wee will beſtow our ſorrow on our ſinne, and make that our chiefeſt griefe, and greateſt croſſe; if (laſtly) wee will be much in prayer, thankſgiving, meditation of the Word, &c. our ſtrength will bee ſo much againſt croſſes, (at leaſt) our comfort in them, that wee ſhall not need to feare any hurt from them, but may comfortably expect benefit by them: ſure it is, if theſe meanes keepe us not dry-ſhod, they will keepe our head above water, wee ſhall be but waſhed with *Paul*, not drowned. And this of that uſe; you ſhall finde mee briefe in all that followes. A ſecond uſe is this:

Chap. 4.

Act. 27.

2. Doe Gods beſt children exceed ſometimes in ſorrow for outward things? then muſt wee not be altogether diſcouraged, though we finde our worldly griefe

griefe more than our ſpirituall ſorrow, for this is a thing that may befall the beſt, they may bee immoderate in the one, when they are too ſhort in the other: the beſt have many teares to beſtow upon ſome outward things, when they cannot without much travell weepe for their many ſinnes; was not this ſometime good *Davids* caſe? But is not this (will ſome ſay) a vile thing, that we ſhould more grieve for outward things, than for ſinne againſt God? It is ſo; and doth it not ſhew that wee are wonderfull carnall? It doth ſo: why then, what then? How can I be Gods child? Why? how is *David?* did you ever heare him more lowd for his ſinne than here for *Abſalom?* did he not weep at *Ziklag* for outward things, till he could weepe no more? And yet for all this, I would not ſay that *David* loved outward things more than God, or that his ſinnes lay lighter than his croſſes: for firſt, hee had more ſorrow for his ſinne, than he ſhould or would have had for outward loſſes, when hee was *David.* Secondly, a little godly ſorrow is more than a great deale of worldly; more (I ſay) in ſubſtance, though not in bulke, as a little balme water is worth a poole of mud, a little gold comes to more than a great deale of braſſe. Thirdly, his carnall and worldly ſorrow was but a ſudden ſtorme, a Land-flood; his ſpirituall a conſtant gueſt: though it were compoſed and ſilent (as the deepeſt waters are moſt ſtill) yet was it deepe and ſoaking. Now what wee ſay of *David*, the ſame (if you change the name) muſt be underſtood of every good Chriſtian, who is not to bee conſidered according to that hee is when hee is drunken with paſſion, but according to that hee is when hee is his owne man and in his wits: neither muſt wee looke what men doe, but what they meane and would doe: and therefore ſo long as wee deſire to make our ſinne our greateſt ſorrow, and judge our ſelves for our ſecuritie, ſo long as wee give all entertainment to godly ſorrow, and ſtand to keepe out worldly, wee are in Gods account more ſpirituall than carnall: as with men, hee that keepes a conſtant houſe all the yeare, is ſaid to keepe a better houſe than hee that layes it on once in a twelve-moneth. And this for that point. Now it followes:

1. Sam. 30. 4.

O my ſonne.] From *Davids* mourning and behaviour in this particular, let us note one thing more: you heare the man, you ſee his behaviour; was *David* wont to beare croſſes ſo? nothing ſo: but you ſee how it fares with him now, he cannot helpe it.

Doctr. 3. Hence learne wee, that Gods children, who beare ſome croſſes with great wiſdome and moderation, are ſometimes foiled in otherſome, & fail in both. Who could behave himſelfe better than *David* in the matter of *Shimei?* Who worſe, in the caſe of *Nabal?* how ſweet his carriage in many paſſages between *Saul* & him? how admirable his behaviour in one childs death? how abſurd in anothers? nay, how diverſly affected with the cauſe of one and the ſame *Abſalom?* what gracious ſpeeches did he once utter, when he fled from *Abſalom?* what a bead-role have wee here at his death? who could more forget himſelf than here he doth, thus to take on at ſuch a time, in ſuch a place, on ſuch an occaſion? How farre was this from policie? how farre unlike his carriage in other places? Good *David*, the ſame that would make to heaven at other times, ſo ſoone as the croſſe had given him ſummons; the ſame that

Reade 1 Sam. 25. & 2 Sam. 16 &c. 2 Sam. 12. &c. 2 Sam. 15. 26, &c.

was

was uſed to beare afflictions as patiently, as hee beares this (to ſay no more) immoderately. And touching *Job*, could any man living behave himſelfe better in ſome croſſes? In all this (ſaith the Lord, ſumming up his behaviour in the firſt conflict) did not *Job* ſinne, nor ſhew the leaſt folly, in charging folly upon God: In all which? in all that firſt conflict, wherein hee was ſo neerly touchr, in his goods and children; his behaviour it was moſt religious, he humbled himſelfe and worſhipped; his ſpeeches very gracious: The Lord hath done all; hee is righteous in all, and bleſſed be his Name. Thus *Job* at that time on that occaſion: but how afterward? Who hee? he challengeth God into the Schooles, to diſpute it out. The like may bee ſayd of *Jonah*, a man of good behaviour: in the firſt Chapter, hee makes an honeſt confeſſion both of his faith and of his fault, ſettles himſelfe to die, and lookes as if hee would to heaven anon; but at another time, in a ſmaller croſſe, hee is no more like himſelfe, than an Apple is like a Nutt; hee chides hand-ſmooth with God, and will ſtand to it, that God knowes not when a man ſpeakes reaſon, if hee would terme him unreaſonable in his paſſion. But what might be the reaſon (to paſſe more inſtances) of this ſo wide a difference? What might be the cauſe that theſe ſo worthy champions are thus ſometimes foyled? I will tell you: firſt, It pleaſeth God ſometimes to ſet on a croſſe, and to make it ſticke by a man, either becauſe the ſame partie would looke beſides former croſſes, or kicke them off too lightly; or elſe becauſe hee would let him ſee himſelfe, and know what hee is of himſelfe; or for ſome other cauſe unknowne to us, but alwayes juſt in it ſelfe, and well knowne to God: Now if hee purpoſe ſo to doe (either to withdraw his aſſiſtance, or to increaſe the ſmart) alas, who can ſtand under it? And thus wee ſee Gods beſt children more troubled now and then with a trifle (in compariſon) than with the greateſt torments at another time; and as Chriſts looking backe on *Peter*, did more affect him and worke upon him when hee pleaſed to worke with it, than many words did at another time; ſo many times a word miſ-placed, a countenance miſ-ſet, doth more gall us, than twentie greater matters, (when God is pleaſed to pay us) becauſe ever that is the croſſe which hee will make the croſſe, that moſt pierceth which hee ſharpneth moſt.

Job 1. *ult. verſ.*

See chap. 13. 3. 16. 21. & 23. 3. 45. &c.

Reaſon 1.

Secondly, ſometimes wee have not denyed our ſelves in ſome particular luſt, and then if a croſſe light there, it ſoone enters and eates deepe, becauſe wee our ſelves doe give a ſting unto it; an affection unmortified, is as ſoone wounded as a ſcalded head is broken: thus, if you had hit *David* any where elſe, hee had beene for you, hee could have borne it; but if you touch his *Abſalom*, you pare the quicke, you touch his life. Sometimes againe our croſſes doe not maſter us, they doe but nettle us, and then they raiſe thoſe tempeſts which they cannot lay; they doe but bait, they doe not worrie our corruptions, and ſo they make us chafe. Thus (in *Elihues* judgement at leaſt) the cauſe why *Job* did ſo beſtirre him and lay about him, was, becauſe God had not dealt in extremitie with him. Thus *Jonah*, who was tamed when hee ſhould be drowned, was a little too luſtie for a Gourd. And ſurely (brethren) if our croſſes were ſometimes more, I doe not thinke but our fits would be fewer, our outward carriage (at leaſt) better. Three jerkes (ſome-

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3

Job 35. *penult.*

(ſometimes) make the child yeeld, when one would make him dance and ſtampe. Laſtly, croſſes, ſometimes ſteale upon us before wee have armed our ſelves, and then it is a world to ſee how wee goe downe the winde: *David* can ſay ſomewhat to this alſo; hee was fitted for croſſes, when the child borne in adulterie died, his heart was ſoftned, hee had reaſon to expect its death, ſith hee was told no leſſe. But here hee lookes for no ſuch matter: hee gives in charge, that the young man *Abſalom*, (an old traitor, though his white boy) ſhould be looked unto; he will not ſuffer himſelfe to thinke that *Abſalom* muſt die: he will not be humbled for his fondneſſe paſt, becauſe he did not meane to amend it: and therefore this lies upon him more heavie than ſand; he cannot beare it, as hee bore the other. And thus muſt we leave the point as we found it at firſt, and tell our judgements, that one croſſe foyles us, yea, layes us on our backe, when another (perhaps a ſtronger) cannot ſtirre us; becauſe the Lord ſets on one more than another, becauſe wee are leſſe ſound in one place than another, becauſe wee are leſſe maſtered by one croſſe than another, becauſe we are leſſe prepared for one than another.

2 Sam. 12.

Uſe 1. Now the point is proved, let us not ſuffer it to paſſe without ſome uſe, though wee be the briefer. Learne hence at leaſt a double point of wiſdome: the firſt reſpects our brethren; them wee muſt not too lightly cenſure, for their weakneſſe and tenderneſſe in ſome croſſes, though light; ſith that cannot be light, which God will make heavie; ſith that may bee light to one, which is as a mountaine to another; ſith thoſe our brethren may manfully beare farre ſorer croſſes than our ſelves, though humbled in ſome particular; ſith briefly, that which is heavie now, may anon bee light to them; and that which now is as a thing of nought to us, may anon bee ſomewhat, if God ſhall ſet it on. Soft then (my brethren) let us not be too eager upon *David*: it may be we have buried no *Abſalom* as yet, (at leaſt dying in ſuch a ſort:) it may be we would have buſled more than *David* did, had *Shimei* ſo greeted us, or *Saul* ſo purſued us; like enough *David* would have beene at patience before us, in twentie other croſſes. And ſo may our brethren too, even thoſe we moſt cenſure: and therefore have ſome patience and mercy toward the afflicted; account not every one proud, and carnall, and froward, that is foyled, when we ſtand.

2 The ſecond leſſon our ſelves muſt take forth and make it our owne; and it lookes two wayes, as if it were on both ſides the leafe. Firſt, if wee have in ſome meaſure quitted our ſelves well in ſome one or few afflictions, wee muſt not preſently triumph and grow ſecure, as if the day were ours: wee may now give them the fall, and by and by bee tript downe our ſelves, if wee looke not to our feet. *David* is before us herein: hee fought more battels than twentie of us, and that with great courage and good ſucceſſe: yet is not *David* able to ſtand againſt this croſſe: his *Abſalom*, his *Abſalom* could not bee forgotten. And what though wee have buried a friend? It may bee wee know not what it is to burie a father, a child, a wife, a huſband. If *Amnon* bee dead, wee cannot tell what *Abſalom* may worke, when his death ſhall be untimely. Say povertie bee no great burden to us, it may bee paine and ſickneſſe will make us roare: if theſe blow over, a

ſlander

ſlander upon our names may haply trouble our patience: if wee can be patient when other mens faults are ſerved in to us, and laid in our diſh; yet it may bee wee ſhall not claw it off ſo well, if our kinsfolke, ſervants, parents, children, yoake-fellowes, ſhall breake forth, and unmuzzle the wicked againſt us. O then, let not him brag that puts on harneſſe, more than hee that puts it off: let no man bee ſecure, but ever ſtand upon his guard, ſtill readie to receive, and to ward theſe blowes that fall upon him like haile and ſhot: and ſo if hee doe, then on the other ſide, let him not caſt away his buckler, becauſe hee was raught a rap, but looke better to his hand another time. What though *David* bee now downe? hee may riſe againe for all this, and prove himſelfe old *David* ſtill: though hee bee a little eclipſed, yet may hee ſhine forth afreſh, and make many an holy Prayer and Pſalme after this: and though hee now flie, yet may hee fight and triumph againe ere he die: and ſo mayeſt thou too, though for the preſent dejected. That *Peter* that was once afraid of a wenches face, will not after feare the threats of any adverſary; and hee who is ſometimes baſe in a trifle, may after play the man in greateſt trialls. Say not then, If I cannot beare the loſſe of a child, of a friend, of a little wealth, a little eaſe, of a little ſleepe, alas, what ſhall become of mee, if it ſhould come to fire and fagot? How ſhall I part (part I muſt) with my deareſt pledges, and neereſt friends, and with all my goods? Yes man, heare mee in one thing that I ſhall ſay: *Jonah* may with more patience part with his life at one time, than with a root at another: and that God that can make light croſſes heavie, and ſhadowes of croſſes looke like mountaines, can (if hee call thee to them, hee will) make heavie croſſes light, and mountaines ſhadowes. And thus briefly for that point. Beare mee company through one point more, and I will trouble you no further, and will be briefe in that. For whom doth *David* thus mourne? What is hee whoſe death is thus lamented? Heare him, [*O my ſonne, my ſonne.*] Which ſonne? [*O Abſalom, Abſalom.*] *Abſalom* is then the man. And here a ſtrange matter is offered to thoſe that know not the heart of a father. The ſonne practiſeth againſt his fathers houſe, robs him of his children, abuſeth him in his wives, ſeeketh to ſpoyle him both of life and living: and the father, what doth hee? hee weepes for him, hee mournes over him, hee would die for him: thus doth *David*. In whom, ſee what a thing a godly fathers affection is to his child. No undutifulneſſe, no practice on the childs part, no not death it ſelfe can divide betweene him and his child. What though *Abſalom* can forget *David*? yet *David* cannot forget him; what though hee be a very ungratious impe? yet hee is my child: my child (ſaith *David*) I cannot but love him: and indeed hee over-loves him; which I doe not commend, but onely obſerve, to note the ſtrength of parents love if it bee naturall, a love indeed as ſtrong as death, as hot as fire, like that which *Salomon* ſpeakes of in another caſe, which cannot be put out with water, nor bought out with ſilver: and can it bee otherwiſe when parents bee religious, ſith God and nature both command, grace and nature both inforce love, though not fondneſſe? You that bee parents ſave mee the proofe of this point, and doe but heare why I note it.

1 Pet. 2. 15.

Doctr. 4.

Cant. 8.

First,

Uſe 1. First, doe kinde and godly parents ſo love their children, that you may ſooner finde too much carnall, than too little naturall affection in them? then ſhall they never make it good to their owne or others ſoules, that there is any goodneſſe in them, who beare no affection to their owne children. Thoſe parents that have no naturall affection, can they bee ſpiritually affected? Doth that ſpirit which makes us loving to all, lodge in the unnaturall breaſt? Can they love Gods children that beare no love to their owne bowels? Can they love their enemies? can they call God Father, that are tyrants to their owne children, their owne fleſh? No, no: it argues groſſe ſinnes, and a fierce conſcience, when men bee ſo fierce and violent againſt (mankinde I might ſay, I muſt ſay) themſelves. What? Parents not to heare their children when they cry, Father? not to finde their bowels moved when they thinke on a child? what? not of a religious child? Why then bluſh, yee dragons, and be yee aſhamed, O Beares, and Tigers, that your Lords ſhould be (ſo beaſtlike ſay I? nay) ſo divelliſh: for what creatures but divells hate their ſeed? Nay, could Divells have naturall ſeed, would they hate their owne, trow yee? But why ſpend wee words on them, who have the curſe under ſeale? as *Paul* ſhewes, *Rom.* 1. 31.

Secondly, here is ſomewhat for children alſo. Is the affection of godly parents ſuch, that they cannot chuſe but love their children; and out of their love, grieve at their unkindneſſe, weepe for their impietie, mourne for their ſorrowes, and take to heart their follies? why then the children of ſuch parents muſt take to heart their former ſtubborneneſſe, and for the time to come forbeare thoſe practices that might bee matter of griefe to their parents. How canſt thou refreſh thy ſelfe with that which is a ſword in the heart of thy deareſt friends? how canſt thou thinke to eſcape the hand of God when thou wilt feed upon the blood of thine owne parents, and make them as weary of the light as *David* now is? Is it not ſufficient that alreadie they have cared, and ſighed, and groaned, and wept for thee; but ſtill thou wilt kill their ſoules with griefe? What if thou canſt ſhake it off? Can a father ſhake out his heart? Doth their love nothing move thee? nor their care, nor their paines, nor their teares? nothing? O that *Abſalom* had ſeene or heard his fathers complaints: hee thought that now, becauſe hee loved not his father, his father could not love him: but that is thy errour (curſed viper.) The father loves, when the child hates; and then can *David* ſay moſt feelingly, *Handle the young man Abſalom well*, when *Abſalom* could ſay, (if ſhame did not ſtop his mouth) Handle the old Carle *David* roughly, at my requeſt: yea, then can *David* die for *Abſalom*, when *Abſalom* had as leefe die as ſee *David* live. Had *Abſalom* knowne this, would not hee (thinke you) have relented? would not his rockie heart have yeelded? What could he have ſaid, if *David* had ſaid but this unto him, *O Abſalom, O Abſalom*, did I call thee *Abſalom* for this? Is this to bee a child? Doſt thou alſo thinke my griefes too few? Was it not enough to bee croſſed in my familiars, in my father-in-law, in mine owne brethren, in my wife, but my own children muſt add unto my griefe? Muſt *Abſalom*, that I loved ſo well? Is it not ſufficient that thou haſt robbed mee of my children, and brought mee

Verſe 5.

mee almoſt to the grave, but now thou wilt have my crowne and my blood? Did I ſpare thee for this? Was I a meanes of thy life, and wilt thou be of my death? Would I die to doe thee good, and wilt thou die unleſſe thou maiſt hurt mee? What, thou my ſonne? Is not *David* thy father? *Maacah* thy mother? Doſt not know us, &c. Canſt thou forget us? Haſt thou been a father thy ſelfe, and yet riſeſt up againſt thy father? What (I ſay) could *Abſalom* have ſaid to ſuch a ſalvation? But he is not ſo happie to heare his father, and therefore he proceeds till vengeance will not ſuffer him to live, but hangs him up againſt the Sun. And let all diſobedient and rebellious children take warning by this one thus hanged up in gibbets; and know, that if the kindneſſe of their parents cannot breake their hearts, and worke them to remorſe, the hand of God will be upon them and purſue them, till the Ravens of the vallies have pickt out their eyes, and the flames of hell have ſeized upon their ſoules.

Laſt of all, here is a word both of inſtruction and conſolation for all ſorts, both parents and children, high and low: Is the love of an earthly father (if godly) ſo great? doth he take ſo much to heart the unkindneſſes of his children? is he ſo ſenſible of their griefes? ſo wounded with their ſorrowes? What then is the affection of our heavenly Father towards us? how tenderly doth he take diſobedience at our hands? and therefore how great ſhould our mourning be for our great and many contempts? how ought wee to powre forth our ſelves in teares, and to lament with a great lamentation, like that of the *Egyptians* for *Iacob*, that of the *Iſraelites* for *Ioſiah*, and of a father for his firſt, his onely ſonne? how deare ſhould the Name of our God be unto us? how tenderly ſhould we take thoſe contempts and indignities that are caſt upon him, who is ſo feeling of every ſorrow that befals us? O Lord, that wee had an heart to weepe over Chriſt, and that the rebukes of God did fall on us! O that our owne ſinnes could cauſe ſuch teares as other mens did wring from *David*! O that the Word would ſmite our hearts, and cauſe water to guſh out of theſe rocks! O that wee ſtood affected to God, as *Mephibosheth* to *David*! hee mourned, hee faſted, hee wept in this diſtreſſe of *David*; wee laugh, wee feaſt, wee doe not, wee cannot weepe, though wee our ſelves have riſen againſt our Soveraigne, and holpen to dethrone him. Ah (brethren) ſhall *David* mourne for others ſinnes in his Pſalmes; ſhall not we for our owne? Shall *Davids* good ſubjects take to heart his afflictions; ſhall not we, rebellion againſt our King? Shall *Davids* ſervants be ready to ſmite him thorow that ſhall raile upon him; and ſhall not our hearts ariſe when the Name of our God is ſmitten thorow, when our Father is railed upon? Nay, ſhall *David* thus cry out, My ſonne, my ſonne, for a wretch that would have killed him; and ſhall not we mourne over Gods Sonne, whom we have ſlaine? Yes (brethren) wee muſt mourne, if we will be comforted, and make Gods caſe ours, if he ſhall make ours his; which if we doe, then behold what comfort is here offered: for, what? is there ſuch affection in an earthly father? what then may we expect at Gods hand, who is an heavenly Father,

3

Zach. 12.

Pſal. 119. 136.

2 Sam. 10.

As Levit. 24. 11

whose love as far exceedeth ours, as the Heavens are above the Earth? Can *David* (I lead you no further) love *Absalom*? such a childe, because a childe? Can his heart yerne after him? Can he be pacified toward him at *Ioabs* request, when he hath slaine his sonne; and is it not possible that God should be friends with us at Christs request, though we have slaine our selves and the Lord of life? Can *David* love *Absalom*, when he hath defiled his Concubines, when he seeks his Kingdome, his Life? Can he then die for him, when *Absalom* would be his death? Can he doe all this, though his sonne doth not submit, doth not repent, doth not crave pardon, but is up in armes against him; and will not God (whose love is infinite) for Christs sake forgive his children, when they come unto him, confesse their fault, be sorry for it, and desire amendment? O my brethren, doe not wee wrong God exceedingly, when we will not yeeld him as kind as *David*? Say, thou hast beene as bad as ever *Absalom* was; unholy, uncleane, unnaturall: would not *David* be friends with *Absalom*, if hee had confessed his fault; and shall wee doubt of God? O, but *David* was fond, God is just: yea, but the question is, whether *David* hath more fond love, than God hath true love? Say it were his fault; here is the point, Is there so much badnesse in *David*, as there is goodnesse in God? Nay, I put it upon thy selfe, What can thy childe doe, but thou canst pardon the trespasse against thee, so now he will be honest? Wherefore then (for conclusion) this I say, whatsoever thy sinnes be, never sit downe discouraged; despaire in thy selfe, but ever hope the best of God, so long as thou usest his meanes. Thou heares that he is a
1 Kigg. 20. mercifull God: doe now as *Benhadad* did to *Ahab*; humble thy selfe before him, confesse thy sins, bewaile them, cast off the allowance of them, and endevour new obedience, & though thou hadst as many sins upon thee as there be sands on the Sea shore, & those as great as *Absaloms*, yet shouldst thou find mercy, & be pardoned; thy sins were finite, God only infinite. Thus in a more generall manner we have run thorow the chiefe matters of this Text. Now it shall suffice to name only the particulars, or rather some few of them, such as are these following. In that all this stirre is for *Absalom*, *Davids* delight, we see that the more Gods children set their hearts on any outward thing, the more they shall be crossed in it. Let *David* please himselfe too much in *Absalom*, and *David* shall smart for it; this his greatest joy shall prove his greatest crosse.

Againe, if Gods people can be content that their children should crosse God, God will be content that their children shall be crosses to them. If *David* will be so tidde, that his childe must not be chid nor shent, God will be so good, as to give him his payment for it.

Againe, if Rulers will give life when God cals for death, they shall helpe their friends to sorrow, & their friends (so spared) to shame: If *David* will be so nice; Alas pretty Duck, who can find in his heart to execute, yea, or to correct such a sweet Baby, & so let him goe; God wil find a time to pay *David*, & to reach *Absalom* for it. Againe, in *David* we see, that in the best, when crosses come, the flesh wil play its part, & lay about it a while: *David* must run himselfe out of breath, before hee can stand on any ground, &c.

FINIS.

Samuels Funerall:

OR

A SERMON

PREACHED AT THE

Funerall of Sir ANTHONY COPE,
Knight and Baronet.

By M. ROBERT HARRIS.

Pſal. 37. verſ. 37.

Mark the perfect man, and behold the upright, for the end of that man is peace.

LONDON,
Printed by *F. H.* for *Benjamin Fiſher*, at the ſigne of the Talbot in Alderſgate-ſtreet.
1634.

TO

THE RIGHT WORSHIPFVLL, THE LADY *ANNE COPE*, late wife to Sir *A. C.* Knight and Baronet, at Brewerne, &c.

MADAM, Your right is greateſt to this Sermon, as being heire to the man, though not to his lands: what hee was, I need not tell your Ladiſhip; nor will I ſay of you, as once one ſaid of a Roman Lady: I know not whether your unhappines be greater in now loſing him, than was your happines in once enjoying him. The beſt is, a Chriſtian may be happy in loſſes and croſſes, as well as otherwhere; and wee in Chriſts Schoole muſt learne with *Iob*, to bleſſe God for friends paſt, as well as preſent; and rather praiſe him for once lending them, than over-grieve for his calling for them againe. The time will be better ſpent, if (leaving theſe impertinences) I call upon your Ladiſhip, and my ſelfe, for ſome improvement of this croſſe: and firſt (Madam) let us obſerve the crookednesſe of our nature, which neither feares croſſes till it feeles them, nor ſees mercies till they are out of ſight; it beeing with the ſoule as with the eye, that ſees nothing that is not ſomewhat diſtant from it. Next, be pleaſed (I pray) to conſider the vanity of this world: What is now left of your honourable husband, more than his goodneſſe?

Hic hæres uxoris, at hæreditatis alii poſſeſſores. Hiero. of Pammach. and Paulina. Valer. of Cornelia; Neſcio an feliciorem dixerim, quod talem virum habuerit, an miſeriorem quod amiſerit. l. 4.

Nec doleas quod talem amiſeris, ſed gaudeas quod talem habueris, Ier. to Heliodor. for his Nephew.

Where is health, where is beauty, where is honour now? In how short a space were two of the chiefest flowers in the *Copes* Garden withered? Ah (Madam) it is grace, it is grace and wisdome that will cause our face to shine, and name to live: as for the glory of this world, it is like a rotten post, that shines indeed, but it is onely in the darke; never build upon it, for all its glistering, it is but a rotten post. Thirdly, remember we (I beseech you) our owne estate: indeed it were much, if wee should forget death, who are above halfe dead. For mine owne part, the Lord hath already stript mee of the poore mans portion, health: for your Ladiships, a great part of your selfe is now turned into dust, seeing Parents, Children, Husbands, are gone before you, and death hath come very neere you, when thrice it hath cut off your head; the time will shortly come, when you also must yeeld to the stroke of death. In the meane, I beseech you remember S. *Iohns* words, in an Epistle to another Lady: Looke to your selfe, that wee lose not those things which we have wrought, but that we receive a full reward: indeed your losse will bee ours too (for we expect a Tithe in Heaven of our heavenly increase, as well as here:) and therefore (good Madam) husband your soule well, sow much, worke much, give much, pray much, and you and we shall speed the better at that Harvest. Thus praying your favourable construction and acceptance of these rude lines, with humble thanks for all your love to mee (especially to those many poor members of Christ, to whom it pleaseth you (through my hands) to convey yearly so great releefe, I commend you to the Lords grace; who abundantly returne all that comfort upon you, which you have so frankly yeelded to so many naked backs and hungry bellies in this Church. From *Hanwel*, *Iuly* 11. the same day whereon (foure years before) your worthy husband was there interred.

Salus corporis, patrimonium pauperis. Aug. in Psal. 76.

Your Ladiships in all Christian services,

ROBERT HARRIS.

To the godly Reader.

THis Sermon, as it was never meant to the presse, so hath it beene kept from it almost foure yeares. Now it is constrained to shew it selfe, as sometimes Princes be, lest some Counterfeit steale their name, and usurpe their place. Whilst Samuels body slept, the * Devill would bee Samuel, and deceive with * shewes: I had reason to feare some such like jugling with Samuels funerall, being fore-threatned. In this extremitie, if I had rather my owne child beare my name than a bastard, blame me not. Now thou seest it, take me with thee a little, before thou readest it: know that the first point onely was inlarged, the rest thus briefly (as thou findest them) touched by reason of haste, being tied to an houre. Secondly, know that I never wrote forth these notes but once, and that is the reason of the most of the marginall quotations and references; it being now my ordinary practice to refer my selfe in private notes to such Authors, as have written (within my memorie and reading) of the same subject, although in publike I quote sparingly. Thirdly, understand the true reason of my forbearing personall prayses in the close: my text gave me occasion of saying something before, and me thought it handsomer to lay all my stuffe upon the foundation, than to set up a leane-to. Secondly, I remembred what a wise man said, Wisdome grounds upon mens workes, rather than words. Thirdly, and especially, I find the practice (though in it selfe lawfull) exceedingly abused; I have no leasure now to take up the complaints of worthy Writers against this abuse; onely I could wish, that our age would distinguish betwixt funerall Orations, and funerall Sermons, as former ages have done, and not confound so different things. It is fit that grace should be followed even to Heaven with honour: but oh, that every of Christs messengers would remember his Master, and before hee speakes aske himselfe the question: Would my Lord and Master speak this himselfe, were he now to preach in person? But I must not dwell in the Porch. One thing more before I leave thee: thou seest the guise of this world; Printers get Copies for their profit; Readers buy and read for their pleasure, and (perhaps) some print too for their credit: but where is the man that projects his own spirituall

* So *Austin*; *Passim enumerat duos spiritus, malignum spiritum.* * *Imago Samuelis; similitudo Sam. imaginaria simulatio Samuel, &c.* So others, v. D. *Kayn. lect.*

Sapientia non quærit vocis testimonium, sed operum. Hieron. in Matt. lib. 2.

spirituall good? Verily the number of such is small; be thou of that number, make some use of others lives, of others deaths, trifle not as many doe: What is this same R. H. *&c? Who was this* A. C. *a good or a bad man, &c? Be thou godly, and I care not what thou esteemest of me: as for this worthy Gentleman in speech, understand, that as I never flattered him living, so will I not deifie him (as the heathen did their Patrons) being dead. Hee had his wants,* Herodian. *his faults; nor did wee concur in all opinions: but I would that thou and I, and especially men of his owne rank, would follow him in these particulars: first, in praying most earnestly, and particularly against our speciall sins; secondly, in loving and reverencing our owne Teachers, and that so much the more, by how much the more freely and plainly they reprove us. For these things, (not to speak of other particulars) much commend the truth of that Honourable Knight, that in his standing praiers with his family, hee would shame himselfe most, in his confessions for his own most speciall sins. And againe, as he much respected, and greatly countenanced every learned and unscandalous Preacher: so most of all those that least favoured his corruptions; often blessing God for such Teachers, as would not give him rest in sin, and not seldome provoking them, at least my selfe (to speake of mine owne knowledge only) with such like words:* Go on, spare us not; though corruption may busse a while, yet God will give us hearts to come in at length, and to submit to the Scepter of his Word; howsoever, it shall be a Preachers Crowne to be faithfull, and to baulk none. *Thus hee many a time to me in private, after that I had been (as the world thought) sharpenough with him in publik. Oh that we had more such Knights, such hearers now! But I forget my selfe to remember thee of a duty. Shall I say one thing more in his honour? The Papists never loved him; and therefore if they in thy hearing now persecute his name, say as a Father once said of a cruell Persecutor, That religion which they so persecute, must needs be excellent: this I can assure thee, his end was most comfortable, and his honour no way obscured, nor his memory lost in his owne Country by death. More than this I have not now to say to thee, onely remember, that thou hast gotten one more witnesse againnst thee in the last day, by reading this Sermon, unlesse thou put it to some use. Farewell.*

Thine in the Lord, *R. H.*

Samuels Funerall.

1 Sam. 25. 1.

And Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah. And David aroſe, and went downe to the wilderneſſe of Paran.

BY this time you ſee the ſumme of our now errand and preſent Text: The worke in hand is a Funerall; the party deceaſed, worthy *Samuel*; the mourners, all Iſrael; the place of buriall, his owne houſe at *Ramah*. The whole paſſage penned, either by *Gad*, or *Nathan*, (as it ſhould ſeeme by the Chronicles) at Gods appointment; whoſe eye followes every mourner here, and therefore it behoves us to follow his voice with our beſt attentions. For my owne part, I am very ſenſible of the difficulties I now ſuſtaine: for the ſubject of our diſcourſe, *Samuels* funerall, is enough to aſtoniſh any Iſraelite: for matter, it is not eaſie to ſay, what will be moſt expediently ſaid; and for manner, we have things almoſt incompatible to reconcile plainneſſe and briefneſſe in the ſame ſpeech: the Text gives ſome advantage by its plainneſſe and fulneſſe, yeelding matter of large uſe from three ſorts of men of higheſt quality; from *Samuel* dying, from Iſrael mourning, from *David* flying; of all whom, whileſt I ſpeake plainly, doe you heare conſcionably, ſo God ſhall have his end, and I my aime. And firſt of *Samuel*, he dyes; the time is gheſſed at by men, but not expreſſed by God: ſome knit this ſtory with that next before, becauſe of the word (*And*,) but that particle in the originall, is ſometimes ordinative, as well as copulative, and begins ſometimes a new ſtory, a new booke ſometimes. *Paul* is moſt expreſſe for the time, *Act.* 13. where ſumming up the reigne of *Saul* and *Samuel*, he makes the whole fortie yeares, whereof not much above two or three (if I miſtake not) falls to *Saul*, the other are *Samuels*: ſo ancient a Ruler

Exod. 1. 1. *Ezech.* 3. 1. *Præfuit Sam. Saul autem regnabat* 2. *annis.*

Ruler was this worthy, yet now he dyes. What further he was, we need not say, his name and story speaks it sufficiently: hee was begged of God, borne of honest parents, brought up in best fashion, advanced to highest imployments in Church and Common-weale: a Prophet approved of God and man, a Magistrate, to whom Heaven and Earth, in the day of his resignation, gave applause; God spake from Heaven in his voice of Thunder, man could not upon the sharpest challenge charge him with any indirectnesse in government; this *Samuel* so well descended, so much regarded, so holy in life, so high in place, a good Christian, a good Church-man, a good State-man, now dyes and yeelds to nature.

Arias Mont. in suo Daniel. Vid. Lydiat. in emendat. temp. Sanctium in Acts 13. who gives him a longer time: *Helvicus* yet more, *Iosephus* and *Torniellus* most of all.

1 *Sam.* 5. 20.

1 *Sam.* 12.

In his death let's reade our owne, and grow to this conclusion, Death is unavoidable, life and death take turnes each of other; the man lives not, that shall not see death, be he a King with *Saul*, a Prophet with *Ieremie*, a wise *Salomon*, a foolish *Nabal*, a holy *Isaac*, a prophane *Esau*, of what sort soever, he must be deaths prisoner: nay, let there be a concurrence of all in one, let *Samuel* be both a good man, and a good Minister, and a good Magistrate, and have as many privileges as are incident to a man, yet can he not procure a protection against this officer; his mother may beg his life, but none can compound for his death. Speake we this according to men? saith not the Scripture as much? Wise men die (saith *David*) and fooles die; rich men die, and poore too; and therefore he cals both upon the sonnes of Nobles, and of the Earth, to minde the Lesson: indeed the Heathens could compare the sonnes of *Adam* to Counters, Chesse, Stage-playes; in reckoning, Counters have their severall place and use for a time, but in the end they are all jumbled on a heape; in a game at Chesse, some are Kings, some Bishops, &c. but after a while, they goe all into the same bag: on the Stage, one is in his rags, another in his robes: one is the Master, another the Man, and very busie they be; but in the end the Play ends, the bravery ends, and each returnes to his place: such (and no other) is the estate of man, even in their judgement, all are either weeds or flowers, both wither; all trees good or bad, both dye: as dieth the foole, so the wise (saith *Salomon*, *Eccles.* 2.) In the manner there is some difference, for the matter none: But why doe I prove what none denies? Both living and dead give testimony to this truth: The living may take up *Iobs* words in another case; Wee are filled with wrinkles, which is a witnesse against us; we weare death in our faces, and beare it in our bones, we put it upon our backs, and into our mouthes, and cannot be ignorant of it. Yea, the dead proclaime this Lesson, and in this respect (like *Abel*) are living Prophets, when dead men: goe to the Word, goe to the Earth; and they that make their beds in darknesse, and sleepe in the dust, will tell you, that its neither wisdome, nor power, nor strength, nor friends, nor place, nor grace, nor any thing else, that can exempt from this tribute of nature (Death) as darknesse could call it: our *Abel*, here dead, speaks this to all his friends; If greatnesse of estate, feature of body, gifts of minde, chastnes of life, soberneſſe in diet, diligence in a calling, prayers of the Church, would have given any advantage against death, darknesse and blackneſſe

Psal. 49. 10.

Iob 16. 8.

Heb. 11. 4.

blackneſſe had not at this time covered us: Sith the ſtrong is become weake, let us with *Sampſon* out of the ſtrong gather meat; and ſee firſt whence this is, and next how it may be improved for uſe, that there is no preſcription againſt death. For the firſt, the holy Ghoſt refers us to a threefold reaſon of mans mortality, each of which hath place in all men, as well as any. The firſt of which is taken from the decree of God, its a ſtatute enacted in that higheſt Court, the voice of Heaven, that man ſhould once die: this ſtatute we reade in *Pauls* ninth to his Hebrews, and in the entrance into Gods Booke; which as it was laid upon mankind in *Adam*, ſo hath it ever hitherto, and ſhall hereafter for evermore lay hold on his poſterity. No man as yet hath breathed, but he hath had his death or tranſlation; no man is yet to come, but he muſt either ſee death, or an alteration; ſo hath Heaven concluded it, and who can poſſibly reverſe it?

Reaſon. 1.

The ſecond is taken from the matter whereof all men are made; the Scripture compares man to a houſe, whoſe foundation is laid in the duſt, whoſe wals are made of clay, the whole is but a tabernacle, and that of earth, and that of mans building, as *Paul* (after *Iob*) tels us: this is the eſtate of man, of all men; ſome are more painted than ſome, but all earthen veſſels; ſome more cleare than ſome, but all glaſſes, all built of earth, all borne of women, and therefore all ſhort of continuance, as *Iob* inferres.

2. 2 *Cor.* 5. 1. *Iob* 4. 19. & 10. 9. & 13. 12. &c. *Chap.* 14.

The third is taken from the proper cauſe of death, *Sinne*: ſin is poyſon to the ſpirits, rottenneſſe to the bones where it comes; and where doth it not come? who can ſay, his heart is cleane? Nay, who can waſh either heart or hand? *Iohn* anſwers the queſtion negatively, No man can acquit himſelfe from ſinne (if growne) either actuall or originall; and therefore not from death. Shall wee then ſumme up all, and conclude all under death with the ſame breath? thus it ſtands; it is impoſſible for any living wight to fruſtrate the voice and ſentence of God, to be a man on earth, and not to have a body of earth; to be borne of the uncleane, and not to bee uncleane; therefore its impoſſible for him to avoid death. Indeed had Chriſt undertaken our freedome from all deaths, as well as for ſome; or were there any power, counſell, &c. againſt the Lord; or could any place privilege any from being borne of women, or made of duſt, or tainted with ſinne, then ſuch might conteſt with death, and implead corruption: but ſith the former is impoſſible, the latter muſt bee deemed unavoidable. And therefore now whats to be done?

3. 1 *Epiſt. chap.* 1. *verſ.* 8.

Vſes. 1.

Surely as men that muſt travell ſtand not to diſpute, but arme themſelves for all weather: ſo muſt wee; die wee muſt, that's already concluded; young and old, good and bad &c. Whatſoever wee bee now, wee muſt bee dead anon, ſo ſaith God; let us ſay the ſame, and prepare for it; nay, lets not ſay it, but thinke it; nay, not thinke it, but conclude it with greateſt affirmations: you will thinke ſtrange (perhaps) my paines in this kinde, whileſt I perſwade a mortality: but the argument is both uſefull and needfull; needfull in regard of our inſufficiencie to aſſume, and unwillingneſſe to apprehend death in our ſelves: for howſoever we can all ſay in the generall, we are mortall, nothing ſo ſure as death; yet when

when it comes to our owne particular, wee dreame of an immortality in nature, we never ſet any bounds to life, we doe not reſolutely conclude, I muſt die ſhortly, I may inſtantly, this day may be the laſt that I ſhall ſee, this houre the laſt that I ſhall ſpend, this word the laſt that I ſhall ſpeake, this deed the laſt that I ſhall performe, this place the laſt that I ſhall breathe in; and ſo live by the day, by the houre: but when wee enter the houre, the eldeſt of us thinks to end it, nay the day, nay the weeke, nay the yeare. Hence the moſt haye a yeares worke to doe, when they have not an houres ſpace to live; needfull then it is to force this meditation of death upon our hearts, and as needfull, ſo moſt uſefull; this will mind us of the wofulneſſe of ſin, which turns ſtrength into weaknes, beauty into aſhes, life into death, a breathing man into a liveleſſe carkaſſe: this will aſſure us of the juſtice and truth of God, who is ſo pure, that he cannot but threaten ſinne; ſo true, that all the world cannot ſhift his threats: this will worke humilitie, when the goodlieſt man muſt be twice a childe, and run in a round, beginning with the earth, and ending in the earth, being at laſt what he was at firſt, not able to dreſſe himſelfe, to feed himſelfe, to helpe himſelfe, or ſpeake for helpe: this (in a word) will worke repentance towards God, modeſty towards man, diligence in our callings, patience under croſſes, watchfulneſſe in all places, moderation in all caſes; and therefore this, this muſt be thought upon. Nor muſt our thoughts bee (as moſt mens be) ſhort and ſudden, fleeting and uncertaine, but wee muſt be daily in theſe contemplations: and particularly, we muſt conſider what it is to die, what goes before it, what comes with it, what followes upon it: for firſt, before we come to the very gate of death, we are to paſſe thorow a very ſtrait, long, heavie lane: ſickneſſe firſt taketh us, which many times is worſe than death it ſelfe, that renders us unfit for all religious ſervices, prayer, repentance, &c. as being a time not of getting, but of ſpending; that cleaves the head, and paines the heart, and wounds the ſpirits, and leaves us ſo diſtreſſed, that meat is no meat, the bed no bed, light no light to us; that makes us catch at death for helpe: but alas, what helpe in death, if not fore-thought of?

Amarior vita quam mors, Amb. de bono mortis, cap. 7.

Oh the miſerie of a poore creature, that is ſo pained that he cannot live; ſo unprepared, that he dares not die! he goes to bed, but cannot ſleepe; he taſtes his meat, but it will not downe; he ſhifts his roome, but not his paine; death (ſaith the conſcience) would end, and amend all, wert thou prepared for death; but to die before, were to loſe thoſe comforts one hath, and to fall under thoſe curſes that are unſufferable, &c. But as yet we are but in the way to death. After ſickneſſe hath for a time entertained us with ſharpe conflicts, it delivers us up to death it ſelfe: then the armies of feare diſplay themſelves, and ſtab the unprovided ſoule thorow his thickeſt ſhield; then two powerfull officers ſeize upon a maimed man at once, death upon the body, terrour upon the ſoule; death hales, much like *Salomons* officers, and the ſoule holds (as *Iosab* the altar, ſo ſhe) the body; loth they bee to part, but death will rend them in twaine; the conſcience the whileſt that meditates feare, that

1 Kings. 2

that quakes, that trembles: Whither am I going? Where must I lodge this night? Where shall I live hereafter? Oh that I might live! Oh that I might die! Oh that I might doe neither! and knowes not what to chuse; meane while, what case is this man in, whilest death thus rips him up, and thrusts his hands into his bowels to pull out his heart. All beloved, we may intimate somewhat of his misery: but it falls not within our thoughts to conceive what his feares be, who hangs betweene life and death, earth and hell, forthwith readie to drop into flames at every stroke of death, and to sinke downe, downe, downe, till he be gone for ever. And yet this is not all: when I am dead (saith the carnall wretch,) all the world is done with me; he saith truth, all the world, and all the comforts of the world have done with him indeed, he shall never laugh more, he shall never have a moments ease more: but though the world hath done with him, yet God hath not done with him; he sends for his soule (having first taken order that the body be forth comming) convents that, and dooms that, and casts that from him with greatest indignation, into such a place, such a company, such a condition, as would make the heavens sweat, and the earth shrinke to heare it. Well then (beloved,) sith dye wee must, sith wee must be sicke, be in paine, in feare, in tentation whilest here; sith we must to Judgement when we goe hence; sith that is most true of death, which antiquity hath feigned of the Wolfe and Basiliske; if wee see death before it comes to see us, wee shall then prevent the sting and poyson, and fiercenesse of it; if it steale upon us unseene, it leaves us dumbe, nay dead: bee we intreated by all the mercies of God, as we would please him, and pleasure our selves, to take into our thoughts the often meditation of death, and to make due preparation for the same. Tell thy heart every day, when thou takest it alone, in the words of *Iob*; *When a few yeares*, (or as the text runnes) *when the yeares of number (which are allotted me, namely) are come, then I shall goe the way, whence I shall not returne.* Say with him, *The grave is ready for mee*, (indeed *graves*;) I must dye, I must from all these profits, these pleasures, these friends; I must answer for all these deeds, these words, these thoughts; I must be ashamed, cast, cursed, damned, burned, plagued as long as God lives, if I prepare not: I shall be spared, saved, blest, crowned, and be as neere to God as a creature can be to his Maker, if I doe prepare: therefore I must, I must, I will prepare for death. This done without all delayes, as a man that is now dying (as well as he for whom the Bell toles, though not haply so neere to death) set upon two things; First, set thine house in order, next thy soule. For the first, thou hast persons and things to looke unto: to begin with persons, so live with thy Wife, being a Husband; with thy Servants, being a Master; with thy Children, being a Father: exercise such wisdome, kindnesse, faithfulnesse, mercy, every day, as thou wouldest doe, if thou knewest it to be the last day. And for things (mark me well) hearken not to Satan, who diswades all seasonable wills, because he would administer the goods; By being timely in this errand, thou shalt not shorten thy dayes: but having taken thy leave of the world, shalt better attend on death. Things therefore unlawfull

So *Adrian* dying: *Animula vagula, blandula, &c.*

Iob 16. 22.

Iob 17. 1.

unlawfull, reſtore, (I ſay againe) reſtore. Things lawfull diſpoſe of, and as in a journey (haſty and uncertaine) wait the call. But what availes it to ſet ones houſe in order, with *Achitophel*, and to forget himſelfe? In the ſecond place therefore, (nay, in the firſt) looke to thy ſelfe, and ſith the places be but two, and they ſo different, goe not to hell, ſo long as heaven may bee had: there is no man ſo forlornly wicked, but if hee repent, we may warrant him heaven; if he will not, who can helpe him? But what muſt he doe? firſt, he muſt repent, that is, ſee his life and nature, confeſſe, mourne, hate ſin, & leave all ill practice or allowance. Secondly, he muſt beleeve, that is, acquaint himſelfe with the Word, and yeeld conſent unto it, apply it to his owne particular, and dwell upon it: he muſt threaten himſelfe in every threat, curſe himſelfe in every curſe, bleſſe himſelfe in every promiſe. Thirdly, he muſt die dayly to ſin and the world, he muſt live daily in the conſtant practice of all duties, religious towards God, righteous towards man, private in his place & calling. And ſo if he doth (in truth and uprightneſſe, though in much weakneſſe) there is no heaven, if he goe not to heaven: if he do not thus (out of a preſumption of mercy, of life, & I know not what,) there is none in hell if he be not one. Up then (my Brethren) & loſe ſlow no time: now the wind ſerves, hoyſe up ſaile, now is the market, make your proviſion, now is the ſeeds time, ſow apace, as yet you have all advantages from grace and nature, Word, Sacrament, wit, memory, ſenſe, ſtrength, &c. Now apprehend the opportunity, repent & be pardoned, beleeve & be ſaved, obey, and be for ever bleſſed: if any hath perſwaded himſelfe otherwiſe, my ſoule ſhal weepe in ſecret for his deſtruction, which I know will be as certainly effected, as now it is plainly threatned. Be intreated then, let God intreat you, & once over-rule you: you muſt die, you muſt die but once; being once dead, you returne not to make a new preparation; doe that once well, wch being once well done, will make you men, nay more than men, than Angels for ever. And this is the uſe for our ſelves. A ſecond reſpects our friends. Muſt all die, is there no remedie? then muſt we have patience in our friends departure: a common Lot, no man ſhould ſhrug at, even in the Poets judgement: Who quarrels Summer for ſome heat, or Winter for ſome cold? a thorne for pricking, or a Brier for ſcratching; who is angry that he is framed like other men, ſubject to like hunger, like thirſt, like ſleep? And why (I pray) ſhould not our friends reſemble others in their death, as we las in their birth? we would not have them have more eyes or hands than others, & why more dayes? What doe we make of life, what of death? Surely to the godly, life is but a priſon, death is an advantage. Say our friends were tyed in priſon, would we begrudge them libertie? Say toſt on the Seas, would you envy them the Haven? Say doubtfull in the skirmiſh, would you be ſorrie for their victorie? Nay ſay, but beaten with a tempeſt, would you not wiſh them at home? Beleeve it, Brethren, this world is but a Sea, a Priſon; this life a Journey, a Warfare: if God hath prevented our wiſhes, ſhall hee be returned frowardnes? Shall we trouble the aire with needleſſe cryes, my Husband, my Husband; my Father, my Father; as if we were the firſt Widowes and Orphans

Πᾶν εἰδὸς σωτηρίας, ἐὰν διαλάθῃ, οὐ ζητεῖ ἀ πταίων, &c. Baſil.

2. *Ferre quam ſortem patiuntur omnes nemo recuſat.* Senec.

V. Greg. Nyſſen *Synod. de dormientibus.*

Orphans in the World? No, let them mourne without hope, whose life and death is without hope: as for Christians, who die living, and live dying, they loſe nothing by death, but what may well be ſpared, *Sin*, and *Sorrow*; they meet with nothing in Heaven worthy teares; they goe not from, but to their Friends; not from, but to their Home; not from, but to their Joyes: a change indeed they have, but to their gaine. For firſt, ſo ſoone as Death arreſts them, the World is well amended with them, eſpecially for the Soule; howbeit, the full accompliſhment of their happineſſe is rejourned to the laſt Day, that day of refreſhing, that day of rejoycing, that day of marriage, of ſolemnitie: then a full, a bleſſed change ſhall evidence it ſelfe to the whole world: and this change, if wee ſpeake in generall, is onely in qualities (as all alterations be) not in ſubſtance; the metall is the ſame, only it is refined; the ſtuffe the ſame, only it is trimmed; the body and ſoule the ſame, only it is newly cloathed. If wee deſcend to particulars, the change will be found to be in theſe following; in body, ſoule, eſtate, place, company: for the body, that is ſtript of all ſinfull and naturall defects (the abortions of ſinne) and filled with all heavenly contemplations: of mortall, it becomes immortall: of corruptible, incorruptible: of naturall, ſpiritnall, (that is, not needing naturall helps or props: there is no uſe of meat, apparell, ſleepe, beds, &c.) of diſhonourable, glorious; like (in its meaſure) to the body of Chriſt, which is the ſtandard. In ſhort, whatſoever might make to the annoying, blemiſhing, diſhonouring, diſquieting of the body, is removed whatſoever might make it amiable, active, honourable, glorious, comfortable, is added: the glory of the Sunne will be but darkneſſe to it. For the ſoule, that is firſt eaſed of all the rags and reliques of ſinne, delivered of ignorance, pride, ſelfe-love, &c. delivered next, of all the conſequences of ſin, griefs, guilts, feares, accuſations; yea, delivered of all things, which may any way import an imperfect ſtate, though an upright heart, as faith, repentance, hungring after righteouſneſſe, &c. and then in a ſecond place, it is filled with the Image of Jeſus Chriſt. Firſt, all the powers and faculties thereof are perfected and advanced above the ordinary ſtraine of nature: next, all thoſe veſſels are ſtuffed with knowledge, love, and all things elſe that are there requiſite: and not onely ſo, but the ſoule is furniſhed with all the attendances of Chriſts Image, everlaſting joy, perpetuall peace, a conſtant correſpondencie & communion with God: and in briefe, whatſoever might offend, ſtaine, blemiſh the ſoule, is removed; and whatſoever might enrich it, ennoble it, and make it bliſſefull, is (according to each mans meaſure) added: And thus of the perſon. The reſt wee diſpatch with all ſpeed: for the eſtate thus; There ſhall be nothing that ſhall be wanting, that ſhall trouble, diſtract, or diſcontent; there ſhall be nothing that the ſoule ſhall then deſire, but there it is. For the place thus: There ſhall be nothing leſſe than what ſhall be deſired, nothing more that can be deſired; what it is, the Word no where (for ought I know) tels us. The Church on Earth is more rich than gold, more precious than pearle, more bright than the Sunne, more glorious than the Moone: but what is there to be ſeene, *Paul* could not utter, we cannot conceive: onely this we know, that none ſhall be ever weary of

Generally all, whoſe objects are either future of evill.

Revel. 21. 22.

it, or willing to alter it. Laſtly, for the company, there be of three ſorts: Firſt, Angels, who ſhall not then terrifie but attend; the worſt and loweſt ſervant there ſhall be an Angell. Secondly, all the famous and godly men that ever lived: there ſhall wee meet with *Adam*, *Abraham*, &c. there ſhall wee bee acquainted with *David*, *Paul*, &c. Thirdly, the bleſſed Trinitie: there ſhall wee ſee him who hath done and ſuffered ſo much for us; him, whom the Fathers before & ſince his incarnation, ſo much longed to ſee, Jeſus Chriſt the bleſſed: all which conſidered and beleeved, what can wee leſſe doe, than abandon all fruitleſſe and fleſhly teares for our friends departed? What way are they gone, but the way of all fleſh? With whom doe they live, but with *Samuel*, with God? Where are they, but in better place and caſe? with better friends than ever before? In ſtead of carking therefore, doe two other things: Firſt, whileſt friends be preſent, doe the part of a friend, in praying for them, in calling upon them, and in fitting of them to death; that ſo thou maieſt have peace in thy ſelfe, and hope of them in their departure: elſe, when thy conſcience ſhall ſay unto thee; Wretched man, thy Wife, thy Childe, thy Charge is now dead, and (for ought thou knoweſt) in Hell; if not, no thanks to thee, for thou waſt never the man that would call upon them, pray with them, or minde them of their departures: when (I ſay) thy conſcience ſhall thus greet thee, thou ſhalt not tell how to take it. Secondly, when they are gone to bed, and faſt aſleepe, awake them not with thy cries, but make ready to follow after; ſo the time ſhall be beſt redeemed, the loſſe and croſſe beſt improved, and Satan (who loves to fiſh in ſuch troubled waters) moſt prevented. And ſo far this uſe.

Illic Apoſtolorum chorus, illic Prophetarum, &c. Cypr. de mort. ad fratres.

Our vulgar ſeldome pray for friends, till dead.

3. We will touch upon a third as wee paſſe, and that is this: Muſt we all die? then here is a cooler for the wicked, and comfort for the godly. The wicked holds all his comforts only for terme of life; death ends his wealth, his glory, his peace, his joy, his comforts, his contentments; all his portion is only in this life, ſaith the Prophet; all the ſweet he hath, fore-goeth death: after, he hath a portion indeed, but it is a portion of fire and brimſtone, of ſtormes and tempeſts, of anguiſh and tribulation, of ſhame and confuſion, of horror and amazement in a fierie Lake, from the preſence of God, in the middeſt of curſed ſpirits. Thus death muſt needs be terrible to him, but as comfortable to the godly; for it makes his croſſes as ſhort, as the others comforts: the wicked cannot promiſe to himſelfe comforts of an houres length, nor may the godly threaten himſelfe with croſſes of an houres continuance: death in an inſtant turnes the ſinners glory into ſhame, pleaſure into paine, comfort into confuſion: death in an inſtant eaſes the godlies body of all paine, his ſoule of all ſinne, his conſcience of all feares, and leaves him in an eſtate of perfect happineſſe. Let then the godly comfort himſelfe in thoſe thoughts, which kill the wicked, even in thoughts of death: let him for outward troubles reſolve, that death will be to him (as *Michol* once to *David*) a meane to rid him of the hands of ſorrow; ſo that afflictions ſhall meet with none other than *Sauls* meſſengers did, a dead trunke in ſtead of a living *David*: let him comfort himſelfe in the thoughts of his owne death, as once *Eſau* in

Pſal. 7.

Pſal. 11.

4

Anima abſoluitur, corpus reſoluitur. Ab. de bono vita. c. 8.

in the thoughts of his fathers; *The dayes of mourning* (laid he) *will ſhortly come, then I will ſlay my brother:* but the day of refreſhing (let the Chriſtian ſay) will ſhortly come, & then I will ſlay my enemies, pride, unbeleefe, ſelfe-love: yea, all corruptions, all tentations, all miſeries, which ſtand ſome above us, ſome about us, as the inſulting Philiſtims about *Samſon*, ſhall end with the ſame blow, & fall with the ſame clap with our ſelves: happy they whoſe miſery is no longer than life; but woe be to the wicked, whoſe jollitie ends when death enters, & whoſe torments ſurvive death it ſelfe: and ſo we leave *Samuel* to his reſt.

Well, *Samuel* is well himſelfe, but in what caſe doth he leave his poore neighbours at Ramah, that the Text now ſpeaks, & it is my trouble (yet better one than all troubled) that I muſt ſpeak it ſo briefly: *Iſrael*, ſaith the Text, *Iacobs* iſſue, Gods people, all Iſrael, diſtributively taken, that is, of all ſorts ſome, were gathered in great troops, either by publike command, or of their owne voluntary, or both wayes; firſt, to lament, according to the then cuſtom in moſt ſolemne manner, *Samuels* end, & their owne loſſe; & next (to honour him) at his buriall in Ramah. Here you ſee we have far to goe, & little time to ſpend, the faſter I haſten, the more you will hearken, & then I run. The points, wch in a paſſage or two muſt be touched from this part, are two; the firſt is this, *Samuel* a publike & profitable man dieth, Iſrael publikely mourneth: you ſee what followeth, Great and publike loſſes muſt be entertained with great & publike ſorrowes, ſorrow muſt be ſuited to the loſſe, as a garment to the body, a ſhooe to the foot; when the cauſe of griefe is great, the meaſure of griefe muſt be anſwerable. This is one principle, when a good man & neighbour dyes, there is cauſe of great ſorrow: this is another, the inference will ſoone follow, and reſult hence, & that is our concluſion; Good men of publike uſe and place, ſhould never paſſe to the grave unlamented, their death ſhould be conſidered and bewailed. Shall wee prove this? God complaines when it is not ſo, in *Iſaiah*, *The righteous periſh, and no man conſidereth it.* Next, the Church hath practiſed ever this: when *Iacob* died, he was lamented; ſo *Ioſeph*; ſo *Ioſiah*; ſo *Stephen*. Thirdly, wicked men have performed this for good men, as *Ioaſh* for *Eliſha*; *O my Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame.* Fourthly, good men have performed this for wicked men; when uſefull Governours, as *David* for *Saul*, 2 *Sam.* 1. 19. Laſtly, reaſon cals for it; we muſt mourne, in reſpect of of the cauſe of ſuch mens deaths; not private, but publike ſinnes too. God never beheads a State, a Country, but for ſome treaſon. If *Samuel* die, it is becauſe God is angry with the people: the ſheepe bee not thankfull nor fruitfull, therefore the ſhepherd is ſmitten.

Doct. 1.

Doct. 2.

Iſaiah 57. 1.

2 *Kings* 13. 14.

2 *Sam.* 1. 19.

Reaſ. 1.

Secondly, in reſpect of the conſequents; take away good men, and good Magiſtrates, and ſecret ſinners grow openly deſperate; the State lyes open as a field unfenced; the godly either mourne with Iſrael, or hide themſelves with *David*, The righteous is taken away from the evill to come, ſaith *Iſaiah*; there's a ſtorme comming ſo ſoone as he is houſed

Iſa. 57. 1.

Thirdly, in reſpect of the loſſe it ſelfe; righteous men in the time of peace are the pillars of a State, they uphold the Iland, ſaith *Iob*: in time of warre and peace the horſemen and Chariots of their Iſrael; like *Salomons*

waiters, for ſafety and honour; as needfull in a ſtate, as the head in the body, a ſtake in a hedge.

Vſe. Now, ſhould it be thus when uſefull perſons die? what then ſhall we ſay to theſe times, wherein men have not put off pietie onely, but nature alſo? No marvell if the Prophet complaine, The righteous periſh, and no man conſidereth it in heart. The wife periſheth, and the husband doth not conſider it; the parents periſh, & the children doe not conſider it; the children periſh, and parents doe not conſider it; few ſuch brethren as *David* to *Ionathan*; ſuch husbands as *Abraham*, ſuch children as *Iſaac*, ſuch fathers as *Iacob*. Theſe long and long felt the loſſe of their deareſt friends: but now one moneth is enough to weare out all thoughts of a brother, nay, of a child, nay, of a mother, nay, of a wife; nay in the neareſt tyes, one in that ſpace may be buried, a ſecond wooed, a third maried. Now when nature dies, ſhal we looke for any life of grace? When theſe ſo neere are forgotten, can we hope that the righteous ſhall be remembred? the righteous ſaid I? nay, his death is ſome mans life, they ſit like *Ahaſhuerosh* & *Haman* drinking, when all Iſrael is lamenting; they ſhout with Gath and Askelon, as in the day of harveſt; (& like impure Philiſtimes) ſport themſelves with others miſeries. But ſtay your ſelves (prophane mockers) dyed *Samuel* like a foole, (as *David* ſpeaks of *Abner*?) or is his death any advantage to you? No, his death is his owne gaine, but your loſſe, his death tells you, that you muſt dye, thoſe ſoules of yours muſt be torne from your bodies, thoſe bodies of yours muſt be mangled by death, after death you muſt be judged, after judgement plagued 1000. yeares; when thats done, then another, then another, & another & another; ſo long as God lives, ſo long your plagues ſhall laſt. His death tels you, that you are left as Iſrael in *Moſes* abſence, naked. The righteous being removed, you lie open to all ſinnes, ſnares, tentations, ſorrowes, and have none to eaſe and helpe you by his prayers. Your ſecret joy at his death ſhewes you to be ſecret hypocrites: for what true member can part with a fellow-member, without ſome ſorrow; your rejoycing at calamities; preſages your owne miſeries, as *Salomon* tels you; and therefore tremble, and mocke not; mourne, and jeſt not; ſay (if not in love to the righteous, yet) to your ſelves, My Father, my Father, the Chariots of Iſrael, and the Horſemen of the ſame. But let us afford them a little mirth here, that have none elſe-where, and for our ſelves, ſith God complaines, that the righteous periſh, and no man conſidereth his death, lets ſpend ſome thoughts upon that point. That the righteous periſh, who ſeeth not? Nay alas, who ſeeth it? The Lord hath been upon us theſe many yeares, and comes not in favour to weed out the worſt, but in diſpleaſure to gather the ripeſt; amongſt the ſonnes of Majeſtie, hee hath ſmitten at the chiefeſt; amongſt our Nobles hee hath taken of the beſt. Come to the Gentrie, and the beſt goe. Nay, what ſhall wee inſtance any farther? Death hath beene at the Court, in the Citie, in the Countrey, in the Univerſitie, in places of higheſt marke, of greateſt zeale, and hath fetcht away the beſt, of Princes the beſt, of Nobles the beſt, of Magiſtrates the beſt, of Captaines, of Schollers, of Chriſtians, of all ſorts (almoſt)

Blind Polydor could tax this, *de inven. l.6.c.9.* in us of England.

Heſt.3.15.

Exod. 32.

(almoſt) the beſt: and ſhould not this be conſidered? But there it is more than this; in the Egypt of this world, we have hitherto found a Gothen: hitherto in hardeſt preſſures, and worſt meaſures, *David* could goe to *Samuel* in Ramah, and there met with good counſell and comfort: but now both *Samuel* himſelfe dyes, and poore *David* muſt flie. Shall I (beloved) ſpeake as the thing is? In the fall of one Cedar of Ramah wee have loſt much ſhade and ſhelter; in the ſplitting of one veſſell of price (wherein wee had all our intereſſes and adventures) wee are all loſers: what we have loſt, we ſhall better ſee ſeven yeares hence, than now: but loſers we are, all loſers; Wife, Children, Neighbours, Friends, Miniſter, People, all loſers; ſo that here that is verified, which was anciently uttered of another; in one we have loſt many; a chaſte Husband, a tender Father, a religious Magiſtrate, a kinde Neighbour, a good Churchman, a good States-man; in few, a *Samuel*. Speake I this after the fleſh to pleaſe? No, I ſpeake it for uſe to profit: I report my ſelfe to your hearts. You tell mee that you have a publike loſſe; your mouthes have uttered it, your faces ſpeake it; my eares and eyes have received it from you: and if ſo, then ſee what followes; if we have Iſraels loſſe, we muſt make Iſraels lamentation; if with them wee have loſt in one many, at once much, we muſt bee much and many in bewailing this loſſe. Is our caſe *Naomies?* ſay with *Naomi*, call mee pleaſant no more, call me bitter; for God hath fed me with bitterneſſe, and witneſſed againſt me; by denying me this comfort, he teſtifies my unthankfulneſſe for it. Is our caſe *Davids?* let us take up *Davids* words with *Davids* affection; I am diſtreſſed for thee, brother *Ionathan*, very pleaſant haſt thou beene to me, thy love to mee was wonderfull, paſſing the love of women. Are we, as *David* to *Saul*, *Iſaac* to *Rebeckah*, ſonnes? Are we as *Ieremiah* to *Joſiah*, Prophets? As *David* to *Abner*, kinſmen? are wee by any name intituled to this loſſe? Mourne then, mourne, not as the infidell deſperately, nor bitterly as doth the froward; but ſoberly, as did *David*, when *Abners* death put him to a Faſt. As God in life, ſo let us in death put a difference betwixt *Samuel* and *Ieboiachim*; let the one be buried in ſilence, without an Ah my brother! Ah ſiſter! as *Ieremiah* deſcribes it in his 22. Chapter, but for the other, all Iſrael muſt mourne with an holy mourning: let his deareſt yoke-fellow ſay, Ah mine unthankfulneſſe and unfruitfulnes! let children ſay, Ah our diſobedience and ſtubbornneſſe! and ſervants, Ah our idleneſſe and untruſtineſſe! and all, Ah our folly and frowardnes! who could not ſee vertues through frailties, and corne through chaffe, till wee had loſt all. Theſe ſinnes of ours have ſtript us of a *Samuel*, and covered us with darkneſſe. He is gone; the arme and ſhoulder is fallen from this our little body, the ſooner for our ſinnes; let us ſee it, or elſe what abides us. In the body, what medicines cannot doe, cutting muſt; what that cannot, burning muſt, or elſe nothing, (ſaith the Maſter of Phyſick.) It is ſo in the ſoule too; Oh that we could ſee it! In our friends ſickneſſes we have beene medicined, in private diſtreſſes lanced, but in the loſſe of publik perſons the Lord proceeds to burning. If theſe wounds upon the very head of us ſtrike us not downe, what ſhall next be ſmitten, but

Ruth 1. 20.

2 *Sam.* 1. 26.

Ier. 22. 18.

Hipocrat.

but our heart it ſelfe? Well, Iſrael laments, and they have cauſe. What doe they next? That next we muſt heare.

They bury him; and the place and manner bee obſerved. For the place, they bury him at his houſe in Ramah, (the ancient and the Manor houſe) his father dwelt there before him, 1 *Sam.* 1. where alſo you may be informed touching the Towne. Whereas there were of Ramahs foure or five, this was Ramah Zophim in Mount Ephraim, which borrowes his name from the ſituation of it; it ſtood high, and the name imporreth no leſſe. In this Ramah *Samuel* ſometime lived as a Magiſtrate, and here he is interred. For the ſolemnity of the Funerall, it is ſuch as argues Iſraels love, and *Samuels* worth; they doe him all the honour that is poſſible. Firſt, (Iſrael) the firſt borne of men, the glory of the world, comes to the Funerall, (all Iſrael) all at once in the ſame place; they come from farre, they come upon the wings of the wind, they come (to lament) all mourners; they come (to bury him) to bury him in his owne Towne, (at his owne houſe.) What can bee done more in *Samuels* honour? To be buried is an honour; buried in ones owne Country, much; in his own place, more; but to be ſo buried as *Samuel* was, in ſuch a place, by ſuch a people, with ſo many teares, ſo great a ſolemnity, this is *Samuels* happineſſe, and the Saints honour. You ſee then our third Doctrine.

1 *Sam.* 1.19.

V. Adrichom, of ברמה

Doct. 3.

An holy and profitable life ends in a happie and honourable death: life is deaths ſeed-time, death lifes harveſt: as here we ſow, ſo there we reape; as here we ſet, ſo there we gather, of holineſſe, happineſſe, and of a bleſſed life, a death as bliſſefull. He that ſpends himſelfe upon God and man, ſhall at the laſt have all the honour that Heaven and Earth can caſt upon him. So *Samuel* found it, ſo *Iacob*, few men comparable to him in holineſſe, as few ſo honourably buried. So *Aſa*, *Hezekiah*, *Ioſiah*, *David*, *&c.* but eſpecially for *Ioſiah* and *Hezekiah*, thoſe great reformers, thoſe profitable members, the Text takes ſpeciall notice of their Obſequies. *Ioſiah* having received his deaths-wound abroad, is brought home in his Chariot, and much honour attends him to his grave, he is buried amongſt his fathers and friends: all Jeruſalem, nay, all Judah, and the neighbouring Townes are mourners; nay, not profeſſors only, but Preachers too, as *Ieremie* is expreſſed. Theſe ſo mourned, as that their lamentation grew into a proverb, *Zach.* 12. God and man concurred in this, that *Ioſiahs* name ſhould never die. And as for *Hezekiah*, the holy Ghoſt points us to his life and death: in his life-time he was of greateſt uſe for Church and Common-weale; therefore when he dyed, Iſrael flocks to the buriall: and where is he buried? In the chiefeſt Sepulchre of *Davids* ſons: and how? With greateſt honour: all Iſrael (ſaith the Text) and Judah too met together to doe him honour at his death, 2 *Chro.* 32. 33. He ſtudied their good in life, they his honour at his death: Thus a profitable life reſignes to an honourable death: Thus are they honoured of all, that mind Gods glory, and the common good. A matter of leſſe marvell, if wee conſider three things: Firſt, that God hath undertaken it ſhall bee ſo, *They that honour mee, ſhall bee honoured by mee*, ſaith Truth and Honour it ſelfe; and *in the hands of wiſdome is honour as well as wealth*, *Prov.* 3.

2 *Chron.* 16.14.

2 *Chron.* 35.25.

2 *Chron.* 32.33.

I

1 *Sam.* 2.30.

Secondly,

Secondly, all matter of diſgrace is removed by death, life and ſinne in the godly die together: when God divides the ſoule from the body, hee ſeparates ſinne from both; ſinne for the puniſhment, he will not ſmite; ſinne for the ſtaine, that ſhall not blemiſh. Thirdly, hee ſwaies the hearts of men to thoughts of mercy towards his, when once departed; having firſt covered their ſinnes himſelfe, hee wipes the remembrance of them out of the hearts of men, and preſents them with a daily view of grace and vertue. Thus *Samuel* that was ſo much quarrelled in his life, is as much honoured in his death; when he dies, mans envie dyes, his owne corruption dies; God will ſee none iniquitie in *Samuel*, men after God ſhall doe the like. 2 3

And is this ſo? Then here wee ſee what courſe muſt be taken, if wee will arive at honour; men may dreame, to meet with honour in many paths; they may think to make other name, by other meanes: but when they have tyred themſelves in ſeeking this, in by-paths, as the young Students *Elijahs* body, they muſt with them ſeeke in Heaven if ever they will find. All honour comes from above, and there reſts; where the God of honour places it: ſo that hee muſt be won by a godly life, before that honour can be obtained. Beleeve it (Brethren) nothing mends the name, but what mends the ſoule: *Nebuchadnezzar* may have wealth, *Achitophel* wit, *Herod* ſpeech, *Shebna* a Tombe, *Abab* all, and yet be baſe and contemptible. *Doeg* may fawne, *Diotrephes* climbe, *Iezabel* paint, *Abſalom* plot, and yet leave their name as a curſe: theſe, theſe things that grow out of the dunghill, or duſt, will never build a name of honour, becauſe they will never worke any life of grace. The onely way to honour is through vertue in the Heathens judgement, a ſpeech as true as Truth it ſelfe, if wee underſtand it of the exerciſe, not of morall vertues, but of ſaving grace. A godly fruitfull life hath a fairer proſpect towards honour, than all the advantages in the world beſides. Be one as poore as *Oneſimus*, yet if *Oneſimus*, that is, profitable, his name outlives him: bee one as great as King *Iehoram*, or *Iehoiachim*, if hee idle out his life, he lives undeſired, hee dies unlamented. In the ſecond of the *Chronicles*, Chap. 24. wee have two notable inſtances in one Chapter, to this purpoſe; the men are *Ioaſh* and *Iehoiadah*; the difference much betwixt them, the one was a King, the other a ſubject: in life this ods; the one was truly profitable and godly, the other contrary: in death therefore thus they are differenced; *Iehoiadah* waxed old, the other was rotten, before ripe; next, *Iehoiadah* dyed naturally, the other by a violent hand; *Iehoiadah* in the love of all, the other in the hatred of his owne men; *Iehoiadah* buried amongſt the Kings, the other denied that honour; the reaſon? *Iehoiadah* (ſaith the Text) had done good in Iſrael, and towards God and his Houſe, *Ioaſh* neither; what is the inference? Surely this, the memoriall of the righteous is bleſſed, the name of the godly ſhall remaine for ever. God hath allowed both the good and the bad their portion; the righteous hath a double bleſſing, the wicked a double curſe upon his name. The bleſſings are theſe; the name of the righteous is bleſſed, his memoriall precious, his name a perfume: ſecondly, his remembrance is for ever, *Pſal.* 112. The curſes theſe; the name of the wicked rots, it quickly comes to nothing: while it laſts, it ſtinks like carrion, and at laſt is left as a curſe behinde him, as *Eſay* ſaith, What

Vſe.

2 *King.* 2. 10.

2 *Chron.* 24.

Prov. 10.

What wee heare ſpoken, wee ſee executed in all ages. Conſult with your owne experience, and tell me whether the names of Idolaters, Drunkards, Adulterers, Swaggerers, be not rotten and accurſed; in deſpite of all Titles Offices, Polices, Favours whatſoever: when in the meane, the righteous (notwithſtanding all ſlanders, clamours, imputations, and aſpertions) is of bleſſed name and memorie. And if ſo, feed upon the wind no longer, build Babels no more, lay no more foundations in hell, whilſt you thinke to erect a building by flattery, baſeneſſe, dependencie, lying, ſwaggering, &c. but goe to the Lord of honour for laſting honour; pray much, read much, heare much; honour him in all the paſſages of his worſhip, and you have his Word for your preferment: and as for men, be to them as *Iehoiadah* was, profitable, and they ſhall be to you as Iſrael to him, merciſull. Ah the fruitfull liver finds mercy in his death, his conſcience favours him, and heartens him upon death it ſelfe: the Angels of God (theſe Officers of Heaven) comfort him, and fetch him in all ſtate to his Crowne; the Lord of glory receives him with all honour, and puts upon him the glory of Heaven; the Saints departed regard him as a part of themſelves, of Chriſt; the Saints living honour his name, and follow him to Heaven with their loves and affections: the wicked have a world of commendations for him, and the blindeſt *Balaam* can ſay, *O that my end might bee like his!* Thus honour and happineſſe (and nothing elſe) abide us hereafter, if now wee can lay forth our ſelves to God and mans advantage. But for the wicked, who beſtow themſelves in the world, like Drones in the Hive, who either have no calling, or do no ſervice, and towards God ſo demeane themſelves, as if they were his betters; ſcorning his children, ſcoffing at his Word, trampling upon his Name, his Sabbaths, his Worſhip; let them never deceive themſelves, their names ſhall rot, they ſhall finde no favour in death, their conſciences ſhall brawle them out of all quiet: men ſhall rifle into their lives; their whordomes, treacheries, villanies ſhall flie thorow the world; every drunkard ſhall ſit upon them; every rake-hell judge them, cenſure them, libell them. In the meane, whileſt that the name is thus tome below, the ſoule is brought before the Judge, convicted, committed to hell, covered with ſhame, delivered up to everlaſting contempt. O then be not curſed, but bleſſed: bee happie, be honoured, be well thought of in life, well ſpoken of after death; be righteous, be humble, be ſerviceable; this is the way as heaven tells us; a *Samuels* life will draw on a *Samuels* death, nothing elſe.

Num. 23.

In a ſecond place, let this afford a double comfort to fruitfull members, and faithfull Chriſtians: Firſt, for themſelves, let them know that the world will change ere-long; the wicked who have now the applauſe, muſt downe; the godly, who as yet are under ſhame, ſhall ſhine. The wicked (as one ſpeakes) are like hawkes, of great eſteeme whileſt living, but after nothing worth: the godly (on the other ſide) are compared to tamer fowles, which are huſht forth, and little heeded whileſt living; but after death are brought into the Parlor: Sembably, in the dayes of life, impiety hath the hand: after death, the difference is as much betweene *Saul* and *Samuel*, *Ioaſh* and *Iehoiadah*, as betwixt the Faulcon and Capon, Hawke and Hen. Yeeld then (beloved) to the worlds ſonnes; let them have the place, give them

Franzius in his hiſt. Sacr.

leave

leave to ſpeake; the time will come when honour ſhall know its home, and innocency have its Crowne: all the wiles in the world ſhall not keep the wicked from contempt; nor all the wits in hell the godly from honour. *Samuels* name may be over-caſt and clouded for a time, but in the end his light will ſhew it ſelfe. Whileſt he is preſent, hee is not valued, his ſonnes were naught, his place meane, his government vile: but this is *Samuels* honour, when gone, hee is miſt; when dead, hee is lamented; all Iſrael ſtrives to doe him all honour: Bleſſed be that life, that ends in ſo glorious a death, thrice happy that man, whom Angels, God, and all men do ſtrive to honour. Next for the godly, friends they have, wherein to comfort themſelves, for as much as an holy life empties it ſelfe into an honourable death. A true Chriſtian may travell in life under troubles and contempts; but mark his end, and you ſhall find (as peace, ſo) honour. When he is buried, a true and honourable Funerall is ſolemnized; men mourne, not in the face, but in the heart; reſpect him not in ſhew, but in truth; their conſciences reverence him; their ſoules finde a miſſe of him: the Angels of Heaven man him in a goodly traine to Heaven, the Saints on earth follow him with greateſt affections to his grave: ſeven, nay, thrice ſeven yeares after the Funerall hee is not forgotten. Thus are the men whom the great King loves, honoured: if any of ours have performed ſuch a life, that he hath attained to ſuch a death, there is no place for repining. If God ſlay *Aarons* ſonnes, he muſt be ſilent: if he honours ours, ſhall we murmur? What, ſhall *Bethuel* part with a daughter, *Laban* with a ſiſter for an *Iſaacks* ſake? Shall *Barzillai* in his age part with his ſtaffe, his ſonne, when he is to live in *Davids* Court? Shall men and women beare with patience the abſence of deareſt friends, when it is for their outward preferment? And when Chriſt would marry a child, preferre a friend, advance our acquaintance, ſhould we ſtand off? No, if this be the worſt that death can doe to the godly, to ſtrip him of his rags, and cloath him with robes; to free him from all contempts, and poſſeſſe him of greateſt honours; to redeeme him from all ſhame, and to crowne him with glory in the hearts, mouthes, conſciences of men, in the face of Heaven and earth: lets never frowne upon friends departure, but rather ſee (if poſſible) the meſſenger of his good tidings, and bleſſe the Lord for our advancements in theirs. Indeed (beloved) wee weepe too faſt, when teares deny ſight of mercies: in the death of *Samuel* there is gain to him, as well as loſſe to us; both ſhould be remembred. I know many preſent ſenſible of the one, I ſhall be wrongfull to conceale the other. Truth it is, there is fallen a great man in Iſrael: But how fallen? like *Abner* upon a violent hand? or dyed he like a foole? Was he unſenſible of his eſtate? Were his hands, his mouth, his heart tied? Was his end without honour? No, brethren, he dyed in a full and ripe age, when the Lord had made the moſt of his life; he died in peace, he died with hopes of life in his heart, with words of grace in his lips, and his Sun did ſet in the higheſt point, in greateſt brightneſſe: time, place, manner, company, men, Angels, God, and all conſpired together, to do him all honour in his death. Bleſſe the God of all ſpirits for this, all yee that are intereſſed in the ſame profeſſion

3

2 *Sam.* 19.

Vt eſſe Phabi dulcius lumen ſolet jam jam cadentis.

feſſion and Religion. Bleſſe the Lord for this, that hee ſo died, in ſuch a place, in ſuch a time, in ſuch a ſort, as the Devill hath received a foile, and Religion grace and honour by it. And thus Iſrael hath done his part in mourning, in burying *Samuel* at his houſe at Ramah.

Now where is *David?* Soone after *Samuels* death, you find him in the Wilderneſſe of Paran; and this clauſe is like a corner ſtone, of double uſe, it cloſes one courſe, and begins another. This Paran was a Wilderneſſe, vaſt and fearfull, mountainous and rockie; hither *David* eſtſoons repaired, when by *Saul* he was perſecuted: But why at this time? truly now he hath fewer friends than before. *Samuel* hee much uſed before, as the ſtory ſheweth us: but now *Samuel* is gone. Now againe hee hath more enemies than before; *Saul* will be more bitter: falſe friends will be true enemies; yea, now Ramahs refuge (perhaps) will yeeld perſecutors, and *Samuels* ſonnes as like to hurt as harbour him: ſo that it is time for *David* to flie. I ſhould doe you the greateſt wrong, to purſue my meditations at large: give me leave to minde you of my thoughts, and I will favour your patience. What a ſhame is it for Iſrael, for Ramah, for *Samuels* houſe, that when the old man is gone, *David* dare ſtay no longer amongſt them? O what a ſhamefull change is this? what a blemiſh to *Samuels* ſucceſſors? to all the Countrie? You that be in Iſrael, ſurviving *Samuel*, take unto you the heart, ſpirit and courage of *Samuel*: when perſecuted *David* comes unto you for ſuccour, drive him not into the Wilderneſſe; and let the friends of *Samuel* continue the life of *Samuel* in their houſes and behaviours. Ramah was a Citie of refuge for diſtreſſed perſons, an habitation for the Levites, a College for the Prophets, thither *David* was ever welcome; for *David* to be thruſt out by *Doeg*, to be courſed from Ramah into the wilderneſſe of Paran, is ſuch a blemiſh to the place, as can never be waſhed out. But why (to goe on) feares *David* more now than before? good reaſon; *Saul*, and all like *Saul*, will now ſhew themſelves, and turne the inſide outward. *Samuels* death is twice mentioned, and either time a ſhrewd pranke of *Sauls*: firſt he perſecutes *David*, as here; ſecondly, he runs to Witches, 1 *Sam.* 28.3.7. In *Samuels* life time Witches went downe: but when *Samuel* was dead, *Saul* can reliſh ſorcery well enough. Thus the thoughts of many hearts will be diſcovered upon a *Samuels* death; let *Iehoiadah* be buried, and *Ioaſh* will come to his bent againe. Let *Salomons* head be once laid, good men, wiſe men, a fathers friends will be neglected, green heads, worthleſſe perſons ſhall bee entertained: *Roboboam* would not have done ſo in *Salomons* daies; but he is dead. Look to it, look to it, (my brethren) all ye that have profeſſed love, zeale, religion in *Samuels* dayes, that now ye ſhew not *Sauls* ſpirit; bee ſetled, bee reſolute ſtill for God, for the Word, for profeſſion, with the precept and the promiſe, and the promiſer, and heaven promiſed, ſtand as they did. If now any of you ſhall ſteale from God, and flie to the enemie; ſhall give over his profeſſion, and turne perſecutor, ſcoffer, &c. hee proclaimes his owne hypocriſie: God from heaven proclaimes him a traitor, and will follow him with a *crying conſcience, and reſtleſſe heart, till he hath laid him as low as hell.* But whither flew *David?* A poore refuge

refuge hehath, yet ſome; though *Samuel* be dead, yet he hath a ſhelter, ſuch as it is; *Davids* life hangs not wholly upon *Samuels*. The ſinners of Sion now opened upon him, and followed him with full cry. Now his friend is gone, now his God is dead, now we wil be upon him, &c. Upon him? fooliſh men: his God dead? *Davids* God lives, though *Samuel* be dead. His friend he hath loſt indeed, but not his father; he muſt no more to Ramah, but in Paran there be rocks, houſes at leaſt, in heaven there is a rock that will never faile; bleſſed be the Lord for this comfort; when the Devill roares, and the wicked rage, his *Davids* are carried upon wings into the Wilderneſſe, where they find a place. What ſhall I ſay more? *Samuel* goeth to heaven, *David* muſt abroad, both muſt from Ramah: ſee what death can doe, it maketh a divorce betwixt deareſt friends. What of that? Therefore truſt not in friends, therefore dote not upon friends, therefore call upon friends whileſt preſent, and ſay, This child muſt ceaſe to bee my child, this father to be my father, &c. we muſt be to one another, as if wee had never beene with one another; and therefore thinke of a departure. Therefore (in the ſecond place) make ſure Gods love, get him to be thy friend, and that friendſhip is impregnable. Children thou maieſt loſe, and wife, and parents, and friends; death can ſweepe away theſe: but thy God thou canſt never loſe, if once at league with him: come what will come, he will be ever for thee, ever with thee; if in priſon, he will be there; if in exile, there; if in the ſeas, there; where thou art with prayers, he will be with comforts. And therefore, if a ſervant get this Maſter; if a child, this Father; if a widow, this Husband; and then though all friends dye, yet thou ſhalt live ſo long as the heavens laſt, and Chriſt Jeſus lives; and live in peace, and dye in hope, and riſe with joy, and reigne in glorie.

Thus Iſrael and wee have brought two *Samuels* (theirs and ours) to their lodging; both faithfull in their places, honourable in their deaths; both ſo neere in agreement, that in the ſtorie of the one you may read the life of the other. My Text here ends it ſelfe, and proceeds no lower into a particular commendation of *Samuel*; and therefore if I follow my Text, rather than the times, it will not be offenſive. Indeed, *Samuel* is like to ſuch fruit as is ripe, and good when it is gathered, yet better if it lye a while: let him have a time of mellowing, now hee is gathered; and his owne worth and our want, will ſet him farre beyond all verball praiſes. In the meane lets turne our ſelves from praiſing man, to prayſe that God, to whom the praiſe of all that is praiſe-worthy is onely due, &c.

V

FINIS.

Postscr. *I Was requested to inlarge and refine these points, but I find so much written of these arguments already, that were it not more to satisfie others than my selfe, thou shouldest not (Reader) have been troubled thus long. If thou canst get any thing by these broken Notes as they bee, doe; if God ever make mee able to doe thee a better turne in any other kind, I will. In the meane, the blessing of God be upon us and our Church.*

FINIS.

THE
Drunkards Cup:

By M. HARRIS Paſtor of *Hanwel*, and Bachelor in Divinitie.

Eſay 5. 22.

Woe unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.

Bern. Apolog. ad Guliel. Abbat.

Quæ in veſtris laudabilia ſunt, laudo & prædico: ſi quæ reprehendenda ſunt (ut emendentur) vobis, & aliis amicis meis ſuadere ſoleo, hoc non eſt detractio, ſed attractio.

LONDON,
Printed by *F. H.* for *Benjamin Fiſher*, at the ſigne of the Talbot in Alderſgate-ſtreet.
1634.

TO

THE RIGHT HONOVRABLE, AND RIGHT WORSHIPFULL,

his Majesties Iustices of the Peace neere about *HANWELL* in Oxford-shire:

THE AUTHOR WISHETH *everlasting happinesse.*

RIght Honourable, and right Worshipfull, may it please you to heare whilest I give my reasons: first, for the publishing; secondly, for the dedicating of this small work to your honourable selves.

Two great Commanders send these papers (to dispatch the first) to the presse, Hope, and Feare; Hope of doing some good, whereof I lesse despaire now than heretofore, sith already some encouragement is given, and the Drunkards disease not found beyond Gods cure. 1.

Feare, lest this our Countrey be overflowne, with drinke first, and with plagues next, if we in the Ministerie, and you 2.

in the Magiſtracie, hold our ſelves ſtill quiet. The ſinne now under cenſure, hath (I know) beene often encountred, both with the Word and Sword: but (I know not how) Hydra-like it gaines head by its wounds, and ſprouts faſter, and ſpreads farther by cutting, like a pruned hedge. There is (they ſay) an Art of drinking now, and in the world it is become a great profeſſion; there are degrees and titles given under the name of Roaring boyes, damned crew, &c. there are lawes, and ceremonies to be obſerved, both by the firſts & ſeconds, &c. there is a drinking by the foot, by the yard, &c. on the die, on the knee, &c. a drinking by the douzens, by the ſcores, &c. for the wager, for the victorie, man againſt man, houſe againſt houſe, Towne againſt Towne, and how not? There are alſo termes of Art, fetched from Hell (for the better diſtinguiſhing of the practitioners) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to live, &c. but none is drunken, that is as odious here, as Adulterie in that ſtate, wherein no body was chaſte.

Theſe unſufferable abuſes abroad, made mee to thinke of home, and reſolve of meeting the enemie upon the frontiers, rather than in our Townes, and of repelling him timely, rather than of truſting to a *firmæ ejectione*, when he had gotten poſſeſſion. The truth is, wee are rather too late, than too early; our Townes are already ſurpriſed, our men ſo wounded, that ſome reele in the ſtreets, ſome are taken up little better than dead in the high wayes. In this ſurpriſall under mine owne view, it behoves mee to doe the office of a watchman, and to blow the Trumpet: and thus I have dealt truly with you in the firſt point; I expect neither profit, nor credit, nor thanks for my paines in this kind: onely I tooke the Philoſophers counſell, who wiſht mee to prize conſcience above applauſe. What may be objected againſt my reſolution, my ſelfe foreſees, and the Reader in due place (leſt this Epiſtle prove monſtrous for length) ſhall underſtand. Now for the ſecond, why this Sermon (ſuch as it is) ſhould flie to you, it is not hard to divine, your intereſts being ſo juſt and great both in the man, and matter: for my ſelfe, I acknowledge my debt

conſcientiæ ſatisfaciamus, nihil in famam laboremus. Seneca.

debt to be great, as to ſome of your ranke on the other ſide the ſhire, ſo to you all generally on this : my place binds me to call up ſome of you, and for the reſt, kindneſſes received are bonds alſo. I am not ignorant how ſome of you have pleaded my cauſe more than once, when my ſpeeches with *Hannibals* have beene charged with two ſore faults, *viz.* for being too true, and too free: neither may I forget, what journeyes and paines have beene undertaken to doe me good by others, and what acceptance my poore paines and perſon have found with all. All which courteſies I know not how otherwiſe to anſwer, but only by acknowledging the debt, and by admoniſhing you of a duty. For the matter, I know not at what bench to commence a ſuit againſt Drunkards, if not at yours; you are as ſtakes in a hedge, that muſt keepe all from reeling, the Captaines of the Provinces that muſt give the victorie, and the very men to whoſe cognizance this abuſe moſt properly belongeth : to you (me thinks) I may apply the words of *Mordecay*: If you altogether hold your peace at this time, deliverance ſhall be from ſome other place : but you, and your fathers houſes ſhall be deſtroyed, &c. And who knowes whether you are come to this honour for ſuch a time as this? Yea, wherefore hath God advanced you, your Prince entruſted you, wherefore have you taken upon you the place, name, oath of Juſtices, but for ſuch like ſervices? Perhaps you will tell mee, that wee in the Miniſterie are in ſome part of a fault, for not crying downe the ſinne, and catechiſing our people better. If ſo, mine anſwer is ingenuous: I am content to own ſome part of the blame, ſo you will paſſe an equall ſentence betwixt all offendors. I will not excuſe our ſelves, the Commons, the poore, under-officers, &c. nor can I on the other ſide excuſe the behaviours of too many Gentlemen. I am deceived, if foure things in ſome of them have not beene ſome occaſion of drunkenneſſe in this Kingdome.

Sir W. P.

Sir T. Ch.

The firſt is want of Hoſpitalitie: time was, when the poore traveller was ſure to finde in moſt Townes of marke, two Innes to drinke at; the one the Manner houſe, the other the Parſonage

1. *Hæc vobis, non de vobis, ut* Bern.

Parſonage houſe : now men are knowne by their houſes, not the houſes by the men (as one of that ranke complaines :) the Maſter of the houſe flies, and ſomtimes carries behinde him a peece of the Church too ; and by this meanes the Mannor is without drink, the Parſonage without mault, & then what followes? Travellers muſt needs have drink, therefore there muſt be Alehouſes ; and what will follow next, who knowes not ?

2. The ſecond is want of upholding tillage and husbandry : worke the husbandman out of his dwelling, (either by turning him to a rackt-rent, or by ſending him to looke a dwelling in ſome market towne) and what becomes of him ? either he turnes Badger, or Maultſter, as knowing none other trade ; which two callings ſymbolize very much with that of the Ale-mans : and how many by their Landlords are thus uſed, our bigger townes, which (by this meanes like *Antiochus* his Armie) are fuller of mouthes than hands, are ſtrong evidences.

3. The third is want of goverument in particular families. Were I to ſecke a Tobacconiſt an Ale-iſt, &c. I would as ſoone looke him in a Gentlemans houſe, as in any mans. In truth, where more abuſe, than in ſome ſuch places ? who more outragious in Innes, Tavernes, Ale-houſes, than either the maſter or the men ? If only Tinkers, and Pedlers, and Beggers frequented ſuch houſes, a Conſtable, or Officer mought be heard, an In-keeper might be a maſter of his owne houſe : but drunkenneſſe finds ſuch friends and patrons, that neither the one nor the other ſort dares ſpeake a word.

4 The fourth and laſt thing more neerely concernes your owne callings, and that is want of due ſeveritie ; the goodneſſe of your natures, and educations, inclines you to mercy ; a moſt ſweet grace, if it be not miſtaken, and miſplaced : but (alas) tis no mercy to ſuffer Locuſts to eat up the childrens bread, and to turne in ſwine to the labourers drinke. I am heartily ſorry to ſee how many good natures are deceived with this counterfeit of mercy, when Juſtice ſhould take place againſt both places and perſons offending. Hath any man offended

fended? If he be poore, tis mercie to ſpare him; if great, tis pitie to diſgrace him: hath any houſe, alas, if you pull downe their ſigne, they cannot live, the towne muſt keepe them: ſo mercie keepes up ſignes, and (which is worſe) ſets them up too. Hath a Serving-man ſpent his ſtrength and time? tis mercy to make him a paſſe, and give him a licence to ſell Ale: hath he beene wilde & diſhoneſt? in mercy licence him, to keepe him true and honeſt: as *Iulius* made one Cardinall, to keepe him ſound and upright. Now ſurely a Cardinals hat againſt hereſie, and a ſigne-poſt againſt diſhoneſtie, are medicines much at one. Oh ſtiffen your ſelves againſt this melting counterfeit, and ſuffer not the cries of a ſwine, the intreaties of a ſervant, of a friend, of a Gentleman, of a fellow Juſtice, to tie your hands from ſmiting a ſin ſo provoking. The Lord in mercy, both to you & us, hath confined you (ordinarily) to your own Countrey & Countie, he hath given you with good *Vzziah* to love husbandrie, hee hath wrought in you ſome deale of care of your owne families, ſome zeale for the common good: you have proceeded to ſome degrees of roundnes againſt this ſin, we thankfully acknowledge what is done, & cry ſtill in your eares, as the Smith in the Landgraves, when he thought him too milde, *Dureſcite, dureſcite.* *Iulius 3.*

There is a cruell mercy, ſaith one; there is a pious cruelty, ſaith another: reject that, embrace this yet more and more: and (if it be poſſible) eaſe the Lord of contempts, his Anointed of complaints, your Countrey of a burthen, your ſelves of trouble and of danger. You often complaine of baſtardies, ſheepe-ſtealers, hedge-breakers, quarrellers, and the like: will you be eaſed of theſe diſeaſes? Beleeve it, theſe gather into the Alehouſe, as the humors do into the ſtomacke againſt an Ague-fit; take them there, drive them thence with ſome ſtrong Phyſicke, and you heale our Townes and Corporations of infinite diſtempers all in one. I have exceeded, I crave pardon, and beſeech the Lord to make you ſtill and ſtill to doe worthily in Iſrael.

In all Chriſtian ſervices to be commanded,

ROBERT HARRIS.

To the honeſt Reader.

Reader, I muſt now be beholden to thy patience, not only for the manner of writing, but for the matter written of. To declaime againſt ſuch a ſinne, in ſuch an age, and ſuch a Church, will ſeeme a practice needleſſe, unmannerly, unſeaſonable, all in one: needleſſe, becauſe enough is ſaid already of this argument: unmannerly, becauſe it is an ill bird that defiles her owne neſt: unſeaſonable, becauſe experience hath taught us (in many a Feverdentius *and* Fitzimond) *how ready the Papiſt will be, to caſt the ſhame of ſome vermine into the face of our whole Church. But give leave to anſwer all in order.*

1 *To the firſt, I anſwer by way of grant; It is true, others have written of the ſame ſubject: ſecondly, by way of inſtance; I have not ſeene their writings, nor are they very obvious; if they were, yet ſuch a diſeaſe needs a Councell, and College of Phyſitians.*

2 *To the ſecond thus: Firſt, I know no Church under heaven fuller of learning and holineſſe, than ours in England: ſecondly, nevertheleſſe, I know no field but it hath weeds, no floore but it hath chaffe, no mine but it hath droſſe, no body but it hath excrements: and thirdly, to reprove theſe as freely, as they ſhew themſelves clearely, was once the practice, and honour of our Fathers; and therefore no errour in us now, ſo long as we rather plaſter open blaines, than diſcover ſecret ſlips.*

3 *As to the third: It were pittie if vice might not correct ſin. Romaniſts fault our diet: aske them what they were,* [a] *who hold ſobrietie to be none other thing than humour and ſingularitie,* [b] *religion and good fellowſhip to be termes convertible: aske them of what age and ſect their* [c] *Poets ſpake, when they ſpake moſt againſt drunkenneſſe.*

Aske

See the Prophets and Apoſtles, and Fathers of both Churches. *Non arcana retego, &c. Bern.*

[a] *Si caſtus aliquis aut frugalis in collegio; ſingularis, inſanus, &c. dicitur. Clemang.*

[b] *Ibi major putatur religio, &c. Bern. ad Will. Abb Clun.*

[c] *Ebrietas placet, &c. & O monachi veſtri ſtomachi, &c.*

Aske them whether intemperancies of this nature be not (by their [d] *Case Divinitie) to be ranked amongst venials; and more particularly whether there were not a* [e] *Schooleman too, who at all adventures would make drunkennesse veniall.*

Aske them whether they never viewed the head and the belly of their owne body, and whether (not to speake of inferiours) they never heard of one Nicholas *the fifth, or* Leo *the tenth, or* Iohn *the twelfth (alias the thirteenth.) Surely these Popes were merry fellowes in their generations, chiefly the last, who had a great deale of wrong, if he never drunke a health to the* [f] *Devill himselfe. Thus if these open their mouthes, thou knowest how to shut them againe: for thy selfe and others (that be ingenious) more words need not. I have said, doe thou reade, and so remaine mine, as I*

Thine in the Lord,

ROBERT HARRIS.

Hanwell, April 22.

[d] *V. Azor. Agrippin,* & others, &c.

[e] This is said to be *Bonaventure. V. Fr. White,* of whose trust I take this last.

[f] *V. Luil pr. l. 6. per tot.*

The Drunkards Cup.

Eſay 5. 11, to 18.

Verſ. 11. *Woe unto them that riſe up early in the morning, that they may follow ſtrong drinks, that continue untill night till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and wine are in their feaſts: but they regard not the worke of the Lord, neither conſider the operation of his hands.*

13 *Therefore my people are gone into captivitie, becauſe they have no knowledge; and their honourable men are famiſhed, and their multitude dried up with thirſt.*

14 *Therefore Hell hath enlarged her ſelfe, and opened her mouth without meaſure: and their glory, and their multitude, and their pompe, and he that rejoyceth, ſhall deſcend into it.*

15 *And the meane man ſhall be brought downe, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled.*

16 *But the Lord of Hoaſts ſhall be exalted in judgement, and God that is holy ſhall be ſanctified in righteouſneſſe.*

17 *Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall the ſtrangers eat.*

AS before, ſo here we receive ſome Sermon notes: the Preacher is *Eſaiah*; the hearers, *Iudah* and *Ieruſalem*; the Sermon, worthy ſuch a Teacher, an incomparable Prophet: trace him, and you ſhall finde him ſtill like his noble ſelfe, moſt pithy and powerfull in his applications.

As for his Auditorie, Judahs ſinnes admit a double aggravation: one from Gods unutterable kindneſſe unto them, delivered in a ſtately manner, in the fore-front of this Chapter. 1.

Another, from the qualitie and multitude of their tranſgreſſions againſt him, diſpatched in the reſidue. Theſe ſins of theirs, for number, 2.

prove many; for nature, heavy. The Prophet having first wrapped them up in a parable, now unfolds them, and so makes good the generall charge by particular instances. The first instance against them is, an unsufferable abuse of their wealth and plentie, partly in the getting, and partly in the spending. In the getting, they served no other masters than these, Covetousnesse and Ambition; still having, still craving: and therefore they should receive no better wages, than emptinesse and baseneſſe. In the spending, they were as riotous, as in the gathering covetous: and of this latter sinne they are now indited. Where first our Prophet layes downe the offence: secondly, passeth sentence. The offence is in a word, abusive drinking, (the abuse of eating not excluded, as appeares, verse 17.) This sinfull drinking is described by the matter, wherein the failing was, and by the causes and effects thereof. The causes or parties offending, are set forth by three actions: first, they rise early, and are up in the top of the morning on this errand, wherein they are but too too diligent, and unseasonable, countrey to the rules of temperance, and customes (as it seemes) of their owne countrey.

Vers. 1. to 8.

Vers. 8.

Vers. 9, 10.

Vers. 11.

Vid. Sanct. ad locum.

Secondly, being up, they like not losse of time, they pursue (saith the text) the liquor from cup to cup, from house to house, from towne to towne.

Thirdly, when they are at it, they are no flinchers, they sit by it from morning to evening, or (as the words will also beare it) from one dawning of the day to another, they sit compasse: these be the parties spoken of, and spoken against, under the name of drunkards, if *Esay* can judge.

And so *Muscul. ad loc.*

The second thing, is the matter and subject of this abuse, [*strong drinke and wine*] the fruit of the vine, and of other both trees and graines: for the Prophets word is very large, and containeth all drinks of strength besides wine (in this place) whether simples or compounds, whether of fruits (strictly so received) or of corne; as Cydar, Perry, Beere, Ale, &c. none of these came amisse, so they were of spirit, only because they drunke not out of need, but lust; not for health, but delight; therefore they would have it right: and this is the second thing.

שבל

In the third place follow the effects (at least, companions) of this misplaced drinking.

1. רלש

Wine (thinke the same of other liquor according to their strengths) inflames or pursues them. Indeed it doth both; it inflames the bloud, and casts into fevers (as the word would seeme to import) it inflames the soule, and fills that with lusts as hot as hell; it inflames the whole man, and causes a dropsie and strange thirstinesse, and withall, it pursues the man as fast as he pursues it, forcing him still upon more and more, and filling him with those suckers and horse-leeches, that never cease crying, Give, give.

2. Vers. 12.

Wine (and drinke) thus abused, carry a man quite out of his reason and occasions, and make him so sensuall, that he shall minde nothing but his lusts, the Harpe, Viole, &c.

Their

Their drinke or feaſt (ſo the Hebrewes call their feaſts in thoſe hot parts where more was drunke than eaten:) ſo with greater reaſon may *Eſay* call the drunkards banquet, whoſe bread and fleſh, whoſe firſt and ſecond courſe is drinke, and little elſe than drinke: as if he ſhould ſay; They feed upon pleaſures; after drinke, they call for muſicke; after one Inſtrument, for another; the Harpe for my money (ſaith one,) the Viole for me (ſaith a ſecond:) the more the merrier (ſaith the third:) all, all, lets have as many Inſtruments here, as *David* made for the houſe of God (ſay the reſt) and lets be merry, and hang ſorrow. Thus wine ſets men upon a merry pin, ſo that they care not what they ſpend, what they doe to give fleſh content.

Thirdly, this makes a man utterly forgetfull of God, ſo that neither the works, nor working of his hands be regarded, that is, neither ſhall the Lord be acknowledged in the firſt making, nor regarded in the preſent diſpoſing of his creatures, either by way of mercy, or of judgement. Drinke will ſo beſot, that a man ſhall have no leaſure or power to conſider, by whom, and why theſe creatures (thus abuſed) were made; by whom and why they are either multiplied or ſubſtracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Judge, and ſets all at ſix and ſeven.

Thus you have the ſinne, and ſinners here endited. This Noble-man, this man of God, having thus followed them thorow all their haunts and Ale-houſes, and told them from point to point, what they did and ſaid in the middeſt of all their cups and quaffings; now riſes up, being full of the ſpirit of the Lord, and judgement of his God, and proceeds to ſentence.

The ſecond part of the Text.

THis ſentence was in groſſe propoſed in the entrance; ſo ſoone as *Eſay* thought upon theſe beaſts, fire was in his bowels, and hee diſcharged a woe upon them: but now he deſcends to particulars, and enlarges his woe in this ſort.

Firſt, he reſumes and repeats the cauſe of their miſerie, as Judges uſe to doe when they give ſentence, [*therefore*] and [*becauſe they have no knowledge*] that is, for their riot and exceſſe (together with the companions and effects thereof) which hath reſolved it ſelfe into utter brutiſhnes, inſomuch that they have out-lived all underſtanding: for this cauſe (ſaith the Lord by his Prophet) I will puniſh them. Verſ. 13.

Secondly, he delivers the ſentence in the parts and effects of it: the parts and parcels of the puniſhment and ſentence are three. Firſt, *captivitie*; (the ſtorme that fell upon their kinſmen of Samaria, much about this time) this they were aſſure of, as of the coats on their backs: and therefore the Prophet ſpeakes accordingly, [*they are gone, &c.*]

Secondly, ſcarcitie and famine, the ordinary companion of warre, and harbenger (if not attendant) of captivitie.

Thirdly, death, which uſually followes the Campe, and reignes in

that Citie, which the enemie hath blockt up, or begirt with ſouldiers. Theſe are the particulars of their puniſhment and ſentence; which how they were made up, they poore ſoules felt, and wee may reade.

For the famine and peſtilence, *vid. Ioſ. antiq. L.10.c.10.*

The laſt thing followes, the effects of this doome and execution.

For the execution of theſe, *V. Ier.* and *Kings.*

Firſt, in reſpect of the delinquents, the Inhabitants of Jeruſalem and Judea, even the chiefeſt of them.

Verſ.14.

Secondly, in reſpect of the Lord who cenſures them.

Verſ.15.

Thirdly, in regard of the creatures by them abuſed, which ſhould feed themſelves and others, according to the firſt inſtitution, and not be any longer, either ſubjects of vanitie, or inſtruments of evill; contrary to that goodneſſe which the firſt creation and divine inſtitution put upon them.

Verſ 16.

Verſ.17.

Thus you ſee the heads of a Prophets Sermon: had you heard this Orator himſelfe preſſing theſe things in his owne words, with his owne affections, your hearts would have melted in your bodies: but we muſt doe as we may. For the manner, and for the matter, wee will not dwell upon all that is offered, but haſten to that which (after the Prophet) is by us chiefly intended. He begins (you ſee) with a woe; and though he were a Courtier, and a Maſter of ſpeech, to whoſe elegancies, the roarings and rowlings of *Demoſthenes* do no more anſwer, than the confuſed noiſe of waters in one age, to the ſweet voice of Harps in another, in *Johns* Revelation: yet he knowes how to curſe as well as bleſſe, chide as well as comfort; and can ſpeake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing, (who therein never met with his match, untill S. *Paul* ſet pen to paper for Rome) I ſee no reaſon why any Teacher now ſhould be reputed rude in ſpeech and behaviour for the like practices, upon the like occaſions.

Chap. 24.

Againe, wee ſee in this moſt heavenly Teacher, a woe in readineſſe for every diſobedience, a woe for the oppreſſor, verſe 8. a woe for the preſumptuous ſcorner, verſe 18, 19. a woe for the unrighteous Judges, verſe 20. a woe for the proud, verſe 21. a woe for the drunkard, verſe 22. as here: ſo that every ſinne hath its burthen; and if one alone will make one wofull, what will many? what all when they meet in one?

Thirdly, *Eſay* deales not his woes and blowes at randome, fighting (as they ſay of ſome) in the darke, but as a valiant champion, he encounters the enemy in the face, and oppoſes to the ſinnes of his time and nation, with greateſt vehemencie; & herein indeed lies the wiſdome and faithfulneſſe of a Teacher: then, and only then ſhall he prove himſelfe ſincere and unpartiall, when he ſhall hold his courſe in the heavens (where being a ſtar he is placed) notwithſtanding the encounters of contrary orbs and motions; upon this ground *Eſay* then, and I now, ſet upon this monſter, drunkenneſſe, it being now as ſhameleſſe, as then it was fearleſſe: paſſing therefore all other particulars, lets faſten upon that which the words doe with their fulleſt ſtreame carry us unto, and there confine our ſelves to this one propoſition: Abuſive drinking is a very dangerous ſinne. This point requires no great ſtore of paines, or words

Andab. more.

Doct. 1 propounded.

of

of explication, wee are all agreed thus far: Firſt, that every action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very ſame action, which is in it ſelfe naturally good, (being miſplaced, and ill managed) becomes morally bad. Of this nature is the action now in queſtion: Man is no more to be faulted for drinking, than for thirſting, than (in ſhort) for being a living and a ſenſible creature; only actions of this kind (being not ſimply and abſolutely good, but in a reſpect) may eaſily and accidentally become bad. Drinking then is not ſimply condemned; but (ſo) drinking, that is, ſuch drinking as *Eſay* ſpeaks of (in a word) abuſive drinking: but of the words enough. For confirmation of this point, me thinks we need not ſay any thing: if it be a ſin (ſo) to drinke, then muſt it needs be dangerfull; and if it be the abuſe of a good thing, then will it alſo prove ſinfull: but it muſt be a very faire Print that the Drunkard can read, and proofes muſt be very cleare, elſe he cannot taſte them, (ſo I ſpeake, becauſe he weares his eyes in his tongue) and therefore wee muſt ſtand to prove the ſnow to be white, and to ſhew, that howſoever drinking be needfull, yet the abuſe of drinking is both ſinfull and hurtfull, nay, exceeding perillous.

Doct. 2. expounded.

V. Chryſ. ad pop. Ant hom. 71. & alibi, vinum Dei opus eſt, ebrietas Diaboli.

Doct. 3. confirmed.

Thus then wee firſt reaſon from authoritie; That which God curſes, and ſmites with heavie judgements, that is a dangerous ſinne; he both curſes and ſmites diſordered drinkings, therefore this is a dangerous ſinne. The curſe we may finde written in bloud, in many places of the word; Woe to drunkenneſſe (ſaith *Eſay:*) Woe (ſaith *Habacuck:*) Woe (ſaith *Salomon:*) Howle ye drunkards (ſaith *Ioel:*) Weepe ye feaſt-mongers (of this kinde) ſaith *Iames*. And which of Gods ſervants hath not a woe in his mouth to throw at this ſin? The judgements & executions we meet withall, in ſtories of all ages, and writers of all ſorts: but what ſhould wee run into particulars, when we finde and perceive two worlds of people to fall under the curſes due to this ſinne in part? Abuſive drinking holp to drowne the firſt world, as the ſtory tels us; they did eat, drinke; they did theſe things unſeaſonably, (when God called to mourning) exceſſively, more like beaſts, than men, continually paſſing without breathing from one to another (as *S. Luke* elegantly delivers it.) In ſum, they drank (for our purpoſe) diſorderly, therefore God ſaid, ſatiate your ſelves with liquor, (whereof you have beene ever ſo thirſtie) & choaked them with a floud: & as it haſtened the deſtruction of that world, ſo will it of this (as our Saviour upon the like premiſes inferres the like heavie concluſion in the ſame place;) nay, this ſinne will kindle flames of hell in the drunkards ſoule, & will cry to heaven for his barment thence; 1 *Cor.* 6. and therefore ſure it is dangerous.

1.

Habac. 2. *Ioel* 1. *Iames* 5.

Matth. 24. πρώϊμοντες. *Luke* 17.

Matth. 24.

Againe, that practice which blinde nature abhorres and deteſts, muſt needs be very odious and perillous: now ſuch is the diſorderly uſe of drinke, nature loathes it, and trembles at it, as might be ſhewed (if needfull) by the Lawes and conſtitutions of all States and Governments, that have beene thought worthy remembrance, by the teſtimony of the looſeſt and moyſteſt of naturaliſts, (the very Poets, the very Greekes) who have condemned ſippings and drinkings, as well as drunkenneſſe.

2.

V. Stobe, for the Greeke Poets.

Laſtly, by the verdict of the drunkards owne conſcience, which fils his face with ſhame and bluſhing when he is called by that name, and makes him quake at the ſinne it ſelfe, till he hath laid this his keeper to ſleepe, and blowne out that little light that is left in him, and deſperatly drowned the voice and cry of nature, and yet (who knowes it not?) nature hath no lively touch or quick-ſight: the matter (alas) muſt be very groſſe that nature ſeeth foule & ſluttiſh, that ſhe ſqueams at, yet (behold) that nature (which out of blindneſſe ſwallowes ſo many flies) ſtraines at this, and therefore certainly it is no gnat.

From authoritie (divine and humane) wee might paſſe to arguments of another kinde, and fall upon this ſinne with many weapons at once, reaſoning either from the generall thus: It is a great ſinne to abuſe any lawfull thing and good creature; therefore drinke. Or from the like thus; To abuſe meat to ſurfet, is grievous, therefore drinke alſo: or from the contrary, or from the cauſes, or from the effects. But *Salomon* firſt, and *Eſay* ſince have ſaved us this labour; and it will be ſufficient for us to tranſcribe their orations, and to heare them ſpeaking in their owne words. Firſt then *Salomon*, having elſewhere let fall many diſgracefull termes againſt this ſinne, in his 23 Chapter he preſents us with a full oration and invective making for our purpoſe. The ſinne, by him controld, is abuſive drinking (verſ. 30.) the carriage and order of his ſpeech very artificiall: firſt, arguments are brought againſt it: ſecondly, anſwers are given to objections that are made for it, the ſtile is very lofty and rhetoricall, the manner of his diſcourſe (ſtript of his flowers and colours) over & beſides divine authoritie in every word is this: diſordered drinking fils a man with all curſes and miſeries, naturall and ſpirituall, therefore it is to be ſhunned as moſt hurtfull; this is firſt propoſed; ſecondly, proved from a particular enumeration and induction, &c.

Salomons oration againſt drunkenneſſe, *Prov.* 23.

In the generall, there is woe and alas to every abuſer of drinke: firſt, miſeries unſufferable, and ſuch as ſhall cruſh (firſt or laſt) the tipler, and make him blow, and ſweat under them: the woe is now ſet downe in Gods booke, the alas will one day be fetched out of his ſides. Then in particular this practice fils him with much ſinne againſt others, *viz.* drinke abuſed doth breed brawles, and make quarrels: where the party dares be bold, it makes him brawle with neighbours, fellowes, hoſteſſe, ſervants, children, wife, all; the drinke having bitten him, he runs like a mad dogge up and downe, ſnapping at every body; firſt, hee ſhakes his owne people in his owne yard, then all that come within the breath of him, having once fallen out with his owne wits and members, (that one goes one way, and another another way) he can agree with no body, but proves raging mad, as a Heathen (after *Salomon*) could ſay.

Verſe 29.

I. *Inſania voluntaria, Sen. ep. l. 12. ep. 48. Fœcundi calices, &c.*

Secondly, as he can ill rule his hand, ſo worſe his tongue; fat cups oile that ſo much, that it cannot ſticke; drinke doubles his eyes and eares, he ſees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath ſomewhat to ſay to every queſtion and perſon; he is then a good Aſtronomer, Logician, Philoſopher; and what not; A Conſtable, Juſtice,

Juſtice, Preacher, Counſellor, a King; and who not? What cannot he doe? what doth he not know? what will hee not ſay? Any ſecrets are then revealed, of friends, of wife, of ſtate; yea, his owne heart comes up as eaſily, as ſome of his drinke, and you ſhall as ſoone perſwade a ſtone to ſpeake, as him to be ſilent; now he railes, now he ſcoffes, now he lies, now he fawnes, now he ſweares, now he bans, and cannot be quiet till his tongue be wormed.

Secondly, as he is a foe to others, ſo no friend to himſelfe, whether ſoule or body be conſidered: for body, he is moſt ſenſible of that; and therefore *Salomon* doth well to begin there: hee drawes miſery upon himſelfe from others, he creates miſerie to himſelfe without others. Firſt, (ſaith *Salomon*) he hath cauſleſſe wounds, needleſly procured, though deſervedly inflicted: he hath ſmall reaſon to draw upon himſelfe hatred, ſhame, ſmart; there is enough abides him in Hell from Heaven: but he will cauſe his kindred to forſake him, officers to ſmite him, Chirurgians, Phyſicians, Jailers, Bailiffes, and other Magiſtrates to bee troubled with him, full much againſt their wills; there is no helpe, but hee muſt paſſe under the hands of private Rulers, of publik Governours, both in Church and Commonweale; perforce he muſt to the whip, to the poſt, to the ſtocks, or elſe he proves a Bedlam.

But is this all? No; though all men give him paſſage, yet he will not to his grave in peace, hee will doe execution upon himſelfe, he will bleare his eyes (ſaith *Salomon*:) is that the worſt? then never care; he will ſell two eyes, to ſatisfie one tongue: but that is not the worſt, he meanes two things: firſt, that he diſtempers himſelfe: ſecondly, that he diſguiſes himſelfe. For the firſt; Who can recount the hurts that by this meanes come to the whole body, eſpecially to head, ſtomacke, liver, and the more noble parts? Who can recite the Rheumes, Gouts, Dropſies, Apoplexies, Inflammations, and other diſtempers hence enſuing? Beleeve a man in his owne art: The diſtempered body, the more it is filled, the more it is ſpilled.

For the ſecond: What one ſinne more mangles and defaces Gods Image, and mans beautie, than this? How doth it dam up the head and ſpirits with mud? blow the cheeks with wind? fill the eyes and noſe with fire? lade the hands and legs with water? plague (in ſhort) the whole man with the diſeaſes of a Horſe, the belly of a Cow, the head of an Aſſe, &c. and turne him into a very walking dunghill?

ὑπνώδεες δὲ ὀφθαλμοὶ μᾶλλον βλαφθῆς. *Hipp. Aph.* *Vid. Plin. nat. lib. 14. c. ult.*

Thus *Salomon* hath furniſhed us with ſome reaſons againſt this ſinne: the drunkard now interrupts him (as one impatient of farther ſpeech) before he can finiſh his oration: faine he would ſhift off all, and therefore moves every ſtone: firſt, (if it might be) he would deny the fact: ſecondly, or (if that may not bee) hee will ſtand to his action, and make good his practice. For the firſt, thus he ſpeaks; What of all this? yeeld every word that is ſpoken againſt drunkennes to be true, grant it as bad, or worſe, than it is made, what's this to me? the queſtion ſticks here, who is a drunkard? for my ſelfe, I was never ſo gone yet, but I knew the way home, I could tell what I did, what I ſaid, &c. The divine Orator anſwers (and his anſwer is alſo ours) They that tarrie long at the wine, they that goe to ſeeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not onely abuſed when it turnes up a mans heeles, and makes the

Verſ. 30.

Seneca. Graduum erratûm, tecta ipsa mobilia, &c.

the house run round, (as one speaks) but when it steales away the affections, so farre, that a man cannot make too much haste to it, take too much paines for it, spend too much time at it. Beleeve it, if a man drinke too much for his purse, too much for his calling and occasions, too much for his health, and quiet of body and mind, *Salomon* calls him a drunkard; yea a drunkard, though he take not too much for his braines: for why? A man hath no more reason, or warrant, to drowne his time, his estate, his liver, his stomack, &c. than his wits, and braines: nay, seeing in cases of this nature, things are rather measured by the intention and affection of the doer, than by the issue and event of things: why should not a man be deemed a drunkard, for his inordinate affection to drink, as well as an adulterer for the like affection to his neighbours wife? Nor needs that trouble us, which Philosophers tell us, that no man desires drunkennes; for the same may be said of every other sin: sin, as sin, in its own colours and nature, is neither desired, nor desirable, but only as it is disguised, and offers it selfe to the understanding and will, in the likenes and habit of goodnes: drink is desired, though drunkennes be not, and company, and sport, and all occasions of the sin: and when to these, the desires are carried with too much strength, the man that should bee master of his desires, and not a servant to them, deserves for his follie, to heare drunkard. Hence *Salomons* description, which in truth will not suit with any other drunkard, than this now spoken of: alas, if none be drunke but such as have lost their legs, tongues, senses; that lie tumbling in their owne vomit, and sleeping in a guzle, what should *Salomon* speake of quarrels, bablings, &c. Such bee as dead as a doore-naile, ring a bell in their eare they heare not, much lesse can they speak; scoffe them, rob them, smite them, spurne them, they stirre not, much lesse quarrell: onely it is your mannerly, sober, methodicall drunkard, that drinkes by the houre, and can tell the clocke, that drinkes by measure, and by rule, first so much Ale, then such a quantitie of Beere, then of Sack, then of Rhenish, then back againe from Wine to Ale, from Ale to Beere, till the reines be cleansed, the liver cooled, the stomack set upright, and heat and moisture, brought unto a just and even temper: it is he that *Salomon* speaks of, he (I say) that when he likes not his host, hath legs to goe to another house, and wit to jugde of the best Brewer; nay, skill to brew himselfe: helpe him but to the simples, and let him alone for the composition: hee knowes his proportions, for wine, for sugar, for Spring-water, Rose-water, and the other ingredients: nay, if the house bee not worth an Ivie-bush, let him have his tooles about him, Nutmegs, Rosemary, Tobacco, with other the appurtenances, and he knowes how of puddle ale to make a cup of English wine, and when he hath brewed, hee hath as great a gift in drinking, just so much as will make him heartie, cheerfull, wittie, healthfull, and no more: this is the man that *Salomon* speakes of, a man of measures, and mixtures, as one of his words imports.

Vid. Plin. Censure Torquat. ubi supra.

There is an art of drinking, saith the same *Plinie.*

Why but (saith the Tipler, for now he speakes) if *Salomon* speak against this regular drinking, he speakes besides the booke; the vertue of wine (say the like of other liquors) is great if a man have skill how to chuse it, by its colour, taste, motion, &c. and will (if not received to surfet) give much content and refreshing; this is knowne, I find it, I feele it, I perceive it doth me good.

good, and I will beleeve mine owne eyes, and taſte, before ten *Salomons*. *Salomon* anſwers this: Well (ſaith hee) bee not deceived with ſhewes and ſhadowes: a man may be drunke, though his eyes bee not out, and may bee deceived, though his eyes bee in too: all is not gold that gliſters, all is not paid that is promiſed; wine promiſeth much for the preſent, but it will deceive thee in the end; it promiſeth health, but it payes ſickneſſe; it promiſeth comfort, but thou ſhalt find ſorrow; it promiſeth helpe, but thou ſhalt receive hurt; it is a poyſoned potion, an *Amphisbæna*, it bites both wayes, (hereafter, and now too) and carries its ſting with it, for all its ſmiling and flattering face. And thus *Salomon* hath ſilenced the pratler, and made way to his other arguments, which more immediately reſpect the ſoule: be not wearie if I draw you after him a little further.

Verſ. 31.

Verſ. 32.

Perſe ſupplicium ebrietatis: Chry.

Thine eyes (ſaith he) &c. follow three companions of this ſinne: the firſt is impuritie, and this is ever one. *Venus* comes out of the froth of this ſea: I will never beleeve that chaſtitie ever ſlept in the drunkards bed: nay, this ſinne fills the heart, and eye (both eyes) if not the life with horrible filthineſſe, naturall, unnaturall, any: this is ſo cleere a truth, that darkneſſe it ſelfe ſaw and confeſt it.

Verſ. 33.

Nunquam ego ebrium, caſtum putabo, &c. Hier. in Tit.

Secondly, his heart (to paſſe to the ſecond companion) belcheth out perverſe and crooked things, things farre from truth, pietie, reaſon, modeſtie: Oh the beaſtlineſſe that ſmokes out of ſuch a mouth! a man would thinke that the Devill himſelfe ſhould bluſh to heare his child talke: how doth this mouth run over with lies, againſt both Chriſtians, and Preaches? What ſpeakes hee leſſe than Whoredomes, Adulteries, Inceſts, at every word? Heare two or three talke, when ſomewhat whitled, and you would change the Lycaonians language, and ſay, Devils are come up in the likeneſſe of men.

Acts 14.

Yet wee are not at an end: exceſſive drinking hath a third companion, and that is ſenſleſneſſe, both of our place and caſe. For the firſt, lay a drunkard in the ſeas, ſet him on a tree, or maſt, tis all one to him, he conſiders nothing, but (as if the proverbe, A drunken man never takes harme, were good Scripture) he takes little care what way he goes in the darke, what bridges he paſſeth over, what hedges he lies under, what fals he catcheth, how hee breakes and knocks himſelfe: and for the ſecond, hee little feeles what for the preſent is done, and therefore for the future is no way bettered; he forgets his povertie, by that time hee hath gotten a penny; the whip, by that time his doublet is on; the ſtocks, by that time his foot is out, and therefore the next journey he makes is to the Ale-houſe againe. To conclude, conſtrue thoſe two laſt verſes how you will, two things are cleere: firſt, that this drinking is a beſotting ſinne, howſoever it makes one ſometimes as ſick as ever was Seaman, (as ſome alſo expound theſe words) and expoſe him to a thouſand perils, yet he is never the wiſer afterward.

Verſ. 34, 35.

He loſeth yeſterday paſt, and to morrow to come, ſaith *Plin.*

Piſcat. in Prov. 23.

Secondly, that his Dropſie-like diſeaſe is almoſt incurable, partly becauſe a man herein ſees not himſelf, and knows not what to repent of when he is ſober, (it being a taske almoſt invincible to make him owne thoſe words and behaviours when he is ſober, which in his pots he was author of) and partly becauſe this diſeaſe ſtill growes upon him like a Dropſie, and meanes to live (though

Chrysost.

(though he die) being as one ſaith, an inſatiable covetouſneſſe, as that is an unſatiable drunkenneſſe.

And thus *Salomon* hath proved our point, and yeelded this concluſion; Abuſive drinking is a dangerous ſin: dangerous to body, dangerous to ſoule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this moſt wiſe Writer, it were worth the while to heare our moſt lofty Orator declaime upon the ſame theme, telling us how prejudiciall to labour, libertie, livelihood, and life it ſelfe it is: but I ſhould bee too too tedious, and therefore I reſt in that which hath beene already ſpoken in the opening of the Text, and poſt now to ſome application.

Vſe 1. Is this a ſinne ſo dangerfull? then muſt the conſideration hereof humble us, and bring us on our knees, both all and ſome: firſt, all of us have reaſon to take to heart this ſin, that hath drowned many, and threatens all; a ſin odious and loathſome in any, but in us (who have ſo much light, ſo many lawes of God and man againſt it) moſt unſufferable. Well, for the better quelling of our pride and ſecuritie, let us firſt ſee when drinke is abuſed: ſecondly, what the kindes: thirdly, what the degrees of thoſe abuſes bee. And (this done) let us reflect upon our ſelves, and ſee how farre this ſin trenches into this our Countrie.

Beſides, *Fadius inebriatur, ſobrietatem fronte prætendens. Salvian.*

The firſt we thus briefly diſpatch: Drink is then abuſed, when it is not uſed in that order, to thoſe ends for which it was appointed. The ends were: firſt, utmoſt, Gods glory: ſecondly, neere hand, mans good in preſerving nature, and fitting man to all required ſervices, both in generall, and ſpeciall calling: when therefore tis ſo uſed, that neither is God glorified, nor nature releeved, nor the receiver fitted to honeſt imployments, nor (in ſhort) any ſuch end propoſed and projected (but the contrary) it is abuſed.

For the ſecond, the abuſe may bee committed many wayes, as vice is manifold, vertue uniforme: firſt, when there is an error in the matter, men drinking that which hath no fitneſſe in its nature to nouriſh and ſuſtaine ours, either by qualifying heat, or helping moiſture; nor was ever indeed appointed of God for ſuch a purpoſe: ſuch was ° blood (in ſome ſort) among the Heathen, when they drink it, as you would (in ſome caſes) milk from the Cow or Goat: ſuch were other mixtures, and potions taken only for the inraging and ſtrengthening of luſt: and to this head, if Tobacco (as it is uſed by the moſt) were referred, I think it were no error. Adde to this another error in matter (if not in reſpect of the object ſimply, yet in a reference to the ſubject) and that is, when men without regard of yeeres, or ſtrength, or conſtitution, powre in that which is too hot and big for them.

° Firſt, that many people did uſe raw life-blood in this ſort, the ſtories and Poets every where witnes. Secondly, that God (*Geneſis* 9. 4) alludes to ſuch a practice, ſeems to me more than probable: (ſee learnedly for this, *Sanct.* in *Act.* 15.) Thirdly, that either *Gen.* 9. or *Act.* 15. ſhould deny Chriſtians all uſe of blood for food, I cannot bee perſwaded to thinke: but *hæc obiter.* *Menſuram ſine menſura, Aug. de verb. Apoſt. Serm.* 4.

So is the firſt error: the ſecond is committed in the meaſure of drinking, when a man exceeds: firſt, his ſtrengnh and braines: ſecondly, his purſe and meanes (at leaſt Gods allowance:) thirdly, when hee laviſhes out his time, and ſits too long at it, &c. and to be (briefe) when his meaſures are unmeaſurable.

The third error is in the manner, chiefly when men be prophane againſt God in the uſe of his creatures, not ſeeing the Lord, yet diſhonouring him,

and

and ſpicing their cups with oaths ſometimes, ſometimes with words of prayer and ſcripture, which ſound moſt ill fauouredly in a drunkards mouth: as *Salomon* tels us. 1 *Prou.* 26. 9.

Secondly, when towards men they become unmanlike and uncivill, ſo far from remembring (amidſt their bowles) the affliction of *Ioſeph*, as that they forget the nature and fleſh they are clothed withall: ceaſe to be men, ſuffer themſelves to be transformed by this *Circe*, (drinke) into ſwine, ſhewing as little manners one towards another, as ſuch creatures doe and no better. *Amos* 6.

Thirdly, when in reſpect of themſelves, they have no command over their affections, ſo far from putting a knife to their owne throat (when they have taken enough) as that they be ready to place it in a Tapſters bellie (if he offer to ſet bounds to their throats, and will fetch no more) at leaſt they unbleſſe themſelves, when meanes, and time, and company, will not permit a ſacrifice to their *Bacchus*, to their bellie. *Prou.* 13. 2.

The fourth error is in the end, when Gods ends be not thought upon, but the contrarie, when they drink not to ſerve God and to ſet up him, but to other purpoſes, to wit, that ſo they may lay their conſciences on ſleep, drink and drive out the threats of the word, the thoughts of death, ſaying in the Epicures words and a beaſts language, Let us eat, drink, to morrow we ſhall dye. 4 *Vox pecudis, non hominis. Tull. in Tuſc.*

Secondly, when they drinke not for ſtrength, but luſt, and pride, to ſhew how full of Satan they be, and how neere to ſwine.

Thirdly, when they drink, not to be ſerviceable to mankind, but to abuſe their brethren, to lay others under table, to ſatisfie revenge, to diſcover others ſecrets, to picke others purſes, &c.

And for the wayes and meanes, how, and whereby drinke comes to bee abuſed, ſo much onely in regard of haſte.

Now followeth the third thing, the degrees namely of theſe abuſed drinkings: and here we meane not to enter into the myſteries of this blacke art, nor ſpend time in particularizing the ſeverall orders and degrees of theſe profeſſors, as ſome others have done, but onely content our ſelves with thus much. Firſt, there is no man living but failes in ſome of the named particulars; yet ſecondly there is a difference: theſe abuſes and corruptions reigne in ſome, that is, they bee ordinary, they bee affected, they bee juſtified, at leaſt ſecretly allowed. Secondly, they be mortified in others, that is, ſome men doe not ordinarily (nay not once perhaps in an age) breake out into any groſneſſe, nor at any time allow themſelves in any exorbitancie; but they ſtrive againſt the ſinne; they deteſt it, they bewaile it in whomſoever, and it is an *Hazael* to their eyes: our ſpeech throughout is directed againſt the former degree of drunkenneſſe. Now ſeeing wee underſtand one another, and the particulars of this ſinne, doe but ſee (I paſſe to the ſecond thing mentioned) what reaſon wee have to tremble: for I demand, is not drinke abuſed with us? doe wee drinke to God, to health, to ſtrength, to the Common-wealth? What? is there no failing with us? in matter none? in manner none? in meaſure none? in the ends of drinking none? Or is this failing in the waine and much what mortified? Oh, that I could anſwer affirmatively! but alas I cannot: men drinke God out of their hearts, *Vid.* Table of Drunkards.

As the Heathens diſtinguiſh between *ebrius* and *bibioſus*.

2 *King.* 8.

health

health out of their bodies, wit out of their heads, ſtrength out of their joints, wife and * children out of doores, the land and Kingdome out of quiet, and plentie: and threaten all with miſerie. A generall charge is nothing without particular inſtance, lets touch upon the heads propoſed: and firſt, if wee begin with the matters abuſed, I am at a ſtand, and wot not well what to ſay, leſt in reproving I become a teacher, as it fared with another in the like caſe: this I may ſay in groſſe, the Devill is turned Brewer, Mountebanke: and ſome Apothecaries are not his worſt drawers, who have their cups of fomication alſo, as well as the hoſteſſe of Babylon: one thing is in ſight and ſent, the whole land ſtinkes of it, unleſſe it bee where the brightneſſe of his Majeſtie diſpels the ſmoake, and that is Tobacco. Doe you ever thinke it was Gods meaning, that that herbe ſhould be ſo ordinary a liquor or perfume, that every Gentleman and begger, every Tapſter and Hoſtler, every Carrier and Tinker, ſhould make a bricken of his body, and a chimney of his noſe? Oh the vanitie that that poore creature is ſubject unto! to what drudgery is it put, though Majeſtie it ſelfe hath ſpoken for its libertie?

What ſhould I ſpeake of particular drinkes? Is it not lamentable to ſee, how far we are fled from the Patriarkes water? If Heathens bewailed this, ſhould not Chriſtians? What a thing is this, that children bee halfe killed before they are borne, with diſtempered drinks (as one more juſtly, than fitly, upon the occaſion of *Sampſons* diet, complaines.) What a griefe to ſee how every boy and girle now addes fire to fire, and be all for the ſtrongeſt: the ſtrongeſt Ales, the ſtrongeſt Beeres, the ſtrongeſt Wines, the hotteſt ſpices. Are not our ſwaggerers like to doe their country ſervice one day, who without ſcalding can powre downe cups of your hotteſt waters, and drinke more ſpirits in a night, than their fleſh and braines be worth? Verily here is an abuſe, a great abuſe thus to diſcontent nature, that is content with ſo little. But as yet we be but in the haven: if we lanch into the deep, wee ſhall meet with ſea-monſters: for come to the meaſure of mens drinking, and what meaſure find you? no time is long enough for this peece of ſervice, not the day, not the night, not many, not any: men have nailed their eares to the doores of a Taverne, they have agreed with Satan; Maſter it is good being here, lets build; there they live, nay dye daily, ſaid a good Biſhop and excellent Preacher. Come to a mans houſe, and where is he? his wife knowes not: aske the ſervants, they know not; when will hee bee at home? they cannot ſhew you; yes they can, but they bluſh to ſpeake: forſooth the matter is this; ther's his houſe, but his dwelling is at the Alehouſe, and when all his money is ſpent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, he comes with as much ſenſe, as *Michols* Image had; elſe Sunne and Moone goe over his head, till hee hath ſlept himſelfe ſober, and watched himſelfe drunken againe. There be (how many can you tell?) who know no calling at all, but to ſurvey the highwaies, to the Inne, to give the watch-word, who makes the beſt, and to deviſe new wayes and wagers in quaffing.

No coſt is too much, that is beſtowed upon an Ale-poſt, great is this *Diana* of the Epheſians; men will maintaine this trade, as farre as ever *Demetrius* his, as farre as ever *Ionathan* would ſupport his deareſt *David*, to their

bow

* As the Ruſſians in Maſter *Ienkinſons* voyage.

Vid. convival. ſermon. per Petroſ.

S. *W.R.* hiſto.

Satius eſt populis fluviuſque, cereſque, Lucan. 4. Pharſ.

Chryſoſt. in Gen. 9. Quotidie moriuntur, &c.

2 Sam. 18.

bow and ſword. If they have a groat, it burnes in the purſe, till it bee drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coats on their backes, rather than they will ſcant (as they ſay) their belly; nay, if they had a jewell as rich as ten Lordſhips, or as that of that unwoman-like ſwaggerer, the throat ſhould have it. How often have I ſeene vermine ſucking the drunkards blood as faſt, as hee that of the Grape and Mault? yet would he not leave his holt, nor loſe his draught. *Cleopatra.*

What is ſaid of theſe, may alſo of the third. Oh that I in ſpeaking, you in hearing, could mourne for it as wee ought, I meane at that ſhamefull conqueſt, which drinke gets over our owne fleſh: when did the Sunne ever ſee ſome men ſober? how are our townes peſtered, and wayes ſtrewed with theſe filths? Oh the drunkenneſſe that is in one day in this land, at ſome Faire or Market to bee ſeene? Goe but to the townes end where a Faire is kept, and there they lye, as if ſome field had been fought: here lies a hat, there lies a cloake, here a man, there a youth, there (alas for woe) a woman, nay, a ſwine with a womans face; goe into the back lanes, and there you have them among frogs and toads, their fitteſt matches; goe into an Inne, and what roome is free; no hoſpitall yeelds ſo pittifull a ſight, no dunghill ſo filthy a ſmell, vah, vah, vah, you would ſinke to ſee and ſmell, what from me you ſhall not heare: Oh Lord, it is thy unſpeakable mercy, that a land ſo ſicke of drinke, doth not ſpew us all out. *Ebria muliere nihil turpius. Chryſ.*

But this is not all, men faile in the manner, as well as in the meaſure. Faile, firſt, againſt themſelves, loving drinke as they ſhould doe God, above all, above wealth, health, credit, childe, wife, life, heaven, ſalvation, all calling for that as the Pope for his diſh, even in deſpight of heaven.

Faile (ſecondly) towards others in point of Chriſtianitie ſhall I ſay? nay, in civilities and humanities. *Salomon* in deſcribing a mad-man, fitly points out the drunkard, who is but a voluntarie Bedlam, nay, devill; he caſts fire, arrowes, ſwords, all in jeſt and ſport, this the generall. For particulars, I cannot bee excuſed, if I ſhall pollute this ayre with the report of their out-rages, Oh what horſe-play? what mad baſe brutiſh behaviours paſſe betweene cups? what contempts are there and then uttered againſt all authoritie? It is a ſmall matter to ſit upon their Pariſh Prieſt (as thoſe hogsheads terme him.) In ſuch a meeting they will viſit a whole Dioceſſe and Province: nay, the ſageſt Judge, the graveſt Counſellor, and greateſt Peere in the land, muſt doe ſervice to their court, and bee ſummoned before the Ale-bench: nor will they ſtay here; when they have huft their ſmoake into the face of theſe, they will have a health to Prince *Charles*, to King *Iames*, and what not for the honour of England? Shall I tell you? when I ſee his Majeſties picture hanged up for a ſigne, me thinks it moves me a little; but more to ſee him ſet behind the table in the hall, there to welcome the gueſts and to be an eye-witneſſe (as it were) of their beaſtlineſſe: but when I think of the ſtrange laucineſſe of baſe vermine, in toſſing the name of his moſt excellent Majeſty in their foaming mouthes, and in daring to make that a ſhooing-horne to draw on drink, by drinking healths to him; I cannot be in charitie with the places that permit this, with the perſons that pardon charitie

Bale in Ind. 3.

Prou. 26. So *Chryſ.* and *Baſil* call him.

Videas alios pocula in tela vertentes, ſcyphum in faciem convivæ jactare, &c. Hier. in Tit. c. 1.

Accuſationis occaſio eſt adjuramentum per regem frequentiùs non bibiſſe. Hier. ubi ſupra.

charitie with the places that permit this; with the perſons that pardon this, much leſſe with ſuch Belialiſts as practiſe this. But now when wee paſſe from men to God, and ſee how the name of the Lord is pierced, it would make a dumbe man ſpeake, a dead man almoſt to quake. Did you never heare how *Cæſar* was uſed in the Senate-houſe? If not, yet you know how a kennell of hounds will fall upon the poore Hare; one catcheth the head, another the legge, a third the throat, and amongſt them ſhee is torne in peeces; even ſo theſe helliſh miſcreants, theſe bodily, and viſible devils, having their tongues fiered and edged from hell, fall upon the Lord Jeſus; one cries, Wounds; another, Blood; a third, Heart; a fourth, Bodie; a fifth, Soule: and never leave ſtabbing, and tearing with their ſtings, till no whole place bee left. Oh miſerie; Oh wickedneſſe, what ſhall I ſay? Oh that ever any that wore Chriſts badge, and bare his name ſhould thus riſe againſt him.

Have wee yet done? I would wee had: but wee ſhoot at a wrong marke in drinking, ſo wide are wee. Our aime ſhould bee Gods glorie: but many drinke to this end, that they may the eaſier forget God, forget him in his threats which ſticke in their ſoules after Sermon; forget him in his judgements, which have taken hold of ſome of their companions. They drink to the end they may drown conſcience, & put off all thoughts of death and judgement: to the end they may hearten and harden themſelves againſt the meſſenger of God, and make themſelves both to know and move at Gods owne words, as in this prophecy we find afterwards; how many a mans heart can tell him, that this hath been one of his ſpeciall errands to the cup?

קרלקו, &c. *Chap.* 28. ſo I conceive one verſe there after good Authors, old and new.

Secondly, our aime ſhould bee the repairing of nature, and fitting of our ſelves to all due imployments: but woe to us (to many of us) we drinke for luſt, not for ſtrength, *Eccleſiaſt.* 10. we burthen nature, and oppreſſe our ſelves againſt the rule, *Luk.* 21. we doe not helpe our ſelves, and enliven our ſpirits.

Thirdly, our aime ſhould bee the common good, but wee drinke to the common hurt: the Common-wealth loſeth a member by our drinking: nay, hereby many wits and bodies are made unſavoury ſalt, ſuch as can marre any ſoyle, but mend none: doubtleſſe our brethren receive much hurt by our drinking, ſome in their braines, whileſt they are made giddie; ſome in their eſtates, whileſt they are called from their calling; ſome in their names, whileſt they bee buckt with drinke, and then laid out to bee ſunn'd and ſcorn'd; ſome in their chaſtitie, whileſt their fellowes uſe them, as *Lots* daughters him; ſome in their projects, whileſt drinke is made but a *Dalilah* (as in ſome ſtates it hath beene) to know their ſecrets; ſome in their eſtates, whileſt they are coozened by play or bargaine; ſome (to make an end) in their life, whileſt *Amnons* mirth is the watch-word to the murtherer.

Amongſt the Latines after *Platoes* rule, &c.

Hitherto the caſe goes hard with us, when there is no abuſe (In this kinde) but wee are guiltie of. There is but one thing now left for our releefe, and that is, if theſe abuſes bee now mortified, now dying; and are they ſo? Bleſſed bee God, our Lawes ſmite

Vid. ſtatute 4. Iacob.

in

diſorders, for time, place, meaſure, &c. But where is execution? where is the cure? the ſinne lives ſtill; nay, raignes; nay, growes into practice and credit daily. Heretofore it was a ſtrange ſight to ſee a drunken man, now it is no newes: heretofore it was the ſinne of Tinkers, Hoſtlers, Beggers, &c. now of Farmers, Eſquires, Knights, &c. heretofore *Pauls* ſpeech was currant, they that are drunken, are drunken in the night; now they feare not the light, the ſun-ſhine: heretofore *Peters* argument was more than probable; theſe are not drunke, for it is but the third houre of the day; now men are growne ſuch husbands, as that by that time, they will returne their ſtockes, and have their braines crowing before day. 1 Theſſ. 5. Acts 2.

Now then in the middeſt of all theſe threatning ſinnes, and fearfull provocations, ſhall wee bee feareleſſe? ſhall wee now (when the Lord begins to viſit) come in with an *omnia bene?* no, no; theſe things cannot bee hid, muſt not bee diſſembled, but muſt draw ſome teares from our eyes, ſome ſighs from our ſoules, ſome prayers from our hearts; wee muſt flie to heaven with petitions, leſt theſe crying abuſes prevent us, and get a grant of judgement againſt us firſt. Drinkings in mens butteries call for vengeance; drinkings in Ale-houſes call for vengeance; drinkings of old, of young, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all ſorts, call for vengeance; you that bee ſober, godly, &c. you that have acquaintance and acceptance with God, ſtand in the gap, lift up a prayer, call, cry for mercy, ſay, Lord ſpare thine inheritance, ſpare our Townes, our land, our people. Oh you, you muſt be drunken with teares for this drunken age, elſe God will goe on to make the earth more drunke with raine, and well wee eſcape, if the ſword be not made drunke with our blood.

As for the ſecond ſort (whom in ſpeciall this concernes) let mee ſpeake to them in *Ioels* words; Awake yee drunkards; nay, all yee abuſers of drinke (though not to worſt drunkenneſſe,) all yee who imploy your wits, to finde out new drinkes, as *Anah* mules, and proclaime rewards (like thoſe old monſters) to him that can perfect your knowledge in this blacke art: all you who drinke one liquor, to draw on another; not to quench, but to increaſe thirſt; not to qualifie, but to inkindle heat: all you who know none other calling, but to viſit Taverns; who have none other rule for time, but when company and drinke forſakes you; who have none other meaſure but this, to fill the veſſell ſo full, that it runnes out at your very noſes, who keepe none other rule for expence but this, to ſpend all the clothes on your beds and backes: (to make an end,) all you, who faile either in manner, or meaſure, or end of drinking in any groſneſſe, doe you tremble at the woes that are gone forth againſt you (I meane) againſt your eſtates, againſt your bodies, againſt your ſoules, againſt you in this life, and againſt you in the life to come. Know you, that without repentance, *Paul* will bee found a true Prophet, *No drunkard ſhall inherit the Kingdome of God:* and yet know withall, that upon repentance the Corinthians were both waſhed, and juſtified; and therefore bee no longer mockers, leſt your bonds and miſeries *Alex. in Plut.* and ſome of the Emp. in *Sueton, &c.* 1 Cor. 6. 10, 11.

increaſe; but turne your laughter into ſorrow, your feaſting into faſting; be revenged of your ſelves, of your luſts, and meet your God, and make your peace whileſt now wee call, and you heare: and of this uſe ſo much.

Vſe 2. *Non comedis Germane bibis, tu non bibis Angle, ſed, &c.*

In the next place, we paſſe to inſtruction, and firſt, for your owne private and particular, bee afraid of this abuſive, exceſſive, unſeaſonable drinking, eſpecially of that which is ſo frequent, and is even naturalized, being once a ſtranger, I meane that ſwiniſh ſwilling, that makes ſick the land; Oh feare that beſotting ſinne that takes away the heart, eſpecially from God, againſt the firſt commandement; that idolatrous ſinne, that makes one worſhip the belly in ſtead of God, againſt the ſecond; that blaſphemous and execrable ſinne, that makes a jeſt of Gods words, Gods name; that prophane ſinne, which makes no difference of nights or dayes, but moſt rages on the Sabbath; that wilde and unruly ſinne, that knowes no Magiſtrate, no Miniſter, no Father, no King, no *Cæſar*; that murtherous ſinne, that kils more than the ſword, and feeds upon fire; that adulterous ſinne, that fills all corners with whoredomes; that theeviſh ſinne, that ſteales away mens time, purſes, wits; that robs the poore of his due, and throwes that out of one ſwines noſe, and mouth, and guts, that would refreſh a whole familie; that ſlanderous ſinne, that lades the world with tales and railings, againſt the hoaſt of the living God: that Atheiſticall ſinne, that beleeves no more the threats and promiſes of God, than if ſome coozener had ſpake them; that helliſh ſin, that hardens and makes up the heart againſt all repentings; that unnaturall ſinne, that puts of all thoughts of ones familie, ones ſelfe, and ſends him on grazing with *Nabuchadnezzar*; nay, on ſwilling with hogs and other ſwine; this ſinne, this vile ſinne, thus tranſcendent, doe you feare, doe you ſhunne, doe yee abhorre, as having the ſeeds of it in your nature. But how ſhall wee bee able to avoid it? Firſt, doe but dwell upon the things delivered; next obſerve theſe rules, which now I can but touch.

Rules and remedies againſt drunkenneſſe.

Firſt, mortifie your carnall affections, and (as *Salomon* ſpeakes it) put your knife to your throat; ſay, I could (but I will not) take more than is good, or is fit.

Secondly, ſhun the occaſions of ſin, (as *Salomon* gives direction in the fore-mentioned Chapter for ſome particulars, as for company and place in the twentieth verſe; and in another, he forbids looking on the wine, and ſtaying at it) for this ſitting by it, and blowing over it, puts a man into the hands firſt (and afterwards under the power) of drunkenneſſe.

Prov. 23. 2.

Epheſ. 5. 18, 19.

Thirdly, heare *Paul Epheſ.* 5. 18. *Be not drunke* (ſaith he) doe not ſouze your ſelves, no (would ſome ſwilbowle ſay) unleſſe the drinke be right, nay (ſaith *Paul*) *though it bee wine*; Oh, but that is very pleaſing, how ſhould one forbeare that? *be filled* (ſaith he) *with the ſpirit*; drinke liberally of Gods wine in his wine-ſellar and butterie; ſavour ſpirituall things, and then thou wilt cleerely ſee, that ſpirituall wine as much excels naturall, as old doth new, and infinitely more: nay, (as *Ephraim* concludes)

Cant. 2.

Hoſ. 14. *I have ſeene the Lord, and what have I to doe with Idols?* ſo wilt thou ſay,

ſay, I have drunke of Gods dainties, & what have I now to doe with puddle? Oh, but this diet is not ſo toothſome as wholſome : *Pauls* courſe is ſafe indeed : but there is no mirth, no comfort in it. Yes, (ſaith *Paul*) this is the onely way to fill the heart with joy, and the mouth with ſongs, and the houſe and ſoule with ſweet melodie ; and therefore if mirth be your mark, leave exceſſe, and drunkenneſſe, which hurts the minde, and makes heavy the heart, *Luke* 21. and fall to ſpirituall ordinances, to ſpirituall exercifes, ſpirituall company, ſpirituall graces, and theſe will fill the heart with joy, and yet not empty the purſe of coyne, as our Prophet after will tell you. After theſe directions we might adde *Peters* counſell, *Be watchfull and ſober* ; *Pauls* charge, *Redeeme the time*, and many ſuch like wholeſome receits againſt this noyſome diſeaſe : but I cannot tarry, and therefore I paſſe from the generall to ſome particular inſtructions.

19.

Eſay 55.1.

And firſt, ſuch perſons as trade in theſe commodities, and vent and utter drinks of many ſorts, are deeply engaged in this point ; and (were there hope of doing good) they would be minded of their wickedneſſe, in entertaining traytors againſt God within their doores ; and of their danger in ſuffering ſo much impietie to reſt within their gates. One ſin of theft, one of perjury, is enough to rot the rafters, to grinde the ſtones, to levell with the ground the walls and roofe of any houſe : but, Oh the oathes, oh the lies, oh the thefts, oh the whordomes, oh the numberleſſe and nameleſſe abominations that are committed in ſome Innes, ſome Taverns, ſome Ale-houſes : far be it from us to blame a good calling, to accuſe the innocent in that calling, wee doubt not but the Lord hath ſome, hath many in the world in Taverns, Butteries, Sellars, Stables, &c. but (alas) we have leſſe cauſe to doubt of what hath beene ſaid, touching many of theſe places, too many of them are even the nurſeries of all riot, exceſſe and idleneſſe, that make our land (I ſpeake it in the words of a very judicious Divine, and grounded Text-man) another Sodome ; and furniſh (yearely) our gaoles and gallowſes. But ſhould I ſpeake to theſe, I ſhould but ſpeed as *Paul* at *Epheſus* ; I ſhould be cried downe with, *Great is Diana*, after ſome one *Demetrius* had told the reſt of this occupation ; *Sirs, ye know that by this craft we have our wealth*. Surely, feare of having their Signe pulled downe, their licence called in, cannot prevaile with ſome ; and therefore it boots not us to ſpeake. Only to you (beloved) let me ſpeake a little touching your charges, you are not willing to have me long now, in ſhort receive me thus : you, amongſt you that love the Lord, the Church, the ſtate, your ſelves, and people, helpe the Lord againſt the mighty ; ſuppreſſe, nay, prevent this ſinne in your owne houſes, let not a ſwine come into your parlors, ſit at your tables, lye in your ſheets ; out with him, out with him, out with the man if he be a moveable ; if not, yet out with the drunkard, ſmite the ſinne, ſave the man.

verſ. 3.

Zach. 5.

D. *Sclat.* in 1. *Theſ.* 4. 11.

Acts 19.

Vſe 4.

Secondly, quench this fire and flame in your townes as much as lies in you : you that be Church-wardens preſent it, you that be Jurors endite it, you that be Conſtables and officers ſmite it ; all, all ſhoot at it, lay at it,

as

as at a common enemy; tell me not he is a friend, a Gentlemans kinſman, a Gentleman that offends; he is better and greater than any Gentleman, that is offended? learne to feare, to love him: yea, learne a Norman diſtinction; when *William* the firſt cenſured one that was both Biſhop of Bayens, and Earle of Kent, his Apologie to the Plaintiffe Popeling was that he did not meddle with the Biſhop, but the Earle. Doe ye the like, let the Gentleman eſcape, but ſtocke the drunkard; meddle not with your friend and kinſman, but for all that, pay the drunkard; if you doe not to your power, you ſhall have *Ahabs* ſpeed, his faults ſhall be beaten upon your backs.

V. Dan. & Stow. in W. 1.

1 *King.* 20. 42.

But moſt of all are ſuch as are within the commiſſion of peace, to be intreated in Gods name to remember him, themſelves, their countrey, their oathes, and to bend all their ſtrength & power againſt this monſter; and firſt let it pleaſe them to begin with themſelves, and to lay a law firſt upon their owne appetites: that done, looke they to their owne butteries, which are (in ſome places) the very ſhops of Satan: and whence it is held (in ſome houſes) a diſgrace to the place to ſee a man returne ſober: it is very unhandſome to ſweepe the court, not the chamber, (I meane) to purge the countrey, and not our owne houſes, and every corner there would be rifled: nay, ſuch Governours muſt follow their people and charge into other houſes too, and (if I miſtake not) they ſhall finde ſome of them ſometimes firſt and laſt in the Ale-houſe: when they have done with their owne, they ſhould over-looke other houſes, other townes, yea, the whole Countrey, whoſe ſworne ſervants they profeſſe themſelves to be. I may not be long now: what ſhall I ſay to you of this ranke? Is there any love of God, any hatred of ſinne, any zeale, any courage, any conſcience of an oath in you? away with drunkenneſſe out of your houſes, Townes, Liberties: downe with many Ale-houſes, the very thrones of Satan, balke none, beare with none that offend. Say they be poore, in whoſe houſes the ſinne is practiſed, tis better that one or two ſhould loſe their gaine, than townes of men their wits and ſoules. Say they be great and rich that be drunke there, let them ſpeed thereafter, as King *Richards* priſoner did, of what ſort ſoever they be; if they will be drunkards, let them drinke of the drunkards Cup, for here as much as any where impunitie doth harme; and here (if any where) at any time let your zeale ſparkle, and indignation burne: now, now, at leaſt beſtir you, when as our Market-townes (like that in another countrey) ſtand all almoſt of Brew-houſes, and Tippling-houſes.

Non oportet ut vitia domus tuæ ultimus ſcias. Bern. de conſid. lib. 4.

King of Cyprus. *Vid.* Holliniſh. in Rich. 1. *Impunitas auſum parit, auſus exceſſum.* Bern. ubi ſupra. *Vid.* Boter of Hamburg. Verſ. 5.

Laſtly, is bad drinking ſo dangerouſly wicked? then let this be ſtill the Apologie of the ſober and religious; let quaffers quarrell, rage, ſcoffe, threaten, curſe, lade thee with a thouſand cenſures, yet hold thou thine owne ſtill, pledge the devill for none of them all. Oh, but I ſhall be held unkinde: Nay rather charge them with unkindnes, who tranſgreſſe the lawes of friendſhip, and exact torments in place of courteſies. What ſenſe is in it, that thou (to gratifie a beaſt) muſt hazard thy health, life, credit, ſoule, all? Oh, but I ſhall be reputed uncivill, and unmannerly.

Not

Not ſo, unleſſe it be with ſuch giddie braines, whoſe kindneſſe is but a dog-kindneſſe. A Spaniell in great love to his maſter will leape upon him, ſlabber his clothes, lick his face: is it (I pray you) any incivilitie to beat downe ſuch a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, unleſſe thou beat them off. Oh, but I doe not ſpeake of thoſe beaſts, that muſt bee anſwered and have right done them, in the ſame meaſure, geſture, courſe, &c. but of ſuch onely as leave you to your meaſure (ſo you will keepe a turne, and your time in pledging) is it any hurt to pledge ſuch? How pledge them? you miſtake if you thinke that wee ſpeake againſt any true * civilitie, or other lawfulnes: but if you make the queſtion this, whether it be lawfull for a man to anſwer others in drinking, ſo long as he doth neither make his ſtomacke too heavie, nor his head too light, you have our anſwer already from *Eſay*, from *Salomon*; you may further underſtand by S. *Peter*, that ſipping and bibbing is naught, as well as ſtark-ſtaring drunkenneſſe; and indeed one leades the way, and becomes Uſher to the other: Woe (ſaith *Eſay*) to him that is ſtrong to powre it in: Woe (ſaith *Salomon*) is hee that ſtayes by it, that lookes on, &c. If thou luſt to pledge the Lords Prophets in theſe woes, pledge good-fellows in their meaſures and challenges: if not ſo, learne ſtill to ſhape a peremptorie anſwer to an unreaſonable demand. But what if they begin a health to my betters, perhaps to the Kings Majeſtie, wherein allegeance will be challenged if I pledge not? What then? what then? I have ſcarce patience to anſwer ſuch a queſtion: what? a matter of allegeance to pledge a drunkard: me thinks an officer were not worthie to weare a gowne, that could brooke this allegeance. Oh that his Majeſtie did but heare this language! But for thy ſelfe, ſay, I am too baſe a worme to toſſe the ſacred name of a King amidſt cups, the Kings health is of too too high a price to be put in a pot; ſay, * I will pray for the Kings health, and drinke for mine owne. But I ſee you would have an end, at leaſt tis fit you ſhould.

For concluſion, let us (for a laſt uſe) here ſee, and admire, and magnifie the patience of God, who in ſo great provocations holds his hands. Oh (beloved) did we heare, and ſee, and ſmell, and know whats done in ſome one Taverne, ſome one Ale-houſe in this land, we would wonder that the earth could beare the houſe, or the Sunne endure to looke upon it. But (alas) how many of theſe houſes be there in ſome one towne? how many of theſe townes in ſome one ſhire? and ſo we might goe upward.

Now the Lord of moſt glorious Majeſtie and infinite puritie, ſees all, heares all, knowes all, & yet behold we live: nay, the Lord ſtill cauſes heaven, earth, ſea, land, all creatures to wait upon us, and to bring us in all due proviſion: nay now (this harveſt laſt) he hath abounded in that bleſſing and graine moſt, which hath been moſt abuſed to drink; here is patience, here is mercie, here is bountie. Let us ſtay here, and ſuffer our ſelves to loſe our ſelves in the meditation, and admiration of this wonderfulneſſe.

FINIS.

* Yet ſtill with *Ambroſe* his caution in an other caſe to *Monica*: *Ne ulla occaſione ingurgitandi detur ebrioſis.* Auguſt. Confeſſ. lib. 6. c. 1. οἰνοφλυγίας πόσεις, &c. 1. Pet. 4. 3. *Qui modica ſpernit paulatim decidit.* Aug. Confeſſ. lib. 9. cap. 8. See how *Monica* came to be called *Meribicula*. *Bibamus pro ſalute Imperatoris, & qui non biberit ſit reus in devotione*, ſaid ſome of old. See *Ambr.* his anſwer, *de Hel. & jejunio, &c.*

* The laſt Lord Chancellors Apothegme.

Postscr. *GOod Reader, if the Printer mistake my bad hand for marginall quotations, which onely for the avoiding of offence I have annexed, because I would not be thought (as some have spoken) phantastically in sleighting antiquitie and good Authors; I pray thee shew me the like favour which thou didst upon the like occasion in another Sermon: and as for pettie slips in the Scribe, cover them with the mantle of love.* Vale.

Samuels Funerall in the margent.

FINIS.

BARZILLAI.

A

SERMON PREACHED

AT SAINT MARIE
ALDERMANBURIE
IN LONDON.

Wherein is set forth,

The decaying condition of all naturall parts, and worldly comforts.
Together with the meanes how to attaine an estate supernaturall, to live with God in Christ.
Shewing who are the truely wise men in the world.
With sundry helpes and directions to stirre up in Christians a longing desire after their best home, &c.

By R. HARRIS *B. D. and Pastor of Hanwell.*



LONDON,
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BARZILLAI.

A SERMON PREACHED AT SAINT MARY ALDERMANBURY IN LONDON.

2. Sam. 19. 34. to 38.

And Barzillai *ſaid to the King, How long have I to live, that I ſhould goe up with the King to Jeruſalem? I am this day foure-ſcore yeares old, &c.*

I Have read (beloved) a large Text; in the handling of it, wee will doe as the Traveller doth, that is belated; wee will caſt how wee may poſt the next way to an end. The Oration, you ſee, is very plaine, wee ſhall not need to ſpend much time in explicating the termes.

The words are part of a conference, (you ſee a paſſage) betweene King *David*, and *Barzillai* of *Rogelli*, in the countie of *Gilead*. This *Barzillai* had beene wondrous kinde to *David* in the time of his diſtreſſe; *David* being now reſtored from danger, remembers the kindneſſe of his old friend, and in way of requitall tenders him this offer, that in caſe he would goe with him to the Court of *Jeruſalem*, he ſhould be very welcome thither, and he ſhould have ſuch entertainment, as the Court would afford. This invitement of the King precedes our Text.

The old man *Barzillai* is now upon his anſwer in the words read; who doth,

Firſt, very modeſtly and mannerly put off the Kings motion to him.

Secondly, and then next hee tenders and preferres a ſuit of his owne. For the Kings motion, that he ſhould turne Courtier, *Barzillai* puts off very finely, as you may ſee in the Text: hee gives ſundry reaſons for his ſo doing.

1. The firſt is, becauſe that hee was no fit man for the Court.

Firſt, hee was ſmitten in age, and therefore in caſe hee ſhould goe up, hee could but onely ſalute it, for ſaith hee, *How many are the dayes of my yeares?* my yeares are brought to dayes, my dayes may quickly bee numbred; I ſhould die by that time I were warme there, and therefore what ſhould I doe at the Court? Secondly, put the caſe hee did draw breath there a while, that was all, for (ſaith he) *Am I able now to diſcerne betweene good and evill?* There is nothing that offers it ſelfe to my eye, to my eare, to my taſte, to any of my ſenſes, that will give mee any great content, and therefore there is no great reaſon why I ſhould bee drawne thither: This is his firſt reaſon, from the unfitneſſe of the thing.

2. Afterward hee proceeds to other reaſons in the Text, that is (firſt) thus much: If he ſhould live there, it muſt bee to doe the King ſome ſervice, at the leaſt to yeeld him ſome contentment. But ſo it was; that hee was under Ages command, and was able for neither; he was neither fit for worke, nor fit for play; he found no great contentment in himſelfe, he could yeeld little to others, and therefore why ſhould hee be a butden to the Kings Court?

3. The third reaſon is this, That hee had done what hee had done for the King, but in dutie; it was his dutie to doe what he did, and it was but a little: all that hee could doe for the King, was onely to bring him a mile or two on his way; and why ſhould the King trouble his thoughts about a recompence for this, ſaith he? thus he puts off the Kings motion, he craves leave that he may forbeare the Court, and bee excuſed thence.

4. This done, he comes in the next place, (becauſe he would give no offence) to tender a ſuit of his owne: and that is double,

Firſt, in regard of himſelfe.

Secondly, and then in regard of his ſonne *Chimham*.

For himſelfe hee craves leave to goe backe againe to his owne dwelling; and here he doth finely ſet his petition by the kings motion.

Firſt, hee deſires the King, that hee would give him leave to goe home and die.

Secondly, that the King would be pleaſed ſo farre to gratifie him, that he may die in his owne dwelling, where his habitation was.

Faine he would die as the Hare doth, in her own fourme, and as other creatures willingly doe, in their own neſts. Then in the next place he addes another reaſon why he would be diſmiſſed; becauſe hee would die where his father and his mother were buried; there he was bred, there he was born, there hee drew his firſt breath, and there he would gladly reſigne himſelfe againe, and his breath, and be laid and gathered in mercie to his Fathers: This is his ſuit for himſelfe.

In the behalfe of his Sonne, he tenders him to the Kings grace (as if hee ſhould ſay) Your motion is very gratious, farre beyond my deſert, and ſuch, as I ſhould be very happy in the enjoying of, in caſe age did not hinder mee. For proofe whereof I leave my ſonne as a pledge and pawne; this ſtaffe of my

my age, this ſtay of my comfort; I commend him to your grace, deale with him as ſhall ſeeme beſt in your eyes. And thus *Barzillai* hath commended his ſuit to the King.

Now this being thus delivered, it is further amplified and ſet forth from the effect that this wrought in the King.

1. Firſt, King *David* he accepts of his excuſe; he gives him to underſtand, if he will goe, he ſhall be kindly welcome; if hee ſtay behinde, there is no offence ſhall be taken, but further, the King will be ready in any other kinde to gratifie him as occaſion ſhall ſerve.

2. And next, for his ſonne, the King accepts of him, and promiſeth to do for him, that which ſhould ſeeme good in the eyes of his father.

Theſe bee the parts of this Conference, and the effects of it: ſo that in ſumme, you ſee here is a Dialogue, a conference betweene *David* and *Barzillai*.

Wee are now upon *Barzillai's* anſwer: which is ſet forth,

Firſt, from the parts.

Secondly, from the effects of it, as before wee inferred.

Now from all theſe generalls, ſundry particular inſtructions might bee raiſed: but I perceive the time hath prevented me, therefore we will briefly handle a point or two, annd ſo for this time ceaſe.

Firſt of all; in the firſt place wee ſee that *Barzillai* hath no minde to the Court: and hee drawes his argument and his reaſon from his ſtate, and from his age, *How many* (ſaith the Originall) *are the dayes of my yeares?* The motion was very gratious on the Kings part, and ſuch as mans nature is readie enough to entertaine: naturally wee deſire honour and preferment; at leaſt, an old man might take ſome contentment in the dainties and delicates of a Court. Further than this, let a man bee never ſo religious, in *Davids* Court a man might finde much contentment, and might take much comfort and ſolace in the preſence and company of ſuch a Prince. Notwithſtanding all this, ſaith old *Barzillai*, my dayes are almoſt ſpent, my glaſſe is almoſt runne, and therefore what ſhould I talke of a Court? I will goe home and dye.

In him wee learne thus much; How that no company, no comforts, no motions in the earth, ſhould put off thoughts of death, when death begins to creep upon us. I ſay, whereſoever wee live, what offers ſoever are made us, whatſoever the motion bee, for eaſe, for profit, for promotion, for any outward contentments, we muſt not lay downe, we muſt not lay aſide the thoughts of our mortality; no dream muſt put us out of theſe thoughts, while we travell in this maine road way of all fleſh. We muſt never be ſo buſie in diſcourſe, in contrivements, as to forget our way, to forget which way we are going, but ſtill our thoughts muſt bee homewards; that as we deale with other journeys here upon earth, for theſe momentanie homes that we have here, whereſoever wee bee, in company that wee like wondrous well, where our entertainment is full of kindneſſe, where our welcome is of the beſt, and all content is given; yet notwithſtanding, thoughts eſtſoones will offer themſelves of home, night will come, and it will grow late, I muſt home for all this, and leave all this company. So (my brethren) ſhould it be *Doctr.* 1.

concerning our long homes, which is that ſureſt dwelling whereſoever wee bee; howſoever for the preſent wee be tempted or taken up, ſtill, ſtill our eye muſt be home, wee muſt remember our latter end, remember whither wee are going. This *Barzillai* teacheth us in his practice: A motion is made for the Court; Tuſh, Court mee no Courts-(ſaith *Barzillai*) I am an aged man, I have one foot in the grave, let mee goe home and die: Here is an offer made him of comfort and contentment; No, I will goe home and lye by my fathers. Death poſſeſſeth his thoughts, hee mindes nothing elſe now but dying: this *Barzillai* did, and thus the Apoſtle would have us doe, in 1 *Cor.* 7. 29. Our time, ſaith he, is abbreviated, now our time is nothing in compariſon of that it was in the time of the Patriarches, a great part of our time is alreadie runne out, and there is but a little of it left behinde; our time being thus ſhort, ſaith the Apoſtle, *Let him that is married be as if hee were not married; let him that weepes be as if hee wept not; let him that rejoyceth be as if hee did not rejoyce; hee that is in the world, as if he were not in the world:* let us ſo carry our ſelves, that wee may be very indifferent towards all matters in this life: let us ſo order the matter, that no occaſion of griefe, of ſorrow, of comfort, of joy, of companie, of one thing or another, publique or private, may divert our thoughts, and turne them aſide from thinking upon death. This is that which *David* and others preſſe in ſundry Pſalmes. He calls upon rich and poore, upon high and low, one and another: In the 82. *Pſalm.* hee calls upon Judges and Magiſtrates, though they be in place gods, yet in nature men, and muſt dye as men. This is that which *Solomon* preſſeth too. But what needes particulars? wee will not trouble you with particular inſtances of Scripture, much leſſe with inſtances of other ſtories, every man almoſt knowes what ſome Heathen Princes have done this way: they had ſome to call upon them in their beds, ſome at their boords, to remember them that they were mortall, that they muſt die, to minde them of this in the midſt of their greateſt ſecuritie, and in the middeſt of all their jollitie. And indeed there is great reaſon why it ſhould bee thus, why it is good ſtill to hold on the thoughts of our mortalitie, and of our death, whatſoever occaſion be offered.

Pſal. 49.

First, it is needfull for the preventing of evill.

Secondly, it is uſefull for the obtaining of good.

Reaſon 1. Evils prevented.

First, theſe evills will bee thereby prevented; the conſtant thoughts of death and mortalitie will tye us to our good behaviour, that wee ſhall not offer any injuſtice, any hard meaſure to any man: whereas let death bee once out of the ſight of the thoughts of a man, hee growes wilde, he growes unruly, hee growes maſterleſſe. You ſee in the parable of the ſervant, when hee thought his Maſter was gone afarre off, that hee would not come a great while, that his reckoning, his account would not bee ſoone, it would not be ſuddaine; he layes about him like a *Nimrod*, hee ſmites and beates his fellow ſervants, he makes no conſcience of his dealing to his poore brethren: whereas on the other ſide, when *Job* preſented to himſelfe the thoughts of death and mortalitie, how that there was a Lord and a Judge that would call him to an account for all, hee dares not lift up his hand, hee dares not lift up his tongue againſt any underling or inferiour.

Againe

Againe, as this will prevent injuſtice towards men, ſo it will prevent impenitencie towards God. The heart of man ſecures it ſelfe like the harlot, *Prov.* 7. when ſhe conceives her husband is gone a farre off, and hath taken a great journey, ſhee is ſecure: So the heart, the impenitent heart of man, when a man puts farre from him the thoughts of death, and will not conceive that the Judge ſtands at the doore, then hee doth obſtinate himſelfe in ſinfull courſes, and doth what hee can to ſtiffen himſelfe againſt all the admonitions and rebukes of Gods mouth. 2.

Further, this is another evill that is prevented; the thoughts of mortalitie will prevent dotage (as it were) about theſe worldly things: the world will grow upon us and bewitch us, if we ſuffer the thoughts of death to fall once, if wee doe not ſee death ſtand at the end of all our earthly profits, of all our worldly pleaſures, and advantages, wee ſhall bee even almoſt mad after them, and wee ſhall be too too glad of them when wee have them, and too too much ſurfet upon them: whereas on the other ſide, the thoughts of this, that wee muſt ſhortly leave them, and depart hence, this will coole our appetite to earthly things, it will make us have them, as if we had them not; as you heard from the Apoſtle. 3.

Yea theſe thoughts of our mortalitie in all eſtates and conditions, it is that which will prevent the danger of death, it will take away the ſting of it, it will take away the terror of it. Death is a moſt terrible thing in its owne nature you know, and the Heathen could ſpeake it. Death is moſt terrible, eſpecially to him that doth not die in his thoughts daily. When as a man in his meditations doth daily preſent death to himſelfe, and lookes upon it, then death is like the prevented Baſiliske, death hath loſt the ſting, it can doe us no hurt; it proves like the brazen Serpent lookt upon; the beholding of that death, puts an end to all other miſeries, to all other maladies, to all other deaths whatſoever: ſo that there is much good gotten, at the leaſt there is much evill prevented, in caſe wee doe conſtantly entertaine in us thoughts of mortality and of death, as *Barzillai* did. 4.

Secondly, as this thought of mortalitie is profitable for us in that reſpect, in preventing evill; ſo in a ſecond regard propoſed, that it doth even helpe us to much goodneſſe. Thoughts of mortalitie, what will they doe? *Reaſon* 2. Helpes us to much good.

Firſt, they will make a man painfull in his place, to dwell upon his own vocation, upon his owne buſineſſe, as *Paul* ſaith, *Knowing the terror of the Lord, we exhort and admoniſh?* we being Apoſtles, wee doe the dutie of Apoſtles. Upon this ground, *Bazillai* remembring his mortalitie, that hee muſt ſhortly goe hence, hee betakes himſelfe home, that death might finde him in his owne place. 1.

Againe the thoughts of mortalitie, as they will make a man painfull in his place, ſo they will make him profitable conſequently to men, as the Apoſtle *Peter* ſpeakes, 2 *Pet.* 1. hee ſtirres up himſelfe to put the people of God in remembrance of thoſe things they had learned, becauſe he conſidered, that ſhortly hee was to lay downe his tabernacle; to make an end of his life. 2.

And further, the thoughts of death and mortalitie, they will make a man patient in the midſt of all the hard meaſure that is offered to him, in the midſt of all preſerve us, as the Apoſtles ſpeake, both *James* and *Paul*, that wee 3.

ſhall be patient; *Let your patience be knowne unto all men, becauſe the Lord is at hand, becauſe the time is ſhort, becauſe the Judge ſtands at the doore, &c.* This is that which will make one quiet in all provocations; this is that will comfort us in all diſcouragements; I ſhall ſhortly be ſent for, I ſhall bee called from hence; then I ſhall bee righted where I am wronged, I ſhall bee cleared where I am accuſed, I ſhall have reſt where I have trouble: all ſhall be well, and therefore why ſhould I not be quiet?

4. Yea, this thought of mortalitie is that that will make one prepare for death. A man that reſolves he muſt die, hee goes about to ſet his houſe in order, to ſet his heart in order, to ſet all in order, and prepare now for that gueſt that is ſo neere approaching. So that whether wee looke to the evils that are prevented, or to the good things that are obtained and acquired, it will be a profitable courſe for every man to bee of *Barzillai's* minde, to ſet aſide all motions, and all ſolicitations, all other reſpects, and to take to himſelfe thoughts of death and mortalitie. Wee will ſtand no longer in proving and clearing this plaine point unto you, wee will be as briefe as wee may in applying it, and that with all plainneſſe.

Uſe 1. To ſhame and blame our ſelves, Firſt then, is this our dutie? Here wee muſt ſhame and blame our ſelves, that wee forget our home, and that wee remember no better our latter end. This is a matter of humbling to us, that wee do not remember that which ſhould be alwayes in our thoughts: the end of a mans dayes ſhould be at the end of all his thoughts; ſtill as the Goale is in the eye of the runner, as the White is in the eye of the Archer, So ſtill a mans latter end ſhould be in the eye of him, whilſt hee is running his race and his courſe here in this world. A man ſhould be ſtill bound for home, (as it were) as you ſee all creatures be: let a ſtone be removed from home, from the center, let it bee put out of its place, it will never be quiet till it be at home againe. Let a bird be farre from the neſt, and it grow towards night, ſhee will home even upon the wings of the winde. Every poore beaſt, and every creature, though the entertainment be but ſlender at home, yet if you let it ſlip looſe, it will home as faſt as it can. Every thing tends to its place, there is its ſafety, there is its reſt, there it is preſerved, there it is quiet. Now ſith it is ſo with every creature, why ſhould it not be ſo with us? why ſhould not we be for our home? This (my brethren) is not our home, here is not our reſt; that is our home where our chiefe friends bee, where our Father God is, where our Husband Chriſt is, where our chief kindred and acquaintance be, all the Prophets and Apoſtles and Martyrs of God departed are; that is our home, & thither ſhould we goe.

2. Againe, that is our home, where our chiefe worke, where our chiefe buſineſſe lyes. And where is chiefly a Chriſtians buſineſſe, but in heaven? His converſation muſt be there, his affection is there; he himſelfe while hee is on earth, muſt be out of the earth, and raiſe himſelfe from earth to heaven every day. More than this, that is our home where our reſt and place is: here wee have no abiding citie, there is our home, (as our Saviour ſpeakes) our manſion: we have no abiding place, till we come to heaven. While wee are here, we are toſſed to and fro, from place to place: but when wee are there, there we reſt, we reſt from our labours, we reſt from ſinne, we reſt from corruption, from all fears, from all teares, from all griefes, from all temptations: that

is

is our home. Why doe wee not goe home then, my brethren? why are we like a ſilly child, that when his father ſends him forth, and bids him hye him home againe, every flower that he meets with in the field, every ſigne he ſees in the ſtreet, every companion that meets him in the way, ſtops him, and hinders him from repairing to his father? So it is with us for the moſt part, every trifle, every profit, every bable, every matter of pleaſure, every delight is enough to divert and turne aſide our thoughts from death, from home, from heaven, from our God, and wee are taken up, and loſe our ſelves I know not where. This ſhewes that either wee conceive not heaven as our home, and earth as a pilgrimage and Tabernacle, or elſe it ſhewes wee are too too childiſh, like children in this behalfe.

Uſe 2. For inſtruction. But ſecondly, here is another word of inſtruction for us, and that is thus much, That every one of us now ſhould labour after the example of this good man, even to remember his latter end, to remember whither hee is going, to remember his home.

Queſt. What need this, will ſome ſay? how is it poſſible for a man to forget this point? *Anſw. 1.* Yes (my beloved) it is very poſſible: it is a very eaſie matter to ſpeak of death, but it is an hard matter to thinke of it, and to thinke of it ſeriouſly, for a man to take it home to his owne thoughts; it is a very difficult thing for a man to apprehend privations, thoſe things that are ſo farre from eternitie and being. It is the hardeſt thing in the world to doe this in the greateſt privation of all, in matter of death: a man is utterly unwilling, utterly unable. This argues he hath no minde to ſee death, nor no will to ſalute it.

2. Beſides, many men upon many occaſions will labour to turne aſide a mans thoughts this way. Hence it is, that though we ſay wee are mortall, yet wee ſcarce beleeve our ſelves to be mortall, but wee carrie immortall hopes, and immortall conceits in mortall breaſts. Hence it comes to paſſe, that though we looke into the graves of others, yet wee little thinke that our ſelves ſhall ſhortly be cloſed in the grave: Though we ſee others fall at our right hand, and at our left, yet wee hardly beleeve that thoſe eyes of ours muſt ſhortly be cloſed up and ſtopped, and all our members muſt be forſaken, and left liveleſſe, as a carkeiſe. Theſe things are farre from our thoughts, and therefore it is needfull for us to preſſe this oft, and oft upon our thoughts, namely, that we are mortall, and that wee muſt away.

Object. Why, will ſome man ſay, how can a man choſe but thinke ſo, when hee hath ſo many inſtances of mortalitie every day before his eyes? he ſees rich and poore, young and old, one and another dye, and therefore he cannot conceive but that he muſt dye too.

Anſw. But yet all this will not doe, except a man be aſſiſted by the divine Spirit. This *Moſes* intimates, *Pſal.* 90. They fell in the wilderneſſe by hundreds, nay by thouſands, and yet ſaith *Moſes*, *Lord teach us to number our dayes, &c. and give us wiſdome to apply our hearts unto wiſdome:* and to that ſenſe and effect *Moſes* prayes. *Moſes*, though hee had inſtances enow of mortalitie, notwithſtanding that he was an excellent man himſelfe, and had to doe with the beſt people that were then in the world, yet hee ſees reaſon to pray to God, that God would teach them their mortalitie, and that God would make them wiſe, and that they might know how to number their dayes, and

and to remember their owne eſtate. If *Moſes* ſaw reaſon to put up this petition to God, certainly there is great need for us to doe it; we had need pray *Moſes* prayer, and wee had need to practiſe *Moſes* practice too.

Helps to think on death.

1. Firſt, let us labour to take the ſumme of our life, what it is in the groſſe, (as hee ſaith in the Pſalme,) *Our dayes are threeſcore yeares and ten*: it may bee one may come to fourſcore, he may arrive to ſuch a number, or thereabouts; this is the life of man.

2. And then ſecondly, in the next place, let us conſider how much of this time is runne out alreadie, how that the fourth part, or the third part, or the halfe of our dayes is alreadie expired and run out: Let us doe in this caſe, as an Apprentice doth, reckon how many yeares hee was bound for, how many hee hath ſerved alreadie, and what is behinde. Let us doe as a Traveller would doe, So many miles I muſt goe this day, ſo many are meaſured alreadie, the remainder muſt be paſſed before night: ſo let us doe in this apprentiſhip, in this journey of death, account what it is, how much of it is ſpent, how the time ſlides away, in an unſenſible manner it ſteales away.

3. Nay, let us in the third place conſider, how others fall on every hand before us: preſent this to thy owne thoughts, and ſay, There dwelt ſuch a Gentleman the other day, now hee is dead; there dwelt ſuch a woman, ſuch a neighbour of late, ſhe is now departed; not long ſince there dwelt ſo many in that familie, and there are few now left: Thus let us reckon, conſider how death ſeizeth upon other men, and then reflect upon thy ſelfe: who knowes whoſe turne may be next?

4. Yea let us in the laſt place conſider how death ſteales on us too by degrees, how it takes poſſeſſion of us. It is with us as it is with an houſe: there falls downe a window, and then comes downe a piece of a wall, and then a doore, &c. ſo it is with a man, death ſeizeth upon his feet, and then upon his hands. Let us take notice how death ſteales on us, and ſay, Death is already in mine eye, I begin to be dim-ſighted; death is alreadie in mine eare, I begin to be thicke of hearing; death is in my limbes and joynts, they begin to bee lazie and ſtiffe, and cold, I begin to feele the ſymptomes of death upon me alreadie: let us looke oft upon our ſelves to this purpoſe, take notice how nature begins to wither and decay; let the whiteneſſe of our haires, the weaknes of our joynts, the wrinkles in our faces, be ſo many witneſſes againſt us, as hee ſpeakes in that place in *Job* 16. Thus wee muſt doe (my brethren) to come to ſettle this in our thoughts that we are mortall, and when we have once perſwaded our ſelves of this, then let us make preparation for death: O thinke of it by thy ſelfe alone, thinke what it is to dye, thinke what is included in that ſhort word, think what is thy preparation to it, thinke what buſineſſe is about it, thinke what treads on the heeles of it when thou art gone; it is appointed to men to dye once, and after that comes the judgement. Conſider (I ſay) by thy ſelfe what it is to dye, conſider with other folke, with other people, be readie to ſpeake of it (as *Barzillai* doth) to minde thy ſelfe and others of mortalitie; and more than this, make preparation, ſet thy houſe in order, ſet thy heart in order.

Preparation to Death.

1. Firſt, for thy houſe; for thy perſons, goods, or children, looke thou ſet them in order: For thy perſons, diſpoſe of thy children as *Barzillai* doth here, diſpoſe

diſpoſe of thy familie, of thy kindred, place them in callings, diſpoſe of them for thy habitation, as *Iſaac* and *Jehoſophat*, and others in Scripture; give them good inſtructions, leave them precepts that ſhall ſticke by them when thou art dead and gone. For thy goods, diſpoſe of them; what is evill gotten reſtore, what is well gotten diſpoſe to pious and mercifull uſes, to thy familie, to thoſe that may challenge right in thee: and it is good to ſet theſe things in order before ſuch time as death commeth. Oh (my brethren) it is a miſerable madneſſe among the ſonnes of men, they deferre theſe weighty and important buſineſſes to the laſt houre, when the powers of nature are ſhaken, when their wits and memories faile, when their ſpeech and underſtanding leaves them, then, then they goe about the moſt important buſineſſe of all others. Doe this in time, have thy Will readie about thee, diſpoſe of thy familie, of thy eſtate, whileſt thou art in memory and underſtanding. 2.

As thy houſe muſt be diſpoſed of, ſo much more thy heart muſt be diſpoſed of; repent of thy ſins, plucke out the ſting of death, which is ſin, *the ſting of death is ſin*: death cannot hurt where there is repentance of ſin: ſin unrepented will bring a ſting in the time of death, it will fill the heart with ſorrow, and the ſoule with amazement, and the conſcience with terrour; pull out the ſting, and then thou ſhalt triumph over death, and over the grave, and ſay, *Oh death, where is thy ſting? Oh grave, where is thy victory?* Oh hell where is thy triumph? Oh Satan where is thy malice and power? Nothing is able to doe thee harme. 3.

In the next place, labour to take poſſeſſion of heaven now, make entrance into it while thou art here, by getting the life of Chriſt, and the life of faith in thee, by getting the ſaving graces of the ſpirit in thee: if theſe things bee in thee and be not unfruitfull, then thou ſhalt have entrance, as *Peter* ſpeaks, into the inheritance and kingdome, 2 *Pet.* 1. This then is ſomwhat that we ſhould have ſaid more largely, if we had had more time and fitneſſe to have ſpoken to the firſt point; and therefore wee will but name to you ſome other particulars that wee ſhould have ſpoken to. 4.

In the next place, you ſee his ſecond reaſon why he would not be a Courtier is, That now his naturall parts, his outward ſenſes begin to faile, that he found his ſight to decay, that hee could not diſcerne his colours; his taſte waſted, he could not diſtinguiſh between ſweet and ſowre; his eares were not ſerviceable; now the mirth & muſick, and melodie of the Court, was nothing to him. Herein then we ſee in the next place how it fares with us, That naturall parts and powers will decay with age. Age will decay and weare out our nature; all parts, and powers, and faculties whatſoever they bee, time and age will weare out, the clothing both of the body and of the minde; age weares out the cloathing of the bodie, and the garment of the minde, as it were: the minde and the ſoule is clothed with fleſh, this body of ours, our fleſh, is clothed with other raiment; time weares out the one as well as the other. The Heaven and the Earth, which are more durable than man, yea than a generation of men, as *Solomon* ſaith, *Eccleſ.* 1. *Man dyeth, a generation of men paſſe away, but the earth ſtands*, and much more the heavens continue; yet the heavens and the earth they are as a garment, they waxe old, and are ſoone changed, as the holy Ghoſt tels us; much more the ſonnes of men: yea *Doctr.* 2.

yea the water by drops waſtes the ſtones, nay a rocke of ſtones, nay a mountaine of ſtones, as it is in *Job* 14. and therefore it will conſume in time fleſh and blood. To ſtand to prove this is needleſſe. I will give you ſome inſtances for the enlightning of the point, and ſo end.

1. Firſt, *Iſaac* when he was an old man, when hee waxed old, his ſight was thicke, and dimme, as in *Gen.* 27. 1. *David* in 2 *King.* 1. when he was ſtriken in age, when he was paſſed on in yeares, then ſaith the Text, *Davids* naturall heat began to decay, and they were faine to apply meanes to helpe him: So *Solomon* in *Eccleſ.* 12. a place knowne, tells us, that evill daies will come, and cloud will follow upon cloud, and then the keepers of the houſe (the hands) will waxe feeble; the pillars of the houſe, (the legges and thighs) will waxe faint and weake; thoſe that looke out at the windowes, (the eyes) will be darke and duskiſh; then all the daughters of muſicke (the eares) they will begin to waxe thicke too, and heavie: and ſo of the reſt, as we ſee there; we cannot ſtand on particulars.

Object. If any man object and ſay, How can this be, ſith the ſoule of a man is no materiall thing, and it is the ſoule that ſees, and the ſoule that heares, and not the body, and therefore why ſhould the ſeeing, and hearing, and theſe ſenſes decay?

Anſw. The anſwer is very eaſie; the ſoule doth theſe things, but it uſeth the body as an inſtrument and organ, and ſo it muſt worke according to the nature of the inſtrument. Let a man bee never ſo good a horſeman, and never ſo cunning in the way, hee muſt travell as his horſe will give him leave: ſo in this caſe, let the ſoule be never ſo active, and full of life, it muſt performe its actions as the organ and inſtrument, the members of the body, are diſpoſed. Now the body is fraile and mortall in a double regard:

Firſt, in regard of the curſe and ſentence of God paſſed upon man, *In the day that thou eateſt thereof, thou ſhalt die the death.*

Secondly, in regard of the matter whereof mans body is compounded and made. If you make an houſe of weake and rotten timber, it will decay; if you make a coate of that which is not very ſound and durable, it will not laſt. Mans body is made of ſuch matter, of ſuch metall, of ſuch timber, of ſuch ſtuffe, it will not hold out, therefore in time it waſtes and rots in pieces.

Uſe 1. To improve our bodies now. For the uſe of this, thus much in briefe. Sith theſe bodies, the naturall faculties and powers will decay and weare out in time, let us improve them while we have them; let us make uſe of them, as we doe of other inſtruments whiles they are fit for uſe. Memory will decay, therfore let us labour to treaſure up good things in our memories, lay up things worthy to come into a treaſurie, and not bad things; that is *Salomons* uſe that hee makes, *Remember thy Creator in the dayes of thy youth*, (ſaith hee) long before the evill dayes come, and before the decay of the naturall powers; imploy thy ſelfe well, redeeme the time. So ſay I to you, uſe memorie whiles it laſteth, uſe wit whiles it laſteth for the truth, doe nothing againſt the truth, as *Paul* ſpeaks of himſelfe: ſo for thine eyes, let them be caſements to let in freſh aire, and not to let in corruption: uſe thine eares for wholſome inſtructions; uſe thy feete for good purpoſes, to follow the waies to the houſe of God; uſe thy hands, imploy them in profitable buſineſſe while you can worke. This

providence

providence men have for their outward eſtate, and for the body; when wee are young we provide for age, wee provide ſomewhat to keepe us when wee are old: let us doe ſomewhat for our ſpirituall eſtate; you that have young and freſh wits, freſh memories, and eyes, and eares, and hands, and feet, all the parts of your bodies, and powers of your ſoules readie to doe ſervice, improve your time, lay hold on the opportunitie; now is the time of reading, now is the time of learning, now is the time of gathering, now is the time of your harveſt, provide for winter, there will evill dayes come, cloud will follow cloud, as *Solomon* ſpeakes.

Uſe 2. To get more than that which is naturall.

Secondly, here is another point of inſtruction: ſince this is ſo, that the naturall powers and faculties will faile, let us therefore ſtrive to get more than this which is naturall; ſince this will away, let us provide ſome more durable ſubſtance. You know when an old ſuit failes, we thinke of getting a new ſuit of apparell: when the old leaſe is expired, we thinke where to get another habitation, we begin to take a new ſtate, and a new leaſe: as wee doe thus in matters of this life, ſo wee ſhould doe much more for matters of the ſoule: when wee ſee the naturall life will not hold out, and that it cannot continue long, Oh labour, labour (my brethren) for a better life, for another life, a life that is heavenly, a life that is ſupernaturall; get the life of God in you, & then you ſhall never die. To this end get the fountaine of life, Chriſt, to be yours, receive him into your underſtandings by knowledge, into your hearts by love and affection, receive him, and claſpe him, and take him to your ſelves by faith, and hee that beleeves in him ſhall never dye: yea though he dye, he ſhall live, he ſhall live in death, and ſhall outlive death, as Chriſt tels us in that place of the Goſpell; and when you have this fountaine of life, that Chriſt lives in you, that you live not your owne life, that you live not the life of *Adam*, the life of nature,

Firſt, labour to act to this life; life is made up of many actions, ſo is the life of God too.

Secondly, if we live the life of Chriſt, and act it when he puts life into us, we ſhall labour to mortifie the luſts of the fleſh, and of the old man: ſo much corruption, ſo much death; ſo farre as ſinne lives, ſo farre the man dyes.

Thirdly, labour to exerciſe and to ſtirre up thoſe graces of the Spirit that Chriſt hath beſtowed on us; and ſo much as faith lives, and as patience lives, and as charitie lives, and the graces of Gods Spirit live in us: ſo much wee live, and live that life that ſhall never be determined, and take end. That is another thing briefly.

Yet wee adde one thing more.

Uſe 3. To ſhew the wiſeſt men in the world,

In the third place, ſo this may ſerve to ſhew who is the wiſeſt man in the world, who makes the wiſeſt choice; for wiſdome is moſt ſeene in comparative actions, when things are compared together, and a choyce is made of things that excell each other: lay the compariſon; who is the wiſeſt man? ſome men are for outward things, no man is admired of them but for his naturall parts; we looke who hath the fineſt hand, who hath the fineſt eye, who hath the fineſt wit, and the beſt memorie for naturall regards, this man regards this man, and commends this; this man applauds a child, chooſeth a wife, reſpects men for theſe things, and for theſe onely: but now ſpirituall things,

things, heavenly endowments; theſe commend a man, they make the man in truth, they are the whole man, as in *Eccl.* laſt. You know what Chriſt ſaith, when hee comes to determine the queſtion betweene two ſiſters, *Martha, Martha, Mary hath choſen the better part.* And why the better part? *She hath choſen that which ſhall not be taken from her.* So hee makes the beſt choice then, that preferres thoſe things that are moſt durable, thoſe things that will laſt, thoſe things that death cannot kill, thoſe things that ſickeneſſe cannot make ſicke, thoſe things that weakeneſſe cannot weaken, that no outward thing can deprive us of, thoſe ſupernaturall, ſpirituall, heavenly graces: a wiſe man preferres theſe before all naturall parts whatſoever. That is the ſecond thing.

Doctr. 3. There is a third thing that wee ſhould have ſpoken too, and that is this: That not only naturall parts, but naturall comforts, and delights weare away. So *Barzillai* tells us, he takes no comfort in that hee ſees, in that hee taſted, in that he heard; all matter of delights in nature were taken from him, ſo that naturall delights and comforts they weare out: that as it is ſaid of *Sarah*, it was not with her after the former manner; ſo wee may ſay of all naturall delights and comforts, in time it will be with the eye, it will be with the eare, it will be with the taſte, that nature will be ſo, that it will not be with them after the manner of the eye, after the manner of the taſte, after the manner of the eare: they ſhall be as if a man had no eyes, as if he had no taſte, as if he had no hearing at all. This wee might ſhew in many inſtances, but this ſhall ſuffice, becauſe wee would paſſe to the grounds, and the reaſons. It is cleare,

Reaſon 1. Firſt, all naturall objects from whence naturall delights and contentments ariſe, they faile in time.

2. Secondly, the naturall ſenſes and meanes whereby men apprehend theſe, they waxe dimme, and ſlow and heavie, and ſo they performe their actions and their functions with tediouſneſſe; becauſe they doe it not with alacritie, therefore it is not done with delight.

3. Further againe, becauſe theſe very things in themſelves in time will worke a ſatietie of all naturall delights, a man ſhall be filled with them, not onely with the world, but with the luſts of the world, the deſire of earthly things will vaniſh too, 1 *John* 2. So the eye is never ſatisfied with ſeeing, or the eare with hearing, theſe things cannot quiet the appetite, they cannot fill the mouth of the deſire, theſe things cannot give contentment; all naturall things are ſo ſhort and finite, that in time they weare out, that a man ſhall be dulled and tyred with them.

Uſe. The uſe we ſhould make of this ſhould have beene thus much. Firſt of all it ſerves to teach us this leſſon, That therefore we ſhould not reſt, we ſhould not leane too much upon naturall comforts and delights, truſt not to naturall cheerfulneſſe, to naturall courage, as if theſe would beare us through all perills, and dangers, and feares, and as if theſe would carry us through all griefes and heart-breakings. No, nature is a little finite thing, it hath its latitude, and its extent as a bow hath, which drawne beyond the compaſſe, breakes in pieces; or as an inſtrument, the ſtring of an inſtrument, ſtraine it to an higher pitch, it ſnaps aſunder: ſo it is with nature too, draw it beyond the pitch, it breakes. You cannot lay much upon the backe of nature, but it cruſheth

cruſheth it, and breakes it, it falls aſunder; and therefore reſt not too much in naturall parts, for wit and cheerfulneſſe, all theſe ſhall faile in time.

Object. I, but Nature is propt up with Art.

Anſw. It may be ſo for a time, but that is meere patcherie; for if naturall delights faile, much more will artificiall; if true fire cannot warme a man, and give him reliefe, painted fire cannot do it: but ſo it is, that both naturall and artificiall things faile in time. Let a mans eye be made of glaſſe in ſpectacles, and that which is made of fleſh as the naturall eye, both the naturall and artificiall eyes, both turne to duſt at length. Let a man have a legge, a crutch of wood, or a legge of fleſh, as the naturall legge, yet both come to duſt and aſhes in time. All naturall and artificiall things decay at the laſt.

Object. I, but carnall delights will helpe a man.

Anſw. 1. Leaſt of all: if wine will not comfort a man, poyſon will not. Now all carnall pleaſures and delights are poyſon. Where ſhall we goe then for comfort and delight? Yet above all the creatures, there be joyes I confeſſe to be had, that will drinke up all teares, all ſorrows; there be comforts to be had, that will carry a man over all diſcouragements, and grievances; there be everlaſting joyes, unutterable comforts, unconceivable hopes, & peace of conſcience, that will carry a man through ſickneſſe, and through pain, and through povertie, and ſhame, through death, and all, and will never give him over; a peace that will be with a man in his bed, that will run with him when he flies before the enemie, a peace that will follow him to his grave, and beyond the grave; a peace that will live with him when he dyes; that will follow him to the Throne, and Tribunall of Chriſt, and will ſet a Crowne of Glory and Grace upon him at the laſt. Theſe joyes and comforts be to be had: Oh make out for them, (my brethren) ſeeke the joyes that are ſpirituall, ſeeke the comforts of the Scriptures: rejoyce in this, that your names are written in heaven, rejoyce in this, that God is your Father, rejoyce that Chriſt dwells in you, rejoyce that Heaven is yours, that Chriſt is yours, that God is yours, that the Promiſes and the Covenant is yours; and theſe be the joyes that no man can take from you, that nothing can take from you; theſe will make you rejoyce in ſorrow, theſe will make you live in death. As I ſaid before, labour for theſe that may carry you over all troubles, and miſeries, and terrour whatſoever: That is another point. There are diverſe others I was thinking to have ſaid ſomething to, for I intended no more, but only to give you ſome generall heads, ſome words of inſtruction in generall out of this large Text: but I know not how the time hath over-ſlipt us in ſpeaking this little that wee have, and therefore we will goe no further at this time.

FINIS.

THE WAY TO TRUE HAPPINESSE.

Delivered
IN TWENTY FOUR SERMONS
upon the BEATITUDES.

By ROBERT HARRIS *Batchelor in Divinity, and Paſtor of Hanwell.*

ALSO
A TREATISE OF THE
New COVENANT:

Set forth Sermon-wiſe, on Ezechiel *the* XI.
By the ſame AUTHOR.

TITUS 3. VER. 8.

This is a faithfull ſaying, and theſe things I will that thou affirme conſtantly, that they which have beleeved in God, might be carefull to maintaine good workes: theſe things are good and profitable unto men.

LONDON,
Printed by R. Y. for J. BARTLET in Cheape-ſide in the Gold-ſmiths-row at the ſigne of the Gilt-Cup. 1635.

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TO THE READER.

THat which miſcarrieth in the firſt, is ſeldome corrected in the ſecond and third concoction. This I finde true in a review of theſe Notes. At the firſt they were raw and undigeſted, forg'd in a cold and dull heart, uttered by a weake broken man, who hath his hands full with himſelfe, his own infirmities and temptations, and delivered to a people, who neither could nor would expect more from him than naked truth and honeſtie. Thus it fared with them whilſt they were mine. From my mouth they fell into the hand of an able man, but his ſhame-fac'd (I may not ſay bluſh-full) modeſty was too hard for his abilities, and by this meane they wanne nothing in this ſecond digeſtion. Now how the Printer (in point of diſtribution, and in a third place) hath done his part, thou wilt eaſily finde. Meane while, all that I can ſay about ſo poore a buſineſſe is this: If thou finde any benefit by any thing here, I am made (for I hold doing good the beſt preferment:) If otherwiſe matters ſort not to thy liking; blame not me, who promiſe nothing, and print (I am ſure) as unwillingly as thou canſt reade. The Lord (whoſe power triumphs in mans weakneſſe) go along with them and us both, and keepe us from trifling, whileſt Indocti cœlum rapiunt, whileſt others run away with grace and glorie, as that good man once. Amen. Auſtin.

Thine in CHRIST,

Robert Harris.

THE WAY TO TRUE BLESSEDNES.

IN XXIV. SERMONS ON THE BEATITUDES.

Taken out of the fifth of *Matthew*, the twelve first VERSES.

MATTH. 5. 1,2,3.

And seeing the multitudes, he went up into a mountaine: and when hee was set, his Disciples came unto him.
And he opened his mouth, and taught them, saying,
Blessed are the poore in spirit: for theirs is the Kingdome of Heaven.
And so forward to the 13. verse.

THis Text doth justly challenge our best attentions: the Auditory is great, the Preacher glorious (our blessed Lord,) the Sermon long, supposedly the first, certainely one of the fullest that the Lord of Preachers ever made; the matter handled most heavenly, and the order more than methodicall. For our part, wee fasten but upon one part of it; where note, first, The preparation to it: secondly, The prosecution of it. Wee beginne with the first; where the motive first of-

fers it ſelfe: his ſight of an Auditorie, and that great, that's the firſt thing; and the ſecond is the manner of our bleſſed Saviours behaviour and deportment. Firſt, hee takes the hill, and being there ſettled, ſecondly, hee ſits downe; and being ſo ſet, and his hearers placed, hee opens his mouth, (in the third place) and falls to worke. The firſt word that falls from his bleſſed lips, is a bleſſing; but of the matter anon. Meane while, let us looke upon the particulars alreadie mentioned; where, before I goe any further, I crave leave to uſe mine own method (without the leaſt contempt of others) and my libertie (with fitting modeſtie) in taking up ſuch interpretations and collections, as ſhall ſeeme to mee moſt agreeable to the Text in hand, and the auditorie in ſight. I am verie ſenſible of the richneſſe of this Scripture, and varietie of mens conceits about it: you will give mee leave to follow what I conceive fitteſt, and to ſpeake popularly in a popular auditorie. Once for all, let me tell you, I reverence Antiquitie as much as who doth moſt, and make uſe of as many Ancients and Moderns as my purſe can buy, and my ſtrength will beare: if I rather reade than name them, it is for your ſakes, and ſo I pray you take it.

For the words, many things are diſputed, touching theſe beatitudes in generall, which wee will paſſe by; we onely touch upon ſuch things as give light to the words, and way to inſtruction, and that's all. Firſt, where it is ſaid, that our Saviour tooke the Mount, it is queſtioned wherefore he did ſo; and wee thinke it ſafeſt to ſhunne doubtfull myſteries, and to ſay as the Evangeliſts doe: *Hee went up*, firſt, *to pray*, and then, *to preach*; that's in *Luke*, this here. Next it is queſtioned, how the Evangeliſts muſt be accorded, when one ſaith, that he came downe the hill; the other, that hee went up: the anſwer is, he went firſt into an higher hill, or place to pray, and afterward came lower to preach: that's the laſt, and (I thinke) the beſt of Saint *Auguſtines* reſolutions. As for the hill it ſelfe, and the ſtone where Chriſt is ſaid to ſit, I heare what men ſay, and Travellers yet report, but I love not heare-ſayes in grounding points. Well, wee finde him on the Mount; what's his geſture and behaviour there? Firſt, Hee ſits: Secondly, Hee opens his mouth, &c. I will deale plainely; I abhorre myſticall ſenſes and allegories, where the holy Ghoſt is not our warrant. I dare not ſay, that our Saviour ſate in a myſterie, as ſome Ancients doe; nor can I ground a generall inſtruction, upon an occaſionall geſture, more than this: Our Lord ſate preaching, therefore it is lawfull in it ſelfe; whether neceſſary, let them conſider, who thus inferre, The Lord ſate at Sacrament, therefore wee muſt: whether hee ſate at (our) Sacrament, is more than I know; whether hee purpoſely ſate to binde us to the like, is more than any man (I thinke) knowes, and till that bee cleered, I dare not urge neceſſitie. Neceſſitie? What? *Præcepti* or *Medii*? But our Saviour opens his mouth, and teaches: what's that? I will not deſcant; it is true, our Saviour taught with his hands as well as with his mouth; and it is as true, that many

vide Cajetan in Jentac. Pareum in loc. alioſque.

Of which, *Vide Aug. Hilar. &c.*

aſcendere dicitur qui ad ſummum pervenit, qui in medio non ſubſiſtit. Chamier. l. 12. c. 10. Tom. 3. De conſenſ. Evang. l. 2. c. 19. Bunting, &c.

Pro hâc & nunc Dr. Deniſon de *Sacramentis.*

As *Chryſoſt.* and *Theoph.* Comment.

many open their mouths, and yet doe not teach, at leaſt the people. But meant Saint *Matthew* ſo much? I trow not: what then? doth this phraſe neceſſarily imply this to bee his firſt Sermon, or that now new matter comes to be broached, never before vented, touching Evangelicall counſels? &c. No, neither; but the ſpeech is Ebrewiſh, and ſounds as much as, Hee began to ſpeake; or if there be any more in it, it denotes, Firſt, The deliberate and adviſed: (*i.e.* after meditation) Secondly, The cleere and free manner of our Saviours ſpeaking; as the like phraſe is uſed, *Pro.* 31.26. and *Acts* 8. 35.&c. Well, he ſits, hee teaches that people; let's now (after him) teach you: we will but touch upon the circumſtances, becauſe we haſten to the Sermon it ſelfe.

Vide the Jeſuites *ad locum.*

Vide Ray. Præl. 191. *et. Jun. in* Pſal. 78. v. 2.

Firſt, Our Saviour ſees, and then teaches. Hence conclude, that, The ſight of the Auditorie quickens the Preacher; the object quickens and affects the ſenſe, the ſenſe the underſtanding, the underſtanding the will, the will the whole man, and namely the tongue: hence this ſight hath ſuch an influence into theſe ſpeeches; the Lord Chriſt ſees and ſpeakes: and would all his meſſengers ſee their people oftner, perhaps they would ſpeake oftner too.

Doct. 1.

But what affects in an Auditorie? Firſt, Fulneſſe and greatneſſe; who would not caſt his net amidſt multitudes of fiſhes? this our Saviours motive here, argument elſe-where, both for *Praying*, *Math.* 9.38. and *Preaching*, *Act.* 18.10. Secondly, Alacritie and readineſſe, when they come upon the wing, as the dove to the window: this opened *Peters mouth*, *Act.* 10. Thirdly, Attentiveneſſe and tractableneſſe, when they hang upon the Miniſters mouth, as birds doe upon the dammes, *Luke* 19.48. Fourthly, Fruitfulneſſe and growth in knowledge, in obedience: this puts life into our prayers and ſtudies at home, into our labours and application abroad; this opens the heart, the eye, the mouth, all; and the contrary to this, kils your teachers: a thin, heavie, ſleepie, froward, fruitleſſe people ſtops the mouth, ſtraitens the gifts, deads the ſpirit of a Paſtor; and a people enlarged in their gifts and affections, carry a Preacher beyond himſelfe, and make him more than himſelfe. I have heard much talke of barren Miniſters, of ſilencing Miniſters, and the like. Shall I tell you? a barren people make a barren Miniſterie; a cold Auditorie, a cold Sermon; a dead Pariſh, a dumbe Miniſter: nothing ſhuts our mouths and ſilences us ſo much, as our own Auditories; were they quicke and nimble in finding eares and hearts, the great Biſhop of our ſoules would ſoone find his tongue, as you finde it here.

Doct. 2.

You ſee what occaſioned this Sermon, now look upon our Saviors pulpit; he ſate on an hill: when the heart is willing to goodneſſe, it will find meanes and opportunities of doing it. A good heart is a good contriver, it will not be to ſeek of time and place, and other fitting circumſtances: witneſs our bleſſed Saviour, it was his meat and drink to doe his work; and therefore an hillock, a ſhip, a table, any place (almoſt) ſhall ſerve for a pulpit, for a chappell: witneſſe Saint *Paul*, his heart was prepared, and then hee could pray in the goale, ſing in the ſtocks, preach at bar; and can you marvell? the heart or will is a great Princeſſe, and hath a great command; ſhe ſharpens wit, quickns ſenſe, employes

employes hand, tongue, foot; all the man, all about the man. Againe, the
Ezech. 14. Lord who eyes the heart, anſwers men according to their heart; free hearts with faire opportunities: when a heart is preſent, occaſions ſhall bee offered on Gods part, and will be taken on mans. Therefore,

Vſe 1. This takes off the idle excuſes of all ſluggards; one would preach, but he hath a bad memorie, an ill utterance, a dry body, a worthleſſe people, and that is the reaſon of his negligence: The reaſon? nay, that is the pretence: the reaſon is, he wants an heart. Another would pray with all his heart, but his houſe is too too inconvenient, he hath no private place. A third would read, but he hath bad eyes, and no fitting booke. A fourth would heare Sermons, but he hath ill legs, and wants a ſeat. A fifth would gladly doe ſome good, but he cannot light upon a good opportunitie and fit ſubject. Juſt ſo your idle vagrant, he would work for his living, but no body will hire him; he would worke, but he wants cloathes; cloathes you give him, but then he wants tooles; you ſupply him with tooles, but the truth is, he hath an infirmitie, he is lame in his limbs and ſickly: nay, the truth is, he is lame in his will and ſicke of the lazies: were the will right, theſe excuſes needed not. Marke it in your children, when they goe to ſchooleward, ſomewhat is ever in their way; now they want their hats, and then their books, and then paper, and then quils, and next their breakefaſt, ſomething ſtill when their errand lyes that way; but when they come homeward, how then? then they can play without hat, then are they neither dry nor hungrie, then there is no lameneſs, ſickneſſe, nothing wanting but time and day-light; the reaſon of this is, they want affection to their books, none to their ſports: hence the difference. It is ſo with men alſo; thou wouldſt pray, but thy houſe is open, &c. heare, but thy ſeat is farre off; reade, but thy leiſure is little, &c. Heare me, mend thy will, and all this is holpen: did that ſtand rightly diſpoſed, a barn, a ſtable, a buſh, a furrow ſhould ſerve for an oratorie and a cloſet to pray in; thou wouldſt ſpare time from thy meat, from thy ſleepe, but thou wouldſt reade; a matt ſhould be thy ſeat, thy legs a pillar, thy feet a pue, but thou wouldſt heare: therefore fault not occaſions, but thy ſelfe; a ſluggard never wants an excuſe, Lions be in the ſtreet, as *Salomon* ſaith of him; and a willing mind never wants meanes in ſome meaſure.

Secondly, Therefore mend the will, and all is mended; as the ſoule doth not finde but make it ſelfe an habitation, and fit it ſelfe with Organs for its turne in naturall reſpects; ſo doth it in ſpirituall too: a willing Preacher carries his pulpit in his heart, a willing hearer his ſeat; a good ſtomacke will make a table, a ſtoole, a cuſhion of the ground: give him meat, and hee will tell you that knees were made before ſtooles and tables, hands before knives. Thinke the ſame of ſpirituall affections, edge and whet them, and they will ſupply, or diſpenſe with, other neceſſaries.

You ſee his pulpit, his cloth and cuſhion; this ſerveth the turn upon occaſion, but this is no rule in a ſettled Church: they that think any barn, houſe, hovel good enough for God, any boord, ſtoole, table, pulpit good enough for his meſſenger, have no more religion in them than what they put into their purſes. But now ſee our Saviours geſture; he ſate, and ſo they doe in ſome Churches, and ſo ſhould wee, if the argument were concludent from a feaſt

a feaſt to a ſitting; for ſure Chriſt feaſts us in the Word, as well as at the Sacrament: but wee touch'd that before: all that now we note, is this; The holy Ghoſt obſerves the very geſtures of Chriſt in Gods worſhip, his ſitting, ſtanding, leaning, groveling; but why? Firſt, Becauſe every action of his is for our inſtruction, though not imitation ever. Secondly, becauſe God would doe us to know, that his eye is upon all his worſhippers. Here wee mought fall upon Popery, which brings up an ill report upon the ſacred writings of God, as if they ſmelt of ſome unſufficiencie, were but a partiall rule, and had not in them a full and ſelfe-ſufficiencie: What? doth God deſcend to circumſtantials, and is he defective in the ſubſtance? Doth he ſo often repeat *ex abundanti* the ſame thing, and in the meane forget any main point? Doth he acquaint us with the very geſtures of our Saviour, and in the meane leave out ſome doctrines and articles? Doth he record the Saints ſalutations one to another, and over-ſlip neceſſarie inſtructions of his owne? Let baſtards emplead his laſt Will and Teſtament whilſt they pleaſe, as if it were imperfect, every true ſon will ſay with their elder brother, *I adore the fulneſſe of the Scripture.*

Doct. 3.

Uſe.

Jerom.

But I had rather ſpeak to you; Hence ſee what an eye is upon you in Gods worſhip: true, he *is a Spirit*, and deſires ſuch to worſhip him, who doe it *in Spirit and Truth*: but withall, he that made thy body as well as ſoule, and redeemed that, and will glorifie that as well as this, hath ſaid, that every tongue ſhall confeſſe him, every knee bow to him, and he will ſee it done. Therefore looke thou to thy foot, to thine eye, to thine eare, to thy head, to thy knee, to thy geſture in Gods preſence, for the Lord doth. And doe not under a pretence of ſuperſtition prove thy ſelfe prophane, nay, unmannerly and clowniſh, as many doe, who come before God, as he before *Cæſar*, fearing nothing but that they ſhould be too mannerly.

John 4.24.

Rom. 14.11.

The Preacher having taken his place, the hearers (the Diſciples firſt, the people next) take theirs: ſo it ſhould be, the preacher once ſettled, the ſchollers ſhould place themſelves with beſt conveniencie. This prevents confuſion and diſturbance, conduces to both order and edifying: hence this obſerved of old in *Ezra*'s dayes, and elſewhere, and ſince in the new Teſtament. We onely touch upon it, in regard of the new diſorders: If you repaire to Cities and more populous places, you ſhall ſooner ſee the face of a Faire than of a Church; ſuch tumbling, brawling, clapping of pues, as little beſeemes ſuch aſſemblies. Secondly, If you looke upon your Country-meetings, you ſhall finde that many come more for mans law, than Chriſts Goſpell; to ſee rather than to heare; ſo they be at Church, and keep their owne ſeate, it matters not what they learne, whether they heare. And hereof it is, that they profit ſo little: Profit? ſhould they be examined by their Paſtors, as the *French* man was by his Preacher, what they heard, they might truely anſwer what he did, that they knew not what language the Preacher uſed, French or Latine, Latine or Engliſh. It is a bluſhfull thing to be uncivill in the Congregation before Men and Angels, and the Lord of both; but to take Gods name in vain, to come in vain, to ſit and heare in vain, this is horrible and neare to curſing.

Doct. 4.

Neh. 8.4. & 9.4.

The laſt circumſtance, *he taught the people:* here is a Preachers worke; he

must have a mouth that must be opened, and so opened that he teach and the people may learne. Such a one was Christ Jesus, such a one would Saint *Paul* have to receive Orders. First, he must be apt to teach: secondly, hee must actually teach; he is Christs mouth and deputy, and must represent him to the people, and this is his errand and office; He must learne that he may teach, as the Hebrew proverb runs. But whom must he teach? the people, the flocke depending on him; what? the whole counsell of God, so farre as concernes them; how? freely, plainely, as they are able to beare it; so did our master: and this is to teach, as *Austin* notes in that excellent discourse, &c. Here is our worke, and here must we sweat: but what must you doe? First, you must learne, come and sit at the feet of your *Gamaliels*; as schollers, not as Masters, as many doe: and secondly, you must reciprocate; if we give you spirituals, you owe us temporals, 1 *Cor.* 9. Were we but Catechists, you heare the Apostles Canon, *Let him that is taught*, or Catechised, *make his teacher partaker of all good things.* You have the best of our time, of our wits, of our inventions, of our bloud, of our spirits; you owe us of the best of your temporals in Saint *Pauls* judgement: consider of it, you looke for food, and so doe we; we must not starve soules, neither must ye starve bodies; you expect plentifull teaching, performe plentifull means; men cannot live without bread, nor study without bookes, nor preach without study, unlesse you hold boldnesse to be zeale, prating to be preaching.

Non sufficit nôsse. Sed discendum. Discendum propter docendum.

Non dicitur quod non intelligitur. vid. August. de Doctr. Christiana.

Gal. 6.

Ob. We give them what law affoords them. *Ans.* Whose Law? Gods? we aske no more: Mans? take heed of pressing too much statute-wages, lest Ministers resolve upon statute-worke: let the strife rather be, who shall exceed other in feeding, in doing duty, you or we. But we have stayed longer than I meant in the preparation; the Lord saw fit to premise it, and we did not dare to neglect it. Now we come forward to the Sermon it selfe, wherein our Saviour declares himselfe, a most wise and skilfull builder. Wisedome stands in sorting things to their right ends, by the fittest meanes; the end whereto all men are carried, and whereat they aime, is happinesse. Herein all concur, at least formally (as they speak) though not for matter: I mean, all men would be blessed & happy, though they do not all seek it in the same thing: hence our Saviour begins here, and projects this first; and then secondly, for the obtaining of this, propounds the right way and means, suiting supernaturall means to a supernaturall end and blessing. Touching which end we have somewhat to say in generall before we descend to the particular; we wil not trouble you with the infinite disputes and discourses, which are extant upon this subject, but confine all that we meane to speak, unto two heads; whereof the first is this; Happinesse is yet feisable and attaineable by man in this life. The next is this;

Vid. Senec. de vit. beat. c. 1.

It much imports and concernes man to know, where this his happinesse lies, and is to be found. It was my meaning to have handled one at least of the twaine at this time, but I see the time spent, and finde my selfe overmatcht with a Church, therefore I adjourne both.

THE SECOND SERMON.

THe laſt day wee laid downe two concluſions, whereof the firſt is this:

There is bleſſednesſe or happineſſe as yet attaineable in this life; it is yet poſſible for man to be bleſſed, and that in this world: we firſt explaine our ſelves, and (that done) we make good the point. Poſſibilitie implies power; power is either active or paſſive; the concluſion is, man hath no inherent active power of his owne, whereby hee may advance to happineſſe, onely a paſſive power or capacity he hath. Secondly, Happineſſe is either full, entire and compleat, or elſe is only ſubſtantiall and intiall: happineſſe, for ſubſtance, is here attaineable, though not in fulneſſe of degrees; and this appeares by teſtimony of God, who affirmes it of men, here for the preſent, and of this eſtate which is onely *via*, even in this our pilgrimage: thus the *poore* (a pilgrims eſtate) *is bleſſed, the mourner*, (the pilgrims caſe) *is bleſſed, the hungerer, the perſecuted bleſſed*, bleſſed for the preſent, as well as in reverſion, ſo ſaith God.

Aug. de Civit. Dei l. 19. c. 20. 27.

Secondly, Of men, firſt wiſe men; all your Philoſophers yeeld an utmoſt end, a ſoveraigne good. Firſt, an happineſſe, and here attaineable for ſubſtance, though not in perfection of degrees. Secondly, all men, though they agree like clocks about particulars, (where ſo many men, ſo may mindes) yet they concurre in the maine, all would be happy in the generall, and God and nature (which doe nothing in vaine) have not for nought emplanted this deſire: every creature is made for an end, and that end is its happineſſe (I meane) its perfection. Man is the King of Creatures, and therefore made for, and capable of an higher happineſſe; he is here capable of vertue, of grace, of holineſſe, therefore of happineſſe; he is here capable of greateſt miſerie, therefore of felicitie; he here works for an end, and ends (one or many imply an happineſſe;) he is here capable, nay poſſeſſed of Gods Image in part, there is ſome majeſty in his face, luſtre in his complection, lordſhip over the creatures, there is ſomewhat divine in his underſtanding, in his ſpirit, and this naturall image (as ſome call it) concludeth a capacity of more; and ſurely if God hath communicated to every *ſpecies* ſo much happineſſe as he hath fitted them for, we cannot conceive that man, amongſt the reſt, ſhould be quite excluded; nay, why did Chriſt Jeſus become man, but becauſe that whole *ſpecies* (mankind I meane) ſhould not be quite abandoned? But why ſtand I upon theſe diſcourſes? man in this life may have heaven in his heart, faith, love, feare, joy, &c. may have Chriſt his head and husband betrothed, the Holy Ghoſt his inhabitant and comfort, God his Father; therefore in this life he may be bleſſed.

Vid. Ariſt. Ethic. ult.

Vid. Aug. de Civ. Dei, l. 19. c. 1. Vocē omnes beatē velint, &c. Vide Sen. de vit. beat. c. 1.

Is man capable of happineſſe? Firſt, let iniquitie ſtop her mouth: ſay man fall into miſery, whoſe is the fault? not Gods. Nothing comes from God but goodneſſe; from happineſſe, but happineſſe.

Uſe 1.

Secondly, he hath given man a nature capable of felicity, he at the firſt put him into poſſeſſion of happineſs, and ſettled him in a bleſſed condition; he undid himſelfe.

How

Ob. How could he choose, when God had ordained and damned him to miserie?

Answ. First, it's not so; for there is no damning to miserie, without relation to sin. First, he destroyed himselfe, and then God left him under his own ruines. Secondly, if so, yet decrees doe not compell to sinne (being secret, and this presupposing sinne) no more, than a capitall law necessitates to murder. But the matter is, God did not decree him to sinne, if we speak properly of decrees.

Ob. But God deserted him, and then he must needs fall.

Answ. There is a double desertion; one such, as that he cannot but fall: a second such, as that he may fall. God made it not impossible to him to stand; but onely possible to fall or stand.

Ob. But God foresaw the issue.

Answ. True, but first, foresight is not causative; *Joseph* he foresaw a Famine, but caused it not. Secondly, God was not bound to give and keep a stocke both.

Ob. But his not preventing it, argues his willingnesse of mans misery.

Answ. It argueth his delight in glorifying himselfe, by manifesting his excellencies. As for misery, it's not any object of delight or desire at all.

Ob. But what is this to us? we are now deprived of possibility of salvation.

Answ. Our nature is not; if any person hath deprived himselfe, whom will he blame but himselfe, who is still unwilling to blessednesse in Gods way? *Why will ye die, O house of Israel* (saith God?) *Ezek.* 18. *ad fin. Yee will not come to me that ye might have life* (saith Christ *Joh.* 5. 40.): we may resolve all mans misery into that principle, mans will, and speak and walke according to the rule prescribed us, and not foolishly and saucily charge God as *Job* did not *c.* 1. when we understand not our selves.

Vid. Cajet. in Rom. 9. quam optime.

use 2. Here blesse Gods goodnesse, who hath not left a man under his own curse and miserie: this goodnesse of his is commended; First, from the motives: God did this freely, when wilfully we chose death, catcht our fall by rebellion, did not desire any favour from God. Secondly, from the meanes: by plunging Christ into misery, all our joy flowes from his sorrow, our comfort and honour from his shame. Thirdly, from the matter: he made the bone stronger since than it was at first; I meane, us more happy than other creatures, whereas we were more miserable. A toade was a man to us, and we the toade once; but now we are more happy than they. Nay, secondly, than the Angels; they being servants, we sonnes, married to the heire. Thirdly, more happy than *Adam*; his estate was happy, but uncertaine in his owne keeping; his was good, but not so good as ours; God was not so neare to him, as to us, who have Christ (God incarnate) an head and husband. And now if all creatures, if *Adam* was thankfull, much more must we: if the prisoner be thankfull for bare liberty, if the malefactor for life alone, what we, who for death have life, for shame honour, for a prison paradise?

Ob. But how shall I know that I am blessed?

Answ. Looke to the Text hereafter, and thence gather it; we passe. Secondly, seeke the blisse, make out as the sicke man doth (if any hope) for health,

health, the poore man for riches, the pained man for eaſe, the oppreſſed for right: if they doe this for private and partiall goods, ſhall not we for an univerſall good? All other goods are leſſe than man; this of happineſs matches, nay, exceeds him: all other are mingled, uncertain, unſufficient, unſatisfying; all other receive their perfections from this: this is the end that crowns all, and therefore this muſt chiefely be ſought.

Now, to expedite and quicken this purſuit, let us take into our conſideration theſe particulars, as they follow.

Firſt, conſider the point, Happineſſe is feiſable and haveable: for firſt, our nature is capable of it, as we have ſaid, and as we ſee, for ſome men are actually and truely bleſſed; we juſtly bleſſe their eſtate in life, in death, in the midſt of their afflictions: and next, the bleſſed promiſes, though they be not every way, and ſimply univerſall, yet are they generally and indefinitely delivered, ſo that no one particular is by name excluded. Adde to this in the third place, that there is nothing within us, no creature without us which can keepe us from happineſſe. Originall ſin cannot, ſins actuall cannot, men cannot, divels cannot; happineſſe reſts in Gods hands, and at his diſpoſe, *If he give quietneſſe, who* (ſaith *Elihu, Job* 34.29.) *can make trouble?* Fourthly, the Lord delights in our happineſſe, he made us for it, he calls us to it, he perſwades acceptance, and teaches the way, &c.

Secondly, Conſider, it is deſireable, namely, that which neceſſarily drawes the heart after it; none can deſire miſery, none can but deſire bleſſedneſſe in the generall, though he faile in the particulars.

Secondly, that which makes other things deſireable. Nothing elſe hath any worth in it any further than it makes for happineſſe; or any power at all upon the heart any further than it hath its proſpect that way: why doe men deſire wealth, eaſe, health, &c. why doe they indure pain, ſweat, or any other hardſhip, but in relation to happineſſe?

Thirdly, it is happineſſe that quenches the thirſt, and quiets the appetite: it is the center of the ſoule, which never reſts untill it reſt here, where it receives its perfection. It is the food of the ſoule; other things no more ſatisfie the ſoule, than aire the ſtomacke. To make ſhort, it is (as *Salomon* calls it, *Eccl.* 12.) the whole man, or his perfection. The truth whereof will yet further appeare unto us, if we lay to the effects named, the parts alſo of happineſſe. Firſt, there is (let me ſo call it) a negative part. Full happineſſe excludes both all kindes, and all degrees of miſerie: it expels from its preſence all darkneſſe, like the ſun in his ſtrength; and ſo much Schollers conceive to be implied in the word μακάριος. True happineſſe excludes, though not the preſence, yet the poyſon of all wants and croſſes whatſoever. A man that is once pronounced bleſſed of God, is paſt all harme, no affliction can hurt him. Nay, he is bleſſed in all, becauſe all ſets him forward to happineſſe, and is ſubordinate to it. Hereof is it that a Chriſtian is under the bleſſing, as well in priſon as in a Palace, in a ſuit of leather as in cloth of gold.

Phauorinus of μὴ *&* κῆρ.

Secondly, there is a poſitive part: happineſſe includes all good things in it, and denotes two things;

Firſt, a plurality: ſecondly, a perfection of good things: ſo much ſome think to be implied in the word אשרי being plurally uſed. So much the thing

thing it ſelf ſpeaketh, being the utmoſt end of man, which vertually contains, and finally perfects all. An happy man then is truely inveſted into all things and rights truely good, with ſufficient ſecurity of being ſaved harmleſs from the contrary; all which good he ſhal fully enjoy (in the quinteſſence of them) when he is compleatly happy. By thus much ſpoken, we find the eſtate firſt havable, ſecondly deſireable; therefore now what remaines, but that we enquire into two things? Firſt, where mans happineſſe is to be found, ſecondly, by what means it is to be attained. For the firſt, our Saviours ſilence, rather preterition, tels us where it is not, his Sermon where it is: for the negative, mans happineſſe lyeth not in outward things. Bleſſed, ſaith our Saviour, are ſome, but who? Here is no bleſſed are the rich, bleſſed are the faire, bleſſed are the merry, bleſſed are the mighty; no, nor yet bleſſed are the witty, the deep, the worldly learned men, much leſſe bleſſed are the proud. Happineſſe lyes not in carnality, in morality, within the reach of nature, or verge of the whole creation: in the diſquiſition of true happineſſe, we muſt leave all theſe things behind us, as labouring with vanity and vexation, as *Salomon* doth in his diſcourſe upon this ſubject, thorowout his *Eccleſiaſtes*, and faſten upon his affirmative, which is our ſecond thing: and what's that? God enjoyed is mans happineſſe. Hence *Salomon*, Feare God, and keepe his commandements: for, this is the whole man; hee attaines not his perfection, that is, his happineſſe, till he come home to God in this holy communion.

Ob. But how (will ſome men ſay) can this be? God in himſelfe is indeed bleſſedneſſe it ſelfe. But how is he mans bleſſedneſſe? lyeth mans bleſſedneſſe out of himſelfe?

Anſ. Objective happineſſe lyeth out of man, out of every creature; and the more happy & excellent he is, the more he faſtens his happineſs upon the object without himſelf: thus the Angels behold Gods face, not themſelves, this is their happineſſe: thus the eye is perfected by light without, the ſoule by Chriſt and God; and then man is at the beſt, when he is rapt out of himſelf, and when nature ſleepes and ceaſes from naturall acts, as it ſhall in heaven. But, ſecondly, conſider that we doe not make God, ſimply conſidered and abſtracted, mans happineſſe, but God enjoyed (as I ſaid) that is, God, firſt, reconciled; ſecondly, united and communicated to us; and when God is both for us, and with us, and in us, then our happineſſe is brought home to us; for this is that viſion and fruition of God, which makes up mans formall happineſſe, as men call it: whoſoever then will have happineſſe, he muſt have God, as it is ſaid, *Pſal.* 144. the laſt verſe, *Bleſſed is the people whoſe God is the Lord.* Reade the words how you will, (by way of correction, or by way of confirmation, or amplification) the thing is cleere; our bleſſedneſſe is in, and of, and from him the firſt bleſſedneſſe, as things retailed come out of the chiefe ſtore-houſe, as all heats come from the prime heat, fire; all lights from the prime light, the Sunne; ſo 't is here, no bleſſedneſſe can be had without God, who is eſſentiall happineſſe. But how doth God become ours? hee muſt be ours (if we will be happy) two wayes. Firſt, ours by covenant. Secondly, ours in communion: but now to paſſe to the ſecond thing, what's to be done on our parts for the putting of our ſelves into a covenant and communion with God?

God? Surely God begins to us, and we muſt anſwer him in his call, in his meanes; we muſt firſt ſee what our danger and miſery is, ſo long as God and wee ſtand at termes of enmity and defiance. Oh unhappy creature, who hath to encounter the wrath of an infinite God! who knowes the power thereof? beleeve it to be more than hell, and never reſt till thou haſt thy peace; beg, cry, flye to Jeſus Chriſt the Peace-maker, flye to the word of reconciliation, the precious Goſpell, and entreat the Lord for his words ſake, and his Chriſts ſake, to ſave thy life, and to accept of thee, upon thy ſubmiſſion, thy comming in, and caſting away of thy weapons (I mean) thy ſinnes; and when thou haſt purchaſed thy peace, and begg'd thy life, then, in the next place, apply thy ſelfe to God in all his meanes, and endeavour, firſt, an union with him, (an union I meane of quality) ſtanding in conformity with him and his holy Image: ſecondly, a communion: the firſt is obtained by the having, the latter, by the exerciſing of the heavenly graces. Labour theſe, get knowledge, whereby the underſtanding unites it ſelfe to God: get faith, get love, truth, &c. whereby the will is carried to him, and pitches upon him: and when you have the habites and graces themſelves, then exerciſe and act them, *Walke with God* (as *John* calls it) *in light*, and ſo you have communion with God, as with a Father in Chriſt. Walke? how is that? *Micah* tels you in the daily exerciſe of humiliation, as there is daily occaſion offered, and in the conſtant employment and emprovement of our graces; for happineſſe ſtands in action, (and that action muſt be of the nobleſt parts, in the higheſt operations, upon the higheſt object, God) the more you dwell upon him, the more you feed upon happineſſe, the more you live. Goe therefore to him in the conſtant uſe of all his meanes, thence draw and ſucke ſaving grace, and learne of him, who is not onely the object of our happineſſe, but the teacher alſo; nor ſo onely, but the Author and worker too.

1 John 1.

In the next place, let this ſerve for the encouragement of the ſtaggering, the comfort of the reſolved Chriſtian. For the firſt, 't is true, when we look downeward, we finde as little comfort (the beſt of us) as *Noah* ſaw in the floud; let *Noah* looke forth, and there was nothing but feare, and death; let him looke inward, there were no neighbours but Beares and Lyons, and other beaſts; but yet he had his Arke, a pledge of Gods care and preſence. So ſtands our caſe; looke wee inward into our ſelves, there 's nothing but guilt, ſin, death, rottenneſſe, corruptions, crawling in every roome of the ſoule; looke we outward upon the creatures, there 's nothing before our eyes but confuſion and deſtruction, every place is a ſea, a dungeon filled with darkneſſe, miſery, death, what not? All things threaten hell, deſtruction; God is gone, heaven is ſhut up, happineſſe is forfeited, no means of recovery left in us, in the creatures. How then? why, yet then there 's an Arke, a Chriſt, an heaven, yet happineſſe is havable, yet 't is poſſible for me and thee (wretches though we be) to be happy, & to be ſaved. Poſſible? What now after all this ſin? this miſery? Yes, poſſible ſtill. What for me? for thee: why, my conſcience curſes me, Satan doth, man doth, God doth: I am encompaſſed with curſes in my eſtate, name, ſoule, in all the ordinances. Well, yet (notwithſtanding all this) 't is poſſible for thee, for me to be happy. How? Nay, firſt grant me the generall, may ſome be happy? are ſome? have

Vide Bonavent. in Proœmio, ad Pet. de combis, & Savanarol. de ſcic. vitæ Chriſtian. &c.

Degrees of faith.

1 2 3

have ſome beene ſo? Why then, thou and I are not excluded from the poſſibility, and therefore let's not caſt off endeavours, caſt away our hopes, but hold at leaſt this twigge, 't is poſſible, 't is poſſible; there's nothing yet ſaid, or done by me, but 't is poſſible for God to pardon it, for Chriſt to expiate it: lay hold on this ſprig firſt, that ſo thou ſinke not, and then catch at another, ſay, 'T is not onely poſſible, but probable, why elſe doth God ſpare me, ſpeak to me, invite me to the accepting of Chriſt? And when thou art got up ſo farre, climbe up by theſe ſteps here delivered, to a third degree, that is, to a certainty; meane while, let not this goe, 't is poſſible. As for ſuch as are already enrolled within the covenant, and beare the mark of God upon them, let their hearts be enlarged into joy and rejoycing: there is not onely a poſſibility, but a certainty too of their bleſſedneſſe; the bleſſing is already put upon them, and that by God, and certain it is, he is bleſſed whom God bleſſeth: bleſſed then they be, not in hope onely, but in act alſo; bleſſed every way, and every one who feareth God, bleſſed, in all eſtates, living, dying, and how not? in all ages, in all places, at all times. Doe ye (whom this concernes) enjoy this; and make not your ſelves miſerable: God hath not made you miſerable, creatures cannot, men cannot, divels cannot, things preſent cannot, things future cannot: God hath ſet on the bleſſing, and none can take it off, only be ſure that God the Father hath form'd & begotten you, that *Chriſt hath united you to himſelfe, redeemed you from this preſent evill world, and renewed you to his Image*, that the holy Ghoſt hath ſeiſed upon your judgements, and made them poore; upon your affections, and made them yeelding; upon your wills, and made them flexible and upright; and then come poverty, yet you are bleſſed; come ſickneſſe, yet yee are bleſſed; come death, wet, bloudy death by perſecution, yet bleſſed: your leaves and bloſſomes may be ſtricken off, but there's a ſubſtance remaines, as *Eſay* ſpeakes, the main inheritance, bleſſedneſſe ſtill holds.

Laſtly, here's the reaſon of our tendring happineſſe to all in our miniſtry: Firſt, we know that mans nature is capable of happineſs, without any varying of his *ſpecies*; which cannot be ſaid of ſtocks and ſtones.

Secondly, Mans preſent eſtate and condition is capable of happineſſe, for-aſmuch as he is here a viator and pilgrime capable of bleſſing-graces, faith, love, &c.

Thirdly, Our errand and meſſage is to men within the Church, who are under the means, and in the walk of bleſſedneſſe.

Fourthly, We ſpeake his word, and come in his name, who is of infinite power, wiſedome, mercy, whoſe *ſpirit breatheth where he pleaſeth*.

Fifthly, we follow our rule, and attend our commiſſion, preach to every creature, *Marke* 16. not in a frier-like ſenſe, to wolves, birds, &c. as they ſay of ſome; but in our Saviours ſenſe, to every reaſonable creature, to every man who will give us the hearing: upon theſe grounds we are ready to tender happineſſe to all thus farre, that 't is poſſible for them (for ought we ſee and finde in our commiſſion, the written word) to be ſaved, to be bleſſed: and here an end of the firſt point. The ſecond wee have taken in by the way, whileſt wee proſecuted the former, and therefore wee now haſten to particulars: we may not at this time enter upon them; onely in that our bleſſed

Saviour

Saviour firſt propounds the end (bleſſedneſſe) and then the means; We ſee,

That mans chiefeſt aime ſhould be at his utmoſt end, happineſſe: this, though laſt atchieved, muſt be firſt projected; and this load-ſtarre muſt be ſtill in mans eye. Hence it is, that our Saviours Sermon takes beginning here, and the holy Ghoſt founds many an exhortation upon this bottome: and indeed God made him for happineſſe, and propounds that firſt to him, and therefore he muſt propound it firſt to himſelfe, as his end. Againe, the utmoſt end is that that formes all mens actions, and qualifies all things; all which are ſo farre good or bad, as they more or leſſe conduce to this end of his. Secondly, that which quickens all obedience; the end flowes into the means, and men work no farther in them, than the end enlivens them. Thirdly, that which ſweetens all the means, and makes them amiable, and which crownes all our endeavours, perfecting both them and us. Now, here wee mought taxe our folly, who ſtay in the mid-way, flag and take up our reſt before we come home; that is, reſt in ſubordinate ends, not in the ſupreme; ſtay in things of an inferior alloy, which are deſireable for others ſakes, not their own. Thus one man aims at this, to be rich; hither tend all his thoughts, cares, labours, he layes all that he is worth upon this purchaſe: another doth as much for pleaſure, a third for honour, a fourth for worldly wiſedome, &c. but all theſe are *propter aliud*, under-goods, owing tribute to an higher end, not ſimply good, and therefore not for their owne ſakes deſireable, but only in a degree and reſpect, as they ſpeed us home-ward toward happineſſe: the thing to be ſtudied is, what's bleſſedneſſe? wherein ſtands that? which way goes that? or which way leads to it? And in truth a man can never know the way, till he agree upon his end; never prize the meanes and give them their juſt valuation, till he know the end; never uſe the meanes aright, till he reſolve upon that end which regulates all, quiets all, bounds and commands all. Therefore (good my Brethren) let's not loſe our ſelves, and forget our errand: our Father *Adam* loſt our happineſſe, and we are ſent to ſeeke it; ſeeke it where it is, and goe handſomely to worke: ſay, I am not made for riches, they are made for mee; I am not made for creatures, they are mine, and I am their maſter: therefore theſe cannot make me happy; I am made for eternity, for everlaſting life and happineſſe; therefore, let me ſtudy that, mind that, ſeeke that end beyond inferior ends. Why doe men ſeeke wealth, but to be happy? why pleaſures, why honours, but becauſe they would be happy? If theſe cannot bleſſe and enhappy me, why ſhould I burn day-light? why ſhould I not off them, as the Bee gets off the plant that yeelds her no hony, and once, at laſt ſee where my buſineſſe lyes in purſuing happineſſe, and where my happineſſe lyes in Gods wayes? the firſt ſtep whereof is poverty in ſpirit, of which hereafter; for now we have exceeded the houre, beyond my preſent purpoſe and future reſolution.

Doct.

THE THIRD SERMON.

3. *Bleſſed are the poore in Spirit, for theirs is the Kingdome of Heaven.*

De hiſce beatitud. videatur Bernard *in feſto Omnium Sanct.*

HItherto of generall inſtructions, and the Evangeliſts introduction: now we come to particulars. *Bleſſed*, (ſaith our Saviour) there he takes his beginning; the firſt thing hee intended was bleſſedneſſe, the firſt of his works bleſſings, the firſt word he utters is *bleſſed*; this is his primary and direct worke, to bring man and bleſſedneſſe together: but where reſts the bleſſing? On the poore, but ſpiritually poore: here's a paradox, the foundation of mans happineſſe is laid in miſery; Gods courſes and wayes are high, not againſt, but farre above mans particular reaſon: but to the words. In them ſee, firſt, the perſons in ſpeech, and then the thing affirmed firſt, confirmed next; the perſons are poore, beggars: poverty imports a want or ſcarcity of things neceſſarie to life and lively-hood; every want of ſuperfluities is not poverty: then one is ſaid to bee poore, when he is deſtitute of things neceſſary to life, that is truely lively; life is either naturall or ſpirituall: (Carnall life is but death, and therefore we bury that) when a man is deſtitute of meanes which tend to the preſerving or cheriſhing of either life, then is he ſaid to be poore; poor in purſe and in the world, if he be ſcanted in the one; poore in ſpirit, if in the other: now the queſtion is, of which poverty our Saviour here ſpeaketh: and our anſwer is this; firſt, we take the Jeſuits word, that vowed poverty, or outward poverty voluntarily undertaken is not here ſpoken of: for firſt, the particulars inſtanced are duties commanded, not perfections onely perſwaded: and ſecondly, if vowed poverty were the thing here bleſſed, the bleſſed Virgin, and her bleſſed Sonne were not under the bleſſing here pronounced, if the wiſeſt of themſelves and leaſt partiall may be heard. Secondly, outward poverty impoſed by God, we doe not utterly exclude; for though it be neither a bleſſing in it ſelfe, nor a cauſe of bleſſedneſſe to man, yet may it befall a bleſſed man, and bee made an occaſion of ſpirituall poverty: and thus we yeeld the Diſciples, to whom theſe words are applyed, *Luke 6.* to be in ſome degree, both wayes poore, and to ſay as the thing is, There is no man becomes ſpiritually poore, 'till he be poore either in his outward condition, or inward diſpoſition and opinion touching externals; that is, till hee hath emptied himſelfe of all conceit of, and confidence in his wealth, and findes himſelfe poore for all his riches, and willing to part with goods for grace. But all this will amount to no more but a bare occaſion of bleſſedneſſe, and nothing is more clear than this, that a man may be both outwardly poore, and everlaſtingly miſerable. Our third anſwer therefore is, that ſpirituall poverty (which falls under precept, and is not a meere councell) is here meant; and ſo our Saviour expounds himſelfe, when he addeth *poore (in Spirit)*: and this poverty is ſo termed, firſt, in reſpect of its ſubject, to wit,

Vid. Eſtium *ad loc.*

Vid. Cajet. & Guliel. *de Sanct. amore apud Sixt. Seneſ. in Biblioth. l. Sext. anno.* 18.

mans

mans ſpirit, chiefly his underſtanding and judgement. Secondly, of the object, namely, ſpirituall things, not outward goods. Thirdly, and chiefly, in reſpect of the author, the Spirit of God, which firſt convinceth a man of the excellency of heavenly things, of his owne utter emptineſſe and want of them, of his extreme need, and ſtrict duty of having them, of the great benefit of getting them, and to conclude, of the impoſſibility of compaſſing them by his owne ſtrength, and poſſibility of attaining them by Gods mercy and meanes. Secondly, the ſame ſpirit ſubdues the will, and perſwades the heart to a chearfull uſe of Gods meanes in obedience, and with ſome aſſurance of acceptance. The party then here deſcribed is (at the utmoſt) one, who being outwardly humbled with the want of riches, or wants in riches, inquires thereupon into his ſpirituall eſtate, and there finding himſelfe worſe than naught, thereupon makes to God for a ſpirituall ſupply, and is willing to take it upon any tearmes; this is the man: Now what is it that is affirm'd of this man? hee is *bleſſed*. Bleſſedneſſe is a concurrence of all excellencies and requiſites to mans wel-being, without mixture of their contraries; 't is properly applyable to perſons, firſt, to God, as the Author of all happineſſe, and at ſecond hand to man, as the ſubject of ſome; man I ſay, as hee holds communion with God by the graces of the Spirit hereafter mentioned, and commended to us, either as parts, or as ſignes, or as meanes, or as effects of our bleſſedneſſe: The matter then is, that the ſpiritually poore is in a bleſſed condition. But now in the third place, how is this proved? Thus, he is bleſſed who hath the Kingdome of heaven; and this is the poore mans portion: This Kingdome is the bleſſed eſtate and governement of Chriſt in grace and glory. One Kingdome, but the roomes are two, an upper and a lower, known by the name of the Church militant and triumphant; the ſtate one in ſubſtance, degrees onely varying: this Kingdome, in regard of the quality of it, is termed heavenly; in regard of the author and giver of it, is called Gods, *Luk.6.* as alſo the poore's in theſe reſpects: firſt, 'tis theirs by aſſignement, 't is appointed of God, and ſet out for them from all eternity. Secondly, theirs by right, they having a right to their Chriſt. Thirdly, theirs by actuall poſſeſſion in their head Chriſt, who in their names ſtands ſeized of it, and in themſelves, ſo far as they are ſpiritually poore, that is, emptied of themſelves, and filled with God. And this for the words: Now to the matter.

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Where God intends happineſſe, he begins with ſpirituall poverty: herein God deales like a wiſe Phyſician, who firſt makes ſick, that ſo hee may make whole; like a good Chirurgion, who firſt cuts, and then cures; like a good builder, who digs downeward, that he may build upward: thus God undoes a man before he ſaves him, marres him before he makes him, takes him all to pieces, and then joynts him for ever. This to bee his method is ſoone ſeene, if you trace either his preſcriptions or practiſes: in a plethory or fulneſſe hee preſcribes phlebotomy or ſome evacuation; thus the rule runnes, Is any man (conceitedly) wiſe? he muſt empty himſelfe and *become a foole, that he may be truely wiſe*, 1 *Cor.*3.13. Is he falſely merry? he muſt be ſeriouſly ſad, that he may be ſollidly merry, *Jam.*4. Is he high? he muſt be humbled, that he may be high: So runs Chriſts bill to the Church of *Laodicea*,

Doctr.

dicea: he firſt ſets downe what they were in conceit; they were *rich*, wiſe, Revel.3. *wanting nothing:* ſecondly, what they were indeed, *poore, blind, naked*, wanting all things; and that done, he adviſes them to take up of him receits and eye-ſalve, that ſo they might know themſelves, and underſtand their beggery. Thus he preſcribes, and accordingly he practiſes; his firſt work is conviction and downe-caſting; this wee ſee in *Manaſſes*, firſt, he claps him up, and hangs irons enough upon him, and then comes upon him with a pardon and ſalvation: thus he dealt with *Paul*, firſt, he unhorſes him, keepes him under darkneſſe, and on the racke, and when he had maſter'd him, then he makes him: this was his courſe of old, *Job* 33. *he affrights a man with dreames, afflicts him with paines upon his bed*, and having thus plough'd him, hee after ſowes him, and this is his courſe ſtill; he entertaines veſſels of glory, as the gold-ſmith doth his battered plate, firſt, beats it all to pieces, and then caſts it into a new mould, and burniſhes it againe. And this method is moſt reaſonable; for,

Reaſ.1. Firſt, till a man bee thus poore (that is, taken off from himſelfe and all creatures) he will never come where happineſſe growes, he will ſeeke it either in the creatures, where it is not to be found, or in himſelfe, where it cannot be had; ſo long as he is any thing in himſelfe, his mind muſt needes be reſtleſſe, his thoughts boundleſſe, (for miſtake hath no bounds) and therefore he muſt needes out of himſelfe, if he will be quiet, that is, happy: for what is man in himſelfe, but a compound and bundle of ſinne and miſerie? and when would he make out, if he were not convinced of this? Or ſhould
2 he, yet (ſecondly) he would never goe to the price of Chriſt and ſpirituall graces; 'tis poverty that enhaunceth prices, plenty brings downe the Market; the ſtrong man knowes not the price of health, the full man the worth of bread; Chriſt is Chriſt, grace is grace to the poore alone: another man hath too many pearles to give for that one Pearle, Chriſt; every ſin is precious to him, every creature his, every courſer bleſſing, his goods, his name, his life, all theſe are his Jewels: and men will not part with their Jewels till
3 they are pincht with wants. Thirdly, could he prize it, yet would hee never proſecute it in the uſe of all the meanes; 'tis neede that ſets men on worke, and drives them abroad, as it did *Jacobs* children for bread, *Ahab* for water. Take me two men that are going to market, the one whereof hath need, the other hath none; the firſt muſt to the Towne, what weather ſoever fall out, though it ſhould raine frogges and toads (as they ſay) the other cares not whether he goe or no, hee can goe, or he can chuſe; and why? becauſe hee hath no ſuch need: if he go, for faſhions ſake he walkes about, and it may be cheapens commodities; but if either the price bee too great, or his opinion of the thing too little, he knowes how to ſtay longer, and cares not much for further proof of the Market: but now the former, (whoſe wife and children call on him for bread) muſt to the place, & to the price too; bread he wants, and bread he muſt have, though he lay his coat to pawne: ſo ſtands the caſe here; the full Chriſtian can goe or not goe to the Market of his ſoule, can buy or not buy, ſpeed or not ſpeed, as he likes the peniworths; but the poore empty ſoule muſt have Chriſt in his bloud, Chriſt in his graces, Chriſt in his ordinances, what ever it coſt him: thus 'tis with him, when hee is once

poore,

poore, but never thus till hee be poore. In the fourth place, would hee uſe the meanes, yet were he not capable of the thing, I meane happineſſe; till he hath emptied himſelfe, and voyded the roome, there is no room for God: he pleaſeth to dwell either very high or very low, as *Eſay* ſaith, *He inhabits eternity, he dwels alſo in the humble and contrite heart.* If we will have God, (& have him we muſt, if we will be happy) we muſt be poore and low, then he will dwell in us; and if we mean to inhabit his eternity, we muſt be nothing in our ſelves; till a man be at this paſſe, there's no paſſage for him to heaven, he muſt be untwiſted before he can enter that narrow paſſage, as Chriſt tels us, nay, *the poore* only *receive the Goſpel*, which points us that way; the poor onely will accept of heaven as a gift, as an almes, the proud will not claime it, unleſſe he can purchaſe it, or contribute towards it. Laſtly, put caſe happineſſe ſtood before him, and were ready to drop into his mouth, yet could he not reliſh or enjoy it till he were poore in ſpirit. This poverty of ſpirit is the ſauce of the ſoule, as *Alexander* was wont to ſay, that his hungry dinner was his ſuppers ſauce; unleſſe a man bring this ſauce with him, Chriſt will be no Chriſt, ſweetneſſe no ſweetneſſe, heaven (as I ſaid) no heaven, as wee ſee in the divels, whom heaven it ſelfe could not content, when once they had loſt their dependency upon God, and reacht after a ſelfe ſufficiency.

4

Eſay 57.15.

5

Plutarc. *in vit. Alex.*

You have heard the point proved, now let us bring it home in the application.

Uſe 1.

Let every man now examine and try his owne eſtate and title to happineſſe. We uſually bleſſe the rich, and hold the poore miſerable; it is otherwiſe in the inward condition: here onely the richeſt are pooreſt, and they alone that are ſpiritually poore, are the bleſſed of the Lord. Of this ſpirituall poverty, there are ſignes of two ſorts. Some are falſe: lay them by. Theſe are firſt outward poverty; ſome would perſwade themſelves, they are poore in ſpirit, becauſe they are poore in purſe; but pride oft peeps thorow rags, dwels in a low cottage, &c. There may be a rich (*i.e.* an high) heart, where is but a poore eſtate.

False ſignes of ſpirituall povertie.

Secondly, Legall poverty is a falſe ſigne: this is when the heart is beaten downe with legall terrors. The difference is, firſt, legall poverty is painfull, and involuntary, but ſpirituall is voluntary, &c. well appaid that God ſhould carry the purſe, placeth it's happineſſe in God. Secondly, legall poverty makes a man deſpaire, but ſpirituall lookes to God, and ſees remedy. Thirdly, legall drives from God, ſpirituall drawes to God.

Thirdly, Deniall of Gods graces is not this poverty; as ſome, becauſe they may not be ſo rich as they would, will bee nothing at all: they ſee an unworthineſſe in themſelves, and becauſe they are poor, they will needs have Chriſt ſo too; this is hypocriſie, or unthankfulneſſe, or unbeliefe, but not poverty.

Fourthly, the denying of a mans ſelfe the comforts that God hath given him in Chriſt, in the word, in the creatures, this is no ſpirituall poverty; if you will give it a name, call it pride. Theſe are the falſe ſignes: The true are theſe:

True ſignes of ſpirituall povertie.

Firſt, Spirituall poverty is inſtructive; firſt, it heals the diſeaſes of the mind, poyzes the judgement, and ſets the ſcales upright, lets in a new light, and gives

gives one to ſee that his owne wiſedome is folly, his owne ſufficiency nothing, his owne fruit none but death and rottenneſſe; in ſhort, that within him there's nothing but hell, and the trophees of Sathan; and without him, nothing in the creature but emptineſſe, in the meanes, (ſeparated from Gods enlivening ſpirit) but impotency; and thereupon it carries him from home, and beyond all creatures, to God in Chriſt: there he finds an all-ſufficiency of help, a fulneſſe of all things, grace for grace; grace ſupplied for grace wanting, grace offered for grace owing, power miniſtred for power forfeited, and there it pitches the ſoule. And when a man is brought thus from himſelfe to Chriſt, then he comes to himſelfe indeed, as *Manaſſes* and the Prodigall did, *Luke* 15. then he is poore in ſpirit; for that poverty is nothing but the ſobriety of the minde, whereby a man is enabled to make a true judgement and eſtimate of things, to rate himſelfe as God rates him (as knowing that to be his juſt value) and to prize Chriſt as God prizes him, as the very all of all: this the true circumciſion with St. *Paul*, and poverty (they are both one) *Phil.*3.3. when all our hopes, rejoycings, expectations reſt on Chriſt, and we have no confidence at all in the fleſh, in our own parts, own ſtrength, owne graces, or in any outward priviledge of men or meanes, as there Saint *Paul* expounds himſelfe. Now you muſt try your ſelves by this note; ſpirituall poverty is wiſe, it can judge of pearles, *Matth.*13. and of things that excell, *Phil.*1. and it can chooſe accordingly: therefore ſee, what's your treaſure, where's the pearle? Lyes it in honours, pleaſures, profits, creatures? is nothing full, rich but what's laid over with gold? nothing poore and hungry but grace, but Chriſt? Oh, here's no true judgement, no true poverty. Againe, ſpirituall poverty is humbling, in outward things, it levels a man, and brings him downe, makes him ſubmit to God both in his direction and correction, to lay his face in the duſt, to ſee reaſon why God ſhould afflict him, and why he ſhould ſit downe by it, and ſay, I doe, or I would reſigne my ſelfe to God: and in ſpirituall things, to be content to take Gods comforts upon Gods termes, at Gods times, and by Gods meanes. An humbled begger will ſtay your leaſure, a ſturdy rogue ſnuffes and railes if you ſerve him not preſently. Try now, The moſt when they are afflicted, buſtle, ſtorme, can ſee no reaſon why they ſhould be ſo hardly dealt with all, eſpecially when God ſmites them by an inſtrument; oh, they cannot take it: and in ſpirituall things, they cannot ſubmit to the fooliſhneſſe of preaching, they muſt eſtabliſh their owne righteouſneſſe, they will needs bring ſomething of their owne toward their ſalvation. theſe cannot yet have the comfort of being ſpiritually poore.

2 Secondly, ſpirituall poverty is a ſenſible thing, it pinches, and makes a man complaine, not againſt God, but againſt himſelfe. Thus and thus hee might have beene, and ſo much good he might have done, had he beene but worth his eares, or taken his opportunities. The poore man (you know) is ever querulous, you ſhall have a whole oration of his wants, if you'll give him the hearing; Others have this, and others have that, but he hath nothing: So a man that's ſpiritually poore, he wants faith, he wants patience, wiſedome, zeale, all. Search you now by this ſigne; moſt complain of outward wants, they want wealth, money, ſtocke, credit, health, friends: but where 's the

man

man that's ſenſible, and cries out of his want of grace?

Fifthly, it is ſubduing, and makes one thankfull for any thing; as a begger that's hunger-ſtarv'd, give him but of the courſeſt, or but a little; Oh 't is good (Maſter) 't is good: but a ſturdy rogue grumbles if you give but a little; he muſt have drinke as well as meat, and that of the beſt, elſe hee is not contented: ſo he that is ſpiritually poor, if God affoord him any anſwer, ſhew him any favour, give him any talents, any crumbs from the table, any countenance in the world, oh how thankfull is he! leſſe he thinkes himſelfe than the leaſt of all Gods mercies: whileſt he that is high in his own eyes, and unbroken, thinks every thing too little, or not good enough. But we can ſtand no longer upon the ſearch. Let a ſecond uſe be,

Uſe 2.

To perſwade us to this ſpirituall poverty, the high way to happineſſe: Caſt away, not your purſes, but your pride; empty not your coffers, but your minds. You will ſay, Alas, we are empty already, we have nothing to be proud of. But look better on your ſelves; pride (like the Chamelion) will live upon ayre: the more empty a man is of grace, the more conceited commonly, as emptieſt veſſels ſound loudeſt. Oh but by perſwading us to this, you would make us loſe all our comforts, all our hopes.

Obiect.

Sol.

Obiect.

Not ſo, but hereby you ſhall eſtabliſh them, whiles you fixe your ſelves on God, place your All in him. Hereby the ſoule comes to be at reſt: Here begins all the comfort; Poverty of ſpirit is the firſt bud of Grace: Chriſt beginnes with it, as the foundation of holineſſe, and firſt ſteppe to happineſſe. Miſery came into the world by ſwelling of ſpirit, happineſſe comes by poverty of ſpirit: God deales with us as men doe with frantick perſons, who are beſides themſelves through pride, or otherwiſe, and are brought again to their ſenſes by low diet, and hard uſage: ſo he reduceth us to our right minds, by letting us ſee and ſigh under our own vileneſſe, naughtineſſe, nothingneſſe. Here the lower the foundation, the higher the roofe. Begin here, and

Sol.

For your more happy proceeding, we will ſhew you, firſt, what this poverty of ſpirit is, and ſecondly, how it may be obtained. For the firſt, hee did not much miſtake the matter that made it the ſame with humility: onely poverty of ſpirit is a larger thing, reacheth to all creatures, to all conditions, when a man hath no ſufficiencie of his owne, but is convinced of all fulneſſe of ſtrength and comfort in God. The ſpirit tels a man, firſt, That grace is fundamentally neceſſary. Secondly, That it is not in any creature. Thirdly, That there is helpe enough in God, and that hee is willing to impart it. Fourthly, It ſubdues the will, to take it upon Gods termes, and by his meanes; ſo that God will ſave him, hee will referre all to his mercy, owe all to God, nothing to others. And this is ſpirituall poverty: a man may be ſpiritually poore, utterly void of true grace, and yet not poore in ſpirit: as on the contrary, he may be poore in ſpirit which yet is rich in grace. As for the meanes to attaine this grace, obſerve, that ſome things doe mainely feede pride; avoid theſe: as firſt, Ignorance: therefore men muſt get that eye-ſalve, *Rev.* 3. that they may ſee themſelves and other things, as indeed they are; (for pride growes out of the miſtake of things and their worth, when wee looke upon them with falſe lights). Secondly, ſelfe-love; ſelf-conceit breeds ſelfe-

ſelfe deceit, and makes a man acceſſary to his owne follies. Thirdly, flattery; that will fly-blow you as it did *Herod*, and bring you into a fooles paradiſe, make you ſeeme ſomething, when in truth you are nothing: ſtop your eares againſt this Syren. And fourthly, beware of idleneſſe; a man who will act nothing, but only ſtand in a gaze at himſelfe and his owne abilities, will never avoid a ſpirituall tympany. Shun theſe proud ſins, and that franticke practice of meaſuring your ſelves by your ſelves, or your faireſt parts with your brethrens fouleſt, and the like fomenters of pride.

Secondly, Other things open a caſement and a paſſage to humility and povertie, apply your ſelves to theſe. Firſt, Compare thy ſelfe with others that came in after thee, (who yet have out-gone thee) with great *Paul*, with Chriſt, with God; and ſeeing the infinite diſtance, fall downe before him in thy thoughts, as *Peter*, and *Job*, and *Eſay*. The creatures ſet in compariſon with God, doe vaniſh as Stars before the Sunne.

Secondly, Applie your ſelves to Gods means. Firſt, to the Word of God preached in the power and life of it: live under a ſearching Miniſterie; let this glaſſe alwaies ſtand before you: this lets a man ſee God and himſelfe as hee is; and truth humbles a man. Secondly, to the hand of God afflicting: cloſe with God, when he ſmites you, take his part againſt your ſelves, and doe yee ſmite too; doe as the ſmith and his man, the maſter ſtrikes, and the man ſtrikes: ſo when God corrects, ſet in and joine with him for the breaking of your owne hearts, making uſe of the opportunity whileſt the iron is hot.

Thirdly, Examine your ſelves often, and make diligent ſearch into your owne hearts and lives: hee that lookes often upon his ſins and his beſt ſervices, how he failes in the matter, in the motives, in the meaſure, in the manner; performing ſpirituall ſervices carnally, drowſily, uncheerfully, formally, doubtingly, &c. ſhall have enough to humble him. There is nothing more ſhames and dejects a good heart than this: I have prayed, heard, read, &c. 't is true; but how have I done it? full poorely, ſleightly, ſlubberingly.

uſe 3. Comfort to thoſe that are poore in ſpirit; they are, firſt, in a bleſſed eſtate. We are apt to thinke that God will undoe us, when indeed hee will make us: he breakes us outwardly, that he may build us inwardly; and then indeed a man becomes a man, and never before: when once a man is become poore in ſpirit, the worke is halfe done, the foundation layd: the hardeſt worke of a Chriſtian is to pull downe himſelfe; wee all prize our ſelves at a high rate, however others prize us. Secondly, 'tis a ſafe eſtate; he that's poor in ſpirit is paſt harme, obtaines that which *Auſtin* prayed for, neither to deceive, nor bee deceived: for ſuch a one will very hardly bee drawne to hold any thing againſt the Truth. Thirdly, he is at peace at home: others cannot thinke or ſpeake ſo meanly of him, as he of himſelfe; he eaſily agrees with them. That which breakes a proud mans heart, will not breake his ſleepe, &c.

Obiect. Oh! but I finde I grow worſe and worſe.

Sol. This is thy growth in Religion, to find thine unprofitableneſſe: for here, the better any man is, the worſe he judgeth himſelf to be; the richer, the poorer.

poorer. As *Duarenus* ſaith of ſuch as come to the Univerſity, the firſt year they are Doctors, in their owne conceits at leaſt; the next yeare they come to be Maſters; the third yeare they are content to be Batchelours; and the fourth, Schollers: ſo Chriſtians at their firſt converſion, are high in their owne eyes, know all things, cenſure all, &c. but afterwards, the longer a man lives, the lower he growes, till with St. *Paul*, he come to be of ſinners the greateſt, but of Saints the leaſt. Therefore bee not diſcouraged, ſo long as you continue conſtant, and conſcionable in the uſe of the meanes, your growth is to ſee your unprofitableneſſe.

Duarenus, ſo at Athens σοφὸι σοφίσαν, &c.

But how ſhall I know my ſpirituall poverty to be right?

Queſt.

By theſe marks. Firſt, It is peaceable. A horſe that's fed at full, and does nothing, will grow ſo fierce and unruly, that none ſhall come neare him with ſafety: but a poore Jade that's hard-fed, and hard put to't, creepes by, and ſteales his way without hurt done to any: So that man that's lofty and unbroken, carries himſelf ſo proudly in his place, and is ſo inſolent, that none of his poore neighbours can live in peace by him: when he that is poore in ſpirit, and privie to his owne unworthineſſe, is at peace with all men, diſquiets none.

Anſw.

Secondly, 'T is prayerfull. The poore man ſpeakes ſupplications, ſaith *Salomon*; ſo the poore in ſpirit powres forth prayers with eaſe and freedome.

Thirdly, 'T is thankefull for any thing, as we ſhewed you before.

Fourthly, 'T is mercifull to others, not cenſorious, cruell, harſh.

Laſtly, 'T is emptying; it rids a man of all ſelfiſhneſſe, ſelfe-conceit, ſelfe-love, ſelfe-pleaſing, ſelfe-dependency, ſelfe-ſufficiency; once for all, it willingly empties it ſelfe, and aſcribes all fulneſſe to God, ſpeaking in St. *Pauls* words. Get ſuch a frame of ſpirit, and thou art an happy man, yea a rich man; the man is as his ſpirit is, a proud ſpirit, a full ſpirit makes a poore, an empty eſtate, a poore, broken ſpirit enriches the man, bleſſes the eſtate: tell mee not eyther of thy outward plenty or poverty, bee thy purſe never ſo full, thou art poore if proud; bee thy eſtate never ſo low, thou art rich if humble. Admit God hath broken thee in thy credit, health, eſtate, if withall hee hath kindely broken thy heart and ſpirit, happy art thou. And ſo wee come to ſpeake of the reaſon in theſe words, *for theirs is the Kingdome of heaven.*

2 Cor. 3. 5.

Theirs it is, firſt, in right. Secondly, in poſſeſſion alſo, ſo farre as they are diſpoſſeſt of themſelves, and filled with God. The firſt thing wee note here, is the ſtrength and truth of the Argument, which ſtands thus: They to whom the kingdome of heaven belongs, are bleſſed. But ſuch are *the poor in ſpirit*: therefore they *are bleſſed*. Now in that hee thence inferres their happineſſe, becauſe theirs is the kingdome of heaven, we note, that, They are in a bleſſed caſe to whom heaven belongs. *Matth.* 5. 10. *Bleſſed are they perſecuted, &c. for theirs is the Kingdome*: ſo verſ. 12. *Rejoyce, for great is your reward in heaven*: no man is therefore bleſſed, and in that name, becauſe he is vexed, ſcoffed, tempted, tormented; bleſſedneſſe lyes not in ſufferings, in pain, cold, contempt, &c. they are therefore bleſſed as they referre to the reward, and are by grace entitled to that, in as much as they are heyres of heaven,

heaven: ſo *Mat.25.34. Come ye bleſſed of my Father*: and why bleſſed? *receive the Kingdome*? The ſame you may ſee *Rev. 19. 9. Bleſſed are they which are called to the Supper of the Lamb*; underſtand it of heaven. It implies indeede the ſtate of grace, but that other of glory is primarily here meant and intended: there is the conſummation. And here we have the firſt courſe of this ſupper.

Reaſ. 1. The truth of this will appeare, whether you looke to things or perſons; for the firſt, heaven is the beſt eſtate, and the beſt kingdome. Firſt, it is moſt ample, boundleſſe; *Revel.21.7. He that overcommeth ſhall inherit all things: ſuch ſhall bee Princes in all Lands, Pſalm.45.* Secondly, 't is a moſt rich Kingdome: there is no want of any thing under or above heaven. Thirdly, it is moſt ſafe; for they are all friends there, the gates alwaies open. Fourthly, durable, an inheritance incorruptible, undefiled, and that fades not, but is alwayes freſh and flouriſhing. Now, if thoſe were accounted happy that lived in the land of *Canaan*, or in *Salomons* Court: what muſt they be that live in ſuch a kingdome as heaven is?

Reaſ. 2. But ſecondly, if wee turne us to perſons, they muſt needs be happy that have part in heaven. The King thereof is happineſſe it ſelfe, the ſubjects all happy in him their Light, Strength, &c. and through him alſo: Happy they are, firſt, in their company, ſecondly, in their condition. For company, there's happy *David*, happy *Abraham*, there's Chriſt, God bleſſed for ever: the loweſt perſon there is an Angel. Secondly, for their condition; they enjoy the Lamb, are the ſpouſe, free from ſinne, temptation, &c. filled with all grace and happineſſe, as full every one as his veſſell can hold: the very place is truly beatificall. The properties of a place are, firſt, to preſerve every thing ſafe; as fiſh is ſafe in the waters, birds in the ayre, &c. heaven alſo is a place of ſafety, there is no feare or ſuſpition. Secondly, to quiet things; as we ſee every thing reſts in it's owne place: this is moſt true of heaven; there's no need of ſtoole, chaire, bed, or whatſoever elſe here we reſt us on. Thirdly, to give content; as a bone is at eaſe in it's owne place; if out, reſtleſſe. Heaven is our place, countrey, center, &c. wee never reſt till there; but there is all manner of content, fountaines of comfort, rivers of pleaſure, full and freſh for ever.

Uſe 1. Make out after the bliſſe (as they ſpeake in Popery, though in a wrong ſenſe) labour for part in this happy inheritance. Before, we perſwaded you to be poore, nothing in your ſelves, &c. Now wee come with a crowne in our hand, loſe this, and you loſe more than your ſelves: for happineſſe is the perfection of your ſelves.

Queſt. But where ſhall we find it?

Anſ. It growes not on earth. Not every one that hath an earthly kingdome, is thereby happy: *Herod* was a King, ſo was *Ahab*, yet neither of them happy: *Jezabel* was daughter, wife, mother, ſiſter to a King, yet a curſed woman. Though a man had as many crownes on his head as *Aha-ſhueroſh* had, all this would not prove him happy. *Alexander* will weep that there is not yet another world to ſubdue. 'Tis heaven onely that can make happy, that's our Countrey, there's our Father, our Husband, our Inheritance: goe then on pilgrimage to this holy Land for happineſſe. Againe,

heaven

heaven is feiſible, yea more eaſie to get than an earthly Kingdome. Here we cannot be all Kings; here are not kingdomes enough: but there, there is none under a King. Yea, if men would but take the ſame paines for heaven that they doe for hell, they might have it; and then it ſhould be no more Good-man or Good-wife ſuch a one, but King and Queen ſuch a one. Now to atchieve this Kingdome, firſt, marry the Heyre (not kill the Heyre, as thoſe in the Goſpel) and then the inheritance ſhall be yours: That's the offer God makes you, that's the errand wee have to you; our buſineſſe is to drive a match betwixt Chriſt and you, we are his ſpokeſ-men, and make you this offer: if you can mend your ſelves elſewhere, do; if not, if Chriſt be the beſt Husband, and brings the beſt eſtate, ſtand out no longer: accept of Chriſt, and let him have your loves, your hearts. Secondly, Beare Chriſt company in the way to the Kingdome: There be waies that lead to all great Cities; God alſo hath chalked us out a way to heaven, namely, his Commandements, and hath told us the by-wayes; walke now in this holy way, and ſo finde reſt to your ſoules. Thirdly, take hold of heaven here, lay hold upon eternall life, 1 *Tim.*6. Wee muſt have livery and ſeiſin of it here; How ſo? by adding to the graces of the Spirit, as St. *Peter* hath it, 2 *Pet.* 1.5. *to faith vertue, to vertue knowledge*, &c. whereby an entrance ſhall bee abundantly miniſtred unto us into the everlaſting kingdome. Thou muſt be poore in ſpirit, pure in heart, meeke, mercifull, &c. by theſe ſtaires thou muſt climbe up to the ſtate of bleſſedneſſe; as for the cauſe meriting it, cry out with the Martyr, *None but Chriſt, None but Chriſt*: I'll be his in life and death, and he is my gaine and hope in both.

Uſe 2. See here the wofull miſery of blind man, that judges amiſſe altogether, and greatly miſtakes himſelfe in placing his happineſſe in earthly vanities: like as children whoſe chiefe delight is in toyes and gawdes: ſet a child on horſe-back, and you put him into heaven, he is then in his kingdome; take away his cherriſtones, and he cries out as one undone, and put into hell. And ſuch is the judgement of the world. Let a man have loſſe in his eſtate, &c. we think him miſerable; but if he meet with a good bargain, a happy wind-fall, &c. we hold him happy. But the truth is, that hee onely gaines that gets God, Chriſt, peace, heaven, himſelfe, though otherwiſe he be never ſo great a loſer. So long as a man loſeth not the whole of his eſtate, hee doth not account himſelfe miſerable in ſome leſſer loſſes. So long as a man hath intereſt into heaven, he cannot be unhappy, whatſoever outward loſſes or croſſes he undertakes.

But who be thoſe that ſhall miſſe of heaven?

Firſt, All unrighteous perſons. 1 *Cor.*6.9,10. *Know yee not that the unrighteous ſhall not inherite the kingdome of God? Neither fornicators nor idolaters*, &c. 't is expreſſe Scripture. Not but that ſuch may be ſaved, if they repent: *for ſuch were ſome of you, but yee are waſhed*, &c. ver. 11. but if they continue to be children of diſobedience, ſuch as will not bee perſwaded (ſo the word ἀπειθεία ſignifies) then there's no heaven to be had. Secondly, all unmercifull men; for to ſuch it ſhall be ſaid, *Depart from me*; I have nothing to ſay to you, *Matth.*25. *for I was an hungred, and yee gave me no meat*, &c. Thirdly, all unholy men; for *without holineſſe none can ſee God*: God will ſee ſuch

ſuch a one to his terrour; but hee ſhall never ſee God to his comfort. So *Joh.3.3,5. Except a man be borne anew, he cannot ſee the Kingdome of God.* And *Heb.12.14.*

uſe 3. Comfort to thoſe that can cleare their title and right to heaven, that have their evidences in readineſſe, they are in a bleſſed caſe: Thence that, Feare not little flocke, it is your Fathers good pleaſure to give you a Kingdome. I may ſay the ſame of other paſſions, Grieve not, faint not little flock, the kingdomes's yours: Oppoſe this to all hardſhips, miſeries, diſaſters, and be comforted: Say, here indeed I am poore, under winde, no body; but hereafter I ſhall have the kingdome. And let this ſtay and ſatisfie you againſt all the vaunts of the wicked what great matters they have, one heaven is more worth than all theſe. As the ſtory reports, that when *Charles* the fift in a challenge to the King of France, commanded his herald to proclaim all his Titles: *Charles* Emperour of ſuch a place, King of ſuch a place, Duke of ſuch a place, &c. bids defiance to the King of France: The King of France on the other ſide, bade his herald proclaime, The King of France, the King of France, the King of France bids battell to *Charles* Emperour of *Germany*, &c. intimating, that one Kingdome of France was more worth than all thoſe empty Titles. So may wee oppoſe the Kingdome of heaven to all their words of greatneſſe, as being farre more than all theirs; and when they cry out, Money, money, pleaſures, honours: cry thou, Heaven, heaven, heaven; that anſwers to all.

Queſt. But how ſhall I know my title to heaven?

Anſw. Firſt ſee how far you 'll deny your ſelfe for it, what wilt thou doe or ſuffer for a kingdome? canſt thou part with an arme or an eie for heaven? be at any paines for the getting of this pearle? He that will doe nothing, part with nothing for heaven, is not worthy of it, hath not as yet found it, *Mat.13.*

Secondly, Bee ſure you have the earneſt of heaven here, even that *Spirit of God, whereby we are ſealed, Eph.1.13.* Looke then into your ſelves for poverty of ſpirit, purity of ſpirit, meekeneſſe of ſpirit, &c.

Thirdly, Have your converſation in heaven, *Phil.3.* place your thoughts there, your affections there, your comforts there.

Fourthly, Bee ſtill adding to the graces of the ſpirit, degree to degree, and act to habite. Hereby you ſhall have one foote in heaven, and bee ſure never to fall away, but *have an entrance into the everlaſting Kingdome*, 2 *Pet.1.5.* with 11.

THE FOURTH SERMON.

For theirs is the Kingdome of Heaven.

WE have ſpoken already of the firſt ſtep to Heaven, Poverty of ſpirit. Our Saviour layes his foundation low, but ſets upon 't a glorious roofe, even heaven it ſelfe: *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of Heaven.* We have already ſpoken of the ſtrength of our Saviours argument; now of the certainty of it: heaven is aſſured to every

every one that is *poore in ſpirit, theirs is the Kingdome of Heaven.* From the cloſeneſſe of the connexion, Note that,

Grace and glory, holineſſe and happineſſe goe alwayes together: he that hath the one, hath the other alſo. Thus 2 *Pet.* 1. 3. *God* (ſaith the Apoſtle) *hath called us to glory and vertue:* through the Temple of vertue muſt wee paſſe on to glory. And hence it is that Saint *Paul, Rom.* 8. 30. ſaith, that *whom God hath juſtified, them he* hath *alſo glorified:* he delivers it in the time paſt, to ſhew the certainty. For this it is alſo, that he couches ſanctification and glorification under one word (*glorified.*) Indeed God hath ſubordinated them the one to the other, there being not any ſpecificall difference, but only graduall: for what is grace, but the beginning of glory? or what is glory, but the perfection of grace? Glory is gracious glory, and grace is glorious grace: we ſhall have in heaven the ſame life, the ſame love that now, &c. but onely made perfect. Hence is that ſpeech of our Saviour, *John* 5. *he that beleeveth hath eternall life*; ſo cloſe a connexion is there betwixt holineſſe and happineſſe, that being the meanes, this the end. *Doctr.*

Take heed you ſever not what God hath ſet together, the means and the end: to ſunder theſe is the divels ſophiſtry, by which he deludes thoſe naturall brute beaſts, made to be taken and deſtroyed, 2 *Pet* 2. for thus they reaſon: If God have elected me to ſalvation, he will ſave me howſoever. But theſe muſt know and obſerve theſe two rules: Firſt, That God brings no man to heaven, but he firſt makes him willing; according to that of a Father, *He that made thee without thee, will not ſave thee without thee.* Secondly, that whomſoever God brings to heaven, he brings him in his owne way. Of that golden chaine, *Rom* 8. two linkes he hath let downe to us, namely, that of vocation, and that other of ſanctification, whereby to climbe up to the ſtate of glory: the firſt linke of his ſecret will he hath reſerved to himſelfe. *Make* then *your election ſure,* by becomming ſure of your calling: and, as our Saviour here bids, be poore in ſpirit, that you may be enriched with Gods Kingdome; mourne, that you may bee comforted: for otherwiſe, by ſoaring above your meaſure, and ſeeking to prie into Gods eternall purpoſe, you may, *Icarus*-like, leave your name for a Proverb, and your ſelfe be drowned in the ſea of perdition. *Uſe 1.* *Auſten.*

Let all ſuch as have true grace be hereby encouraged to goe on cheerefully in their courſe, looking to the recompence of reward ſet before them, even the Kingdome of heaven, which is certainly theirs, even as many as have grace in the truth of it. Common graces indeed are loſeable, and are often loſt: but ſaving grace, howſoever it be in it ſelfe loſeable, becauſe a creature, yet ſhall not be loſt, becauſe the Creator undertakes it. The Apoſtle calls them *graces accompanying ſalvation,* ἐχόμενα σωτηρίας, things that have ſalvation, that include it; ἐχόμενα that is, συνεχόμενα as the Scholiaſts give it. They are ſo contiguous as that they touch and nothing comes betwixt them. Now, ſaving grace may be thus diſcerned: It is firſt humbling, makes a man nothing in himſelfe, low in his owne eyes, meane in his owne account, and ever dependant and leaning upon Chriſt and the Covenant of grace, *Jer.* 32. Secondly, purging; it purgeth out corruption, purifies the heart of guile, pride, unbeleefe, and all revolting and recoiling luſts. Thirdly, Edifying: Firſt, *Uſe 2.*

Hee conſcionably builds up himſelfe, repaires his daily ruines and decayes, fils up his wantings and defects; and that done, ſecondly, works forward others. The good man would have all men good, and come to heaven aſwell as himſelfe, all ſhould be ſaved by his good will. To a man thus qualified, heaven is aſſured; for ſuch graces can never be loſt: the exerciſes of them may bee intermitted for a time, as the leaves of a tree may bee ſhaken off, and are, but ſtill the ſap is in the root. Motion may ceaſe in the body, yet life not be extinguiſhed: as a man in an apoplexy ſtirres not for the time, yet we ſay, he is *inter vivos*, to be reckoned among the living. So he that hath true grace, he may loſe his ſenſe, and fruition of his good eſtate, never his Right and Title thereunto. The ſon abides alwayes in the houſe, though the ſervant abide not ever. A Leper in the Law had not alwayes the enjoyment of his houſe, for he was for the time excluded the camp: but returning clean, he needed not to ſue out a new Title, but tooke poſſeſſion of his houſe by vertue of the old. Therefore get ſaving grace for a Title, and then *Peter* ſecures you of two things, 2 *Pet.* 1. 10, 11. one, that *you ſhall never fall away*, ver. 10. the other, that *an entrance ſhall be miniſtred abundantly into the everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt*, ver. 11. *The Kingdome is kept for you*, and you for the Kingdome, as it is, 1 *Pet.* 1 4, 5. and both you and it in Gods keeping, and that in ſo ſafe a place as Heaven. This, all this, we meane only to the man qualified and conditioned as above is ſaid: wee take no charge of men unſound at root, unbottomed on the rock; of men who have not learned to deny themſelves in the old man, or to repaire the new man day after day, as Saint *Paul* did; certainly we ſtand by faith, and muſt proceed thorough all the parts and degrees of our ſalvation with feare, *Phil.* 1. And ſo the ſoule in its life and vigor only is preſerved, *Heb.* 10. *ver. ult.* And thus have we gone up one round of the ladder, even poverty of ſpirit: The ſecond is ſpirituall mourning in the fourth verſe.

An addition to what is ſaid touching the Eſtate or Grace (term it as you will) of ſpirituall poverty.

READER, the notes upon the third verſe are too too ſhort, that ſubject requires a larger diſcourſe; all that for the preſent will bee ſaid, is this:

Firſt, For the order, I conceive that our Lord and Maſter began with ſpirituall povertie, for two maine reaſons: Firſt, Becauſe he would beat off his Diſciples from thoſe dreaming thoughts of high worldly preferments by him; a thing which he minded all his volunteers of, yet ſtill they had crochets that way, and could not lay them downe with Chriſt in his grave, *Acts* 1.

Secondly, Becauſe the caſe is now much altered with man: he hath emptied himſelfe of God, of heaven, and filled himſelfe with hell, with earth, with creatures of Gods, or of his owne making; and muſt be re-emptied before he can be filled, outed and diſpoſſeſſed of all that is his owne and the divels, before he can be re-enſtalled and reſtored in his bloud, and ſettled in his primitive goodneſſe.

Hence,

Hence, as in Philoſophie, the Naturaliſt layes downe his privation amongſt his principles of nature; ſo the Lord Chriſt begins with a kind of privation and poverty, and premiſes this as a fore-runner and diſpoſition, if not as a principle of mans bleſſednesſe. The truth is, ſpirituall poverty is another thing than a bare privation, as deſcending from a cauſe tranſcendently poſitive, and hath more in it than can be eaſily expreſſed. He did well, who diſtinguiſhed betwixt poverty in ſpirit, and a poore ſpirit: a man may bee rich in grace, yet poore in ſpirit, becauſe he owes it all to God, and wholly depends upon him for the having and the uſing of it; and he may be worſe than naught: worſe for ſpirituall things, and yet be rich and high in ſpirit; becauſe he may looke upon grace as a thing mean, baſe, worthleſſe, needleſs; or at leaſt, a thing that he may get when he will, and keepe and uſe, and enjoy it at his owne pleaſure: and indeed, the emptier the ſoule is, the more it ſwels this way; and the more 't is laden with treaſure, the more it feares it ſelfe, ſuſpects theeves, deſires helpe and company. The queſtion is not here, what grace men have, but what opinion they have of grace; whether they place their riches and happineſſe in it, yea or no; and what they conceive of themſelves, and of creatures, and meanes for the compaſſing and enjoyment of it. He that holds himſelfe never the poorer for ſpirituall wants, or refers ought to himſelf in the obtaining of grace, is a poore fellow indeed, but not in our Saviours ſenſe: but he who reſolves all into God, & into grace, who ſees grace to be all the grace and glory of the creatures, and owes all his graces to grace, and lives a life of meere dependency, this is a man poore in ſpirit, rich in grace: for ſpirituall poverty is not a nullity or vacuity of grace, but a free and willing acknowledgement of our indebtedneſſe and dependency on Gods grace for grace, and is made up of theſe two: Firſt, A thorow (yet free) conviction of our owne nothingneſſe in ſpirituals; and ſecondly, (upon the like conviction) a cheerfull dependency upon Gods ſufficiency for all goodneſſe. This, as other poverties, moſtly reſults from compariſon; for when a man hath eyes to ſee God in his fulneſſe, and himſelfe in his emptineſſe, and ſo layes himſelfe by God, the ſtandard, then he ſees his poverty, and cries out, I am a ſinfull man, as *Peter* did; and with *Job*, I abhorre my ſelfe in duſt and aſhes. Howbeit, conviction of judgement is not all, there 's many a man impoveriſhed, yea, who knowes himſelfe to be naught worth, who yet is not poore in ſpirit and diſpoſition; he frets, he buſſles, he beares a great outſide, and can in no wiſe ſtoope, begge, be beholden: and ſo 't is here alſo; we all are bankrupts in grace, that 's confeſſedly cleere, and ſome are convinced of their emptineſſe of grace, and unability of getting it, who yet are not poore in ſpirit; for the ſpirit frames the will (as *Cajetan* well) as well as the underſtanding, ſubdues that, as well as it convinces this, and maks a man glad to be nothing in himſelf, ſo God may be all: for the poore with S. *Paul*, would be found in Chriſt, he would not be found in himſelfe, he would be wiſe, juſt, holy, ſtrong, &c. in Chriſt alone, and would have Chriſts graces, and Chriſts ſelfe upon Chriſts termes, upon free grace, without all contributions of helpe, or attributions of worth, ſeene or fore-ſeene in himſelfe. And when a man is wrought to this, that hee willingly diſclaimes all helpes and hopes of his owne, and the creatures, and freely caſts himſelfe upon Chriſt

Vide Cajetan. in *append. ad ſum. in* Jentac. 4.

Who is poore.

The parts of poverty.

Whence it ariſes.

The feet of poverty in the underſtanding

2. The will.

Chriſt for all, finding all grace in him, none without him, then he is *poore in ſpirit.* And this the firſt worke of the ſpirit, *John* 16. *It convinceth,* (that is, it cleerely concludes the contradictory to that we naturally hold to be moſt true) it convinces man that he is ſinfull, and Chriſt only righteous; and untill a man ſees this, he is his owne Chriſt, his owne God, his owne hope, and cares no more for Chriſt, than a loyall ſubject doth for a pardon which hee needs not.

It is not therefore without cauſe, that our Saviour begins here, that hee uſes a method (as I may ſo ſay) analyticall, unravels, untwiſts, undoes all that man hath done, and deales with him as you would with a glaſſe for precious water, firſt, empty it to the bottome of all that was formerly there, and then fill it with what is ſweet: happy is the man who is thus taught of God, who is brought backe a quite contrary way to his primitive eſtate. Mans miſery came in when he ſhook off God, and would ſtand by himſelfe, when he would be no longer dependent, but abſolute; and then begins his happineſſe, when hee is content to ſtrip himſelfe of all, and to expect all from God in Chriſt: when once he can diſclaime all ſelfe-conceitedneſſe, ſelfe-wilneſſe, ſelfe-worthineſſe, ſelfe-ſufficiency, ſelfe-dependency, fleſhly ſelfe-love, and in one, all ſelfiſhneſſe, and can yet at the ſame time ſay, Gods mercy is my merit, Gods power my ſtrength; God is my hope, my life, my fulneſſe; in him I ſee and find riches in my poverty, wiſedome in my folly, all-ſufficiency of grace and helpe in my utter emptineſſe and unſufficiency: when a man can thus, *Bradford*-wiſe, ſay, I am hell, but God is heaven; I am ſinne, but hee is goodneſſe, &c. then hee is poore, then he is happy, for his happineſſe, life, abilities, all lye out of himſelfe, lie in God originally, immediately in Chriſt. Now, becauſe this is the hardeſt thing in the world, for a man thus to deny and reſigne himſelfe, and to bee wholly dependent; (for every man would be ſome body in and with himſelfe; nay, every man would be abſolute, a King, a God, for ſtill that firſt poyſon conveyed into *Eve,* runs along in the bloud, and being bred in the bone, will never out of the fleſh) our bleſſed Saviour therefore puts on the duty, and perſwades it from the moſt preſſing arguments, *Bleſſed* (ſaith he) *are the poore,* they have the *ſpirit* in them, and *the Kingdome* is prepared for them. *Bleſſedneſſe!* what can be more? *the ſpirit!* what greater gift? what better guide? *the Kingdome!* what greater eſtate? *the Kingdome of heaven!* what higher Kingdome? as if hee had ſaid, you all reach at a Kingſhip, you would dwell as high as God himſelfe; here's the way, hence take your firſt riſe, be poore, and then you ſhall bee rich; low, and then you ſhall be high; be nothing in your ſelves, expect all, all grace, all ability to get, uſe, encreaſe, keepe grace, from mee, and me alone, and you ſhall be happy now, and glorious hereafter: Onely remember, that as I ſpeake of ſpirituall abaſements, ſo I undertake for ſpirituall advancement. A Kingdome you would have, and a Kingdome I promiſe you; but a Kingdome not of mans, but of Gods; not on earth, but of heaven: there be not enough on earth for Saints to have every one one to himſelfe, but there's one in heaven which is ſufficient for you all; that you loſt by ſeeking it out of God, in your ſelves, that I reſtore to you, in caſe you be thus poor, that is, if ſo be you will lay down all hopes of your

Luke 11.

your owne, and receive it as a meere gift of mine, who come not onely to prepare a place for you there, but to pave you a way, and to lead you by the hand till you come thither. Thus much I adde, becauſe the notes of the Sermon (taken onely in the delivery) are too ſhort, and ſo too darke; wee goe on.

Bleſſed are thoſe that mourne, for they ſhall bee comforted.

POverty of ſpirit reſpects the judgement of a man; but mourning the affections. As *Chryſoſtome* ſaid, that God in the creating of the world, built downeward: So our Saviour here firſt laies the foundation of happineſſe in the judgement, and then deſcends, and builds downeward upon the affections. *Bleſſed are thoſe that mourne*; mourning is a contraction of the heart, as the Apoſtle cals it, συνοχὴ, 2 *Cor.*2.4. a contraction or coarctation of the heart, upon the apprehenſion of ſome preſent or preſſing evill, or the abſence of ſome deſired good. This mourning is alwaies found in poverty, and is therefore here ſet next it by our Saviour, although in Saint *Luke*, hee interpoſe thoſe that hunger; and therefore I ſtand not much upon the connexion.

In the words wee have the point, and the proofe. The point, *Bleſſed are thoſe that mourne*; the proofe, *for they ſhall be comforted*. Wee will take the words of Chriſt for our point.

He is a happy man that can mourne well. *Doctr.*

Here, before wee goe any further, ſomewhat muſt be ſaid by way of explication, and ſo wee'll proceed to the uſe: The perſons are ſaid here to bee mourners; in *Luke*, to bee weepers. Sorrow is as the tree, and that's oppoſed to joy; the next and immediate bud is mourning, oppoſed to rejoycing; the next to that is weeping, oppoſed to laughter; the ſenſe is then, He that is in a mourning caſe, is an happy man; not ſimply for that he mourns; (for that implies a contradiction) but in a ſenſe, namely, as it preſuppoſes ſome good, and promiſeth more.

But are all mourners happy? No, for there are firſt, carnall mourners, that mourne becauſe goodneſſe is ſo neare them, and ſin ſo farre off. Secondly, Naturall, that mourne onely for the preſence of ſome temporall evils, or the want of ſome outward good. Thirdly, Spirituall, who mourne for the want of ſome ſpirituall good, or the preſence of ſome ſpirituall evil; and ſuch are here intended: as if our Saviour ſhould ſay, They are happy men that can mourne in ſpirituall manner; and for this we have Chriſts owne word, both here and *Luke* 6. 21. In both places he not onely barely affirmes it, but alſo backs it with a reaſon: *they are bleſſed, for they ſhall rejoyce and bee comforted*. This reaſon holds in ſpirituall things; mourners are therefore *bleſſed, becauſe they ſhall bee comforted*: not ſo in outward things, as to ſay, to thoſe that are ſicke, Bleſſed are yee ſicke, for yee ſhall be viſited, reſtored: Bleſſed are ye poore, for ye ſhall be relieved, your wants ſupplied, &c. the Argument is not good, for here the griefe of the preſent, exceedes the joy of the future; the comfort quits not coſt of the affliction: but it holds very well in things ſpirituall, as here, yee mourners ſhall be comforted, and are there-

therefore bleſſed; for as your ſorrowes abound, your comforts ſhall ſuper-abound: ſo that although ſpirituall mourning be not comfort, yet it carries comfort along with it, and inferres happineſſe; which will yet more plainly appeare, if we conſider,

*Reaſ.*1. Firſt, that it flowes from a good fountaine: (a cleare ſtreame, you know, argues a cleare ſpring) This inferres, firſt, a ſound head, a wel-compoſed judgment; the affections are blinde, and doe follow as they are guided: If they be put into the hands of a brutiſh leader, as ſenſe and appetite, they prove brutiſh; if into the hands of rationall guides, they become rationall; if of ſpirituall, ſpirituall: when therefore the mourning is ſpirituall, it ſhewes the judgement alſo ſound and ſpirituall, that ſees every thing in its right colours: and ſo it argues a ſound head.

*Reaſ.*2. Secondly, it argues a wel-temper'd heart: ſuch an heart as is firſt, ſoft, fleſhly, yeelding: a ſtone, you know, will never yeeld, no more will a ſtony heart relent. He that can (whileſt he apprehends Gods love) conceive deep ſorrow for ſinne, and powre out himſelfe into teares, that man hath ſure a ſoft heart. And ſecondly, a ſound heart, ſet againſt ſinne, and for that which is good. All ſorrow growes from an antipathy betweene the party grieving, and the cauſe thereof, as on the contrary, delight ſhewes a conveniency and agreement with the thing wherein a man delights.

Secondly, that this mourning is of good quality, 'tis a divine ſorrow, 'tis ἡ κατὰ θεὸν λύπη, a ſorrow according to God, as the Apoſtle calls it, 2 *Cor.* 7. *Such as workes repentance*, tends to life, (whereas worldly ſorrow worketh death) is *never to bee repented of*: worldly ſorrow is to bee unſorrowed. The ſweeteſt thing in ſinne, muſt end in bitterneſſe, the pleaſure in ſorrow; yea, the ſweeter it is in the act, the more bitterly muſt it be bewailed. But here 'tis otherwiſe; the bittereſt thing in this godly ſorrow, is ſweeteſt of all: the more a man can teare his heart therewith, the more comfort he hath; he only ſorrowes, becauſe he cannot ſorrow enough; mourns, becauſe he can mourne no more, can entertaine this gueſt no better; if naturall teares eaſe (as *Aquin.* 1.2.*q.*38. *Art.*2.) *nedum ſpiritual*. And this is the quality of this ſpirituall mourning.

*Reaſ.*3. Thirdly, that it hath good effects: For, firſt, it is preventing: ſecondly, reforming. Firſt, it prevents all other needleſſe ſorrowes; Naturall ſorrow it moderates and bounds, as ſuſpected; carnall and helliſh ſorrow it baniſheth as an enemy: Godly ſorrow is a diverſion of other ſorrowes, toward the right object. As Chirurgians, when a man bleeds dangerouſly in one place, they open a veine in another, ſo to turne the courſe: So when a man bleedes, mournes too much for worldly things, it lets him bleed elſewhere, turning the courſe of his ſorrow upon his ſinne. Secondly, it is reforming, produces thoſe good effects of *carefulneſſe, apologie, feare, deſire*, and the reſt, as they are reckoned up, 2 *Cor.*7.11. It mends the ſoule much, makes a man better, and ſo ſets him onward toward happineſſe.

*Reaſ.*4 Laſtly, if we conſider the iſſue of godly ſorrow, firſt, it tends and bends to happineſſe, not ſimply and of it ſelfe, for the Angels mourne not, and yet are happy, but reſpectively, as the ſtate now ſtands with us; wee went away from God by ſin, and muſt returne againe by weeping-croſſe. And yet not directly

directly (now neither) doth ſpirituall mourning make a man happy, but only as it makes way for Chriſt (as the needle makes way for the threed) that we may be re-united and pieced againe to God: ſo that, as the caſe now ſtands, godly ſorrow is neceſſary to our happineſſe, and tends unto it, ſerving, as the opening of a veine, to let out the ſickneſſe, and to bring in eaſe. Secondly, it ends in happineſſe: for *they that ſow in tears ſhall reape in joy*, *Pſa.* 126.5. and, *light is ſowne for the righteous, and joy for the upright in heart*, *Pſ.* 97.11. Now men ſow alwaies for increaſe; they expect not only their ſeed againe, but many for one: ſo they that ſow in godly ſorrow, ſhall reape a joyfull harveſt of happineſſe. It is with this ſorrow as with the ſilke-worme, which ſpends and workes out it ſelfe, till at laſt it end in a ſoft ſilke: ſo doth this conſume and waſte it ſelfe, till at length it end in everlaſting joy.

Uſe 1. It may ſerve to bewaile our unhappineſſe now-a-dayes, who run a courſe quite contrary to that of our Saviour; he bleſſeth them that mourne: the moſt are of another judgement, and hold ſuch of all other the moſt unhappy. 1 And as we vary from him in judgement, ſo likewiſe in preſcription: he ſaith mourne, that you may rejoyce; weepe, that you may laugh. The world on the other ſide ſaith, be merry, that you may not mourne; laugh, that you may not be caſt down. The Apoſtle bids *turn all your laughter to mourning, your joy into heavineſſe*, *James* 4. Men now turne all heavineſſe to laughter, are affraid of mourning, put it farre from them, looke on it as on an enemy, make account, if they ſhould goe about it, they ſhould never ſee merry day more: nay, they vary alſo from the practice of the Saints in ſad times; *Nehemiah*, though for his owne particular he were in good eſtate, and ſufficiently well provided for, yet he could not enjoy it, ſo long as the Church of God was in heavineſſe and affliction, but provokes himſelfe to mourning, and applies himſelfe cloſe thereunto. So *Uriah*, 2 *Sam.* 11. ſeeing the people of God in hazzard, refuſed utterly to goe into his houſe, to eate and to drinke, and to lie with his wife: ſo ſenſible have the Saints of God ever bin of the Churches afflictions, but eſpecially for the ſinnes of the times have they beene greatly humbled; as *Ezra*, who in this caſe rent his garments, pluckt off the haire of his head, and of his beard, and ſate aſtoniſhed, *Ez.* 9. And *Rivers of teares ran downe* Davids *eyes, becauſe men kept not Gods Law.* Had *David* but lived in our times, walked in our ſtreets, to have ſeene our pride, heard our oathes, lies, &c. every where uttered, he would ſurely have waſhed our ſtreets with his teares. But what doe we? ſee theſe things in others, yea, act them our ſelves: (we our ſelves ſweare, lie, drinke, revell, &c.) and yet we mourne not. Is it for that we want matter? Is there no cauſe of mourning amongſt us? Surely, if wee looke upon Gods gracious dealing with us, wee have had bleſſings in abundance, under a peaceable and quiet government: but we cannot but know there are ſtormes abroad, and who can tell where they will light in the end? Here we have no townes but *Shalems*, no men but friends. Goe into the fields, no ſpeares but ſtanding corn, no drummes but tabrets, no out-cries but harveſt-homes; all matters of rejoycing: but looke abroad a while, and you ſhall ſee all places become *Acheldama's*, houſes of blood, fields of bloud, ditches of bloud, townes of bloud, Churches of bloud, and can we yet finde no matter of mourning? or

3 Nehem. 1.

if

if we ſee no miſery, is there no ſin in the world? Tell me, Can we ſee no ſin in the heart, none in the houſe, none in the towne, none in the Church, none in the State, none in the Land, none in the World? Oh the ignorance that is yet found in many places amongſt us, in ſuch aboundance of the meanes! Beſides, many will come indeed to heare, but they have made their concluſion before-hand, how farre they will goe; they are even ſet, and as good as they meane to be. There is a name of Religion amongſt us, and 't is but a name, as appeares when it comes to *meum* and *tuum*. What is the reaſon that we mourne not? weepe not? Firſt, ſome plead they cannot have while; and this excuſe is worſe than the fault, q. d. my brothers houſe is fired, but I cannot have while to quench it. Secondly, others will ſay, they cannot weep, but that 's but a falſe plea; for they can command teares in outward croſſes, or unkindneſſes from a friend: yea, they can weep oftentimes of meer curſtneſſe of heart, and thinke they have reaſon for it too. Although theſe teares hurt them greatly, and the other helpe, yet thoſe they give way to, and theſe they abhorre; ſo taking cordials for poiſon, and poyſon for cordials: and therefore no marvell they have no more comfort of their teares ſo ill grounded, ſo ill beſtowed.

Uſe 2. Give way to this mourning; it hurts no man, but makes for his happineſſe and comfort. We have laughed too long already, and mourned too much for temporall croſſes. Turne now the ſtreame into the right channell, ſet your ſorrow upon the right object: then it is where it ſhould be, when bent againſt ſin, and then 't is comfortable.

Queſt. But how ſhall I know my ſorrow to be ſound and ſpirituall?

Anſw. Firſt, if the object be ſpirituall, the abſence of ſome good, or preſence of ſome evill. The chiefe good wee know, is God. The good man mournes and laments after God, as the Scripture ſpeaketh, when he withdraweth himſelfe either in the light of his countenance (which *David* holds better than life, and the want thereof more bitter than death) or in the graces of his Spirit, or in the miniſtry of his Word (when we have not our ſignes, ſee not our viſions) or in the loſſe of his ſervants: So for ſinne, the good man lookes upon ſin (both his owne and others) as upon the greateſt evill, and is thereby moved to mourning, but for his owne moſt. And as for ſinfull, ſo alſo for painfull evils of the Saints, abroad or at home; or for thoſe perſonal miſeries, which grow out of his own corruptions, &c.

Vid. Aug ſerm. 7. de tempore.

Secondly it may be knowne by the ſpring and motive of it; namely, love to good, whence comes griefe in the want of it: and hatred of evill, whence ſorrow in the preſence of it.

Thirdly, by the effects, which reſpect, firſt, God; ſecondly, our neighbour; thirdly, our ſelves: for God, ſpirituall mourning ſends a man to heaven, with prayers, confeſſions, ſuits to God. Secondly, It ſends a man to his neighbour; makes him mercifull, not pettiſh, cenſorious, &c. It makes him alſo juſt to his neighbour. If I have wronged any man, I'll bee ready to ſatisfie him, to make reſtitution. If I have runne away with his goods or good name, I'll carry them home againe, &c. Thirdly, for himſelfe, it ſets a man further off from his ſins, nearer to God; empties him of himſelf, inflames him with zeale for God, and a greater love of goodneſs. And thus you may know ſpirituall mourning.

The

The next thing is how to exerciſe it. And here, firſt, get the inſtrument ſet in tune, goe to the heart-maker, and heart-mender, God; and pray him to give a ſoft heart: Take his Covenant, *Ezech.36.* and plead it to him: ſay, Here's thy owne hand, Lord, *thou haſt promiſed to take away the ſtony, and to put in the place thereof an heart of fleſh.* Hee will not eat his word, deny his promiſe. Secondly, Keepe the wound alwaies open and bleeding, as it were by the conſtant practice of all the exerciſes of Religion, but eſpecially, of humiliation, reckoning often with thy ſelfe, ſo to ſee what thou haſt done that thou ſhouldeſt not, what thou haſt not done that thou ſhouldeſt, how ſleightly & ſlubberingly thou haſt poſted over the duties of each day. Thirdly, Upon extraordinary occaſions ſet thy ſelf to a more than ordinary mourning. And here firſt, uſe a good method; ſecondly, thinke of good motives. For method, firſt, take a fit time; when God hath any way mollified thy heart, and made it in a mourning caſe, cloſe with him. After a ſhowre the huſband-man puts in the plough, 't will not up elſe; ſo when we find our ſelves any whit ſoftned, take the hint, improve that opportunity.

Secondly, Betake thy ſelfe to a fit place, where thou mayeſt freely and without diſtraction mourne before the Lord. *Peter* went out and wept bitterly; the hall was no fit place for ſuch a buſineſſe. Get into ſome corner, and there weepe thy fill betweene God and thine owne ſoule; ſee what reaſon thou hadſt ſo to offend thy Father, wound thine elder Brother, grieve Gods Spirit, thy comforter. And thus much of the method you muſt runne. Conſider next of the motives, and ſee what reaſon you have to mourne (for indeed a man will ſee a great deale of reaſon before hee will yeeld to entertaine this gueſt.)

Godly ſorrow is Firſt, needfull. Secondly, profitable. Thirdly, comfortable.

Needfull it is, Firſt, in reſpect of others; they will not doe it, have not hearts to doe it, ſome muſt: therefore mourne thou. Secondly, in reſpect of our ſelves it is neceſſary; and that firſt, to preſerve us from the common contagion and deſtruction. How was *Lot* preſerved from both in *Sodom?* hee vexed his righteous ſoule at their uncleane converſation, hee ſet himſelfe a weeping daily for their ſinnes: and ſo he was neither infected by them, nor deſtroyed with them. Secondly, A man ſhal never be able to pray for others, or to admoniſh or reprove to purpoſe, unleſſe he have firſt beene a mourner for them before God, bled before God himſelfe for that ſinne which he reproves in others; what likelihood is there that that reproofe ſhall take or worke upon another, when thy ſelfe art not affected?

—*ſi vis me flere, dolendum, &c.*

Secondly, it is profitable as well as neceſſary. Naturall ſorrow heales not, payes no debts; but godly ſorrow cures the ſoule, ſets off with God, makes one alway better when it leaves him, than when it findes him. And for the publike, ſuch a one may ſtop a common plague, ſtand up in the gap, divert a judgement, make all the towne, countrey, kingdome where he lives, beholding to him: for he preſerves the Iland, as *Job* in one place hath it, after ſome tranſlations. *Job* 22.30.

2 *Vid. Chryſoſt. in Pſ. 51. Hom. 2.—*

Thirdly, it is alſo marvellous comfortable, lightens the heart, puls out the ſting of all croſſes. It is not a vexing, blubbering ſorrow, but rationall, quieting,

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ting, and ſuch as gives content. A Chriſtian could live and feed upon theſe teares, he weepes, and is glad he can doe ſo: Yea, when he hath wept one houre, he would give all the money in his purſe he could weepe another. It is not a whining or gnawing ſorrow; that pines a man, this feedes him, eates out the corruption of the ſoule, lets out the filthy matter, pride, paſſion, folly, &c. as out of a bile, and then comes eaſe and reſt, where before was none. Therefore, be not affraid of godly ſorrow, feare that which is carnall, for that tends to death; and that which is naturall, for if not bounded, it will eaſily degenerate into carnall; but if it bee godly, feare it not: It ſhall bee known to be ſuch, if it ſend us to God by prayer, make a man thankfull that he hath fit time, place, and a meſſage to make him mourne, and ſo he can find teares to weepe over Chriſt, whom he hath pierced. If it be ſuch a ſorrow, it is godly, and we muſt take the comfort of it.

Uſe. Comfort to thoſe that mourne aright, they are the bleſſed ones of the Lord; onely, be ſure it be a right ſorrow, namely, ſuch as being ſet upon ſin, makes a man prayerfull, thankfull, mercifull, humble, pure, ſound, ſtrong; for 'tis an healing ſorrow.

THE FIFTH SERMON.

For they ſhall be comforted.



Hitherto of the point. It remaines to ſpeake of the proofe here brought by our Saviour: *For they ſhall be comforted.* But before wee come to the handling thereof, one point lies in our way, which we may not let paſſe; and that is from the order here obſerved. Our Saviour, you ſee, beginnes in mourning, ends in comfort: and the ſame way muſt we tread, if we would obtaine true happineſſe. You ſee the point:

Doctr. Godly mourning goes before ſound comfort, and uſhers it in: This is our Saviours method here, *Bleſſed are thoſe that* firſt *mourne, for they ſhall be comforted.* Indeed, ſpirituall mourning, and ſpirituall joy, they are twinnes of the ſame birth, come both from the ſame ſpirit, are conceived both at one time (though not felt of us together) much like that birth ſpoken of *Gen.* 38. *Zarah* firſt puts forth the hand, but *Pharez* was firſt borne into the world: ſo joy firſt puts forth it ſelfe, and lends an hand (as it were) to godly ſorrow, which firſt makes the breach; for no man can mourn kindly for ſinne, till he hath conceived ſome joy in God: but ordinarily godly ſorrow is firſt felt of us, before ſpirituall joy; as here in the text, they uſually firſt mourne, that are afterward comforted.

Reaſ. 1. And this is moſt agreeable to the courſe of Nature, which proceeds from leſſe to more perfect.

2 It is agreeable to Gods practice, who at the firſt drew light out of darkneſſe, the world out of rubbiſh, and ſo doth ſtill.

3 It is agreeable to his preſcription alſo, 1 *Pet.* 5. 6. *Humble your ſelves under*

der the mighty hand of God, and in his ſeaſon he ſhall raiſe you up. So alſo *Jam.* 4. 9, 10. *Be miſerable* (you are ſo queſtionleſſe, but ſee your ſelves to bee ſo) *and weepe and mourne, let your laughter bee turned, &c.* Turne all the ſtreames into this channell to drive this mill to grind the heart. *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* So *Jeremy* 4. 3, 4. *Breake up your fallow ground and ſow not among thornes*; firſt plow, and then expect a harveſt. *Circumciſe your ſelves unto the Lord, and take away the foreſkin of your hearts, &c.* We all enter into Gods Church, as it were by Circumciſion. Firſt, circumciſe, and then be comforted. And this was not obſcurely ſet forth in the ſacrifices of the Law, which were firſt ſlain, and then followed meat and drink offerings.

And as it is Gods method, ſo it is moſt agreeable to our preſent eſtate. 4
For by our fall in *Adam* we are all to pieces, out of joynt, and broken: and being not well ſet, our bones muſt be broken againe, that they may bee ſet againe; which will not be done without ſorrow and paine. We are rivetted and glued to our ſins, and muſt be torne violently from them; which cannot be done without ſorrow: which is therefore defined to bee *ſolutio continui*, &c.

Doth godly ſorrow precede comfort? Let not then ſuch of the Saints as *Uſe* 1.
God hath humbled under his hand, be diſcouraged, but expect a crop of comfort after a ſeeding of ſorrow. It is ordinary with the Lord to break his beſt children with troubles without, and terrors within, with breach upon breach; and what uſe is commonly made hereof? why they are apt enough to conclude, that God loves them not therefore: yea, the greater the croſſe is, the leſſe they think themſelves beloved of God. If he exerciſe them with great afflictions, great temptations, great corruptions, great deſertions, &c. they are ready to grow into fits of deſpaire, nay, to befoole their own innocency; as if *they had waſhed their hands in vaine, to bleſſe the wicked*, as *David*, and to conclude that *all men are lyars*, even *Samuel* alſo and the reſt of the Prophets, by whom God had aſſured him of the Kingdome; nay, to *curſe their birth*, as *Job*, and to wiſh themſelves *unborne*, as *Jeremy*. And all this out of ignorance & miſtake of Gods uſuall maner and method, which is to ſet night before day, and to draw joy out of ſorrow, light out of darkneſſe.

Reflect upon your ſelves a while, and examine whether yet you have ever *Uſe* 2.
entertained this gueſt, godly ſorrow; for otherwiſe you cannot expect any kindly comfort. But here, alas, is the miſery of it, men catch at comfort too ſoone, before they have been throughly humbled, reape before they are ready: and hence it is, that miniſters have ſo ſmall comfort of them; hence they become proud, cenſorious, buſie-bodies, unſettled, as the ſtony ground, which withered ſo ſoone, becauſe it wanted earth, the plow had not gone deep enough. Hence it is, that having never beene ſoundly humbled, they ſo ſoone ſtart back, are eaſily drawn to take the firſt opportunity of ſinfull profits and pleaſures; as an infant that is lately weaned, if the breaſt have not bin made bitter enough at firſt, will ſoon be drawn to ſuck again. The Lord takes little content or pleaſure in ſuch unhumbled ſinners: nay, if it were poſſible, and could comply with the Divels now condition, he would take more pleaſure in a broken and humbled divell, than in a proud and ſwelling Angell.

Object.

Ob. But here it may be objected, that God requires not ſuch a deale of ſorrow from his children.

Sol. Yes, he doth, though not as an end, yet as a meanes of their happineſſe and comfort: for godly ſorrow is to be reckoned *inter removentia impedimenta*, among thoſe things that remove the impediments to ſound joy and comfort. For as in the body, proud fleſh muſt be taken away before ſound can come in place, ſo muſt our proud hearts be tamed & taken down, before true joy can ſucceed; they muſt be humbled, before they can be healed; elſe we are too haſty in taking comfort: and there is no greater danger than to skin over the ſore, before it hath bin ſearched and purged to the bottome.

Ob. Yea, but God delights not that his Saints ſhould be vexing themſelves, and alwayes blubbering.

Sol. We told you before, that this ſorrow for ſin is not of a vexing, tearing property, but rationall; feeding, healing: for it is ſet upon its own object (and every thing then works kindly and ſweetly when it is ſet upon its right object.) It turnes the will the right way, ſets the face of a man toward God, his backe toward ſin; puts the ſoule in joynt, whence ariſes a great deale of eaſe.

Ob. I, but many of Gods Saints have never felt this piercing ſorrow, have gone to heaven without it.

Sol. It muſt be conſidered, that there is difference betweene ſin and ſin, and likewiſe between ſinners and ſinners. For ſinnes, ſome are more heavie, and ſome more light. For ſinners, ſome men ſee the remedy, as ſoon as they ſee their miſery; the plaſter, as ſoone as the wound; the bitterneſſe of their ſorrow is ſoone put over: but yet, every one hath ſome meaſure of godly ſorrow, before he is comforted. It muſt be underſtood, that there is a double ſorrow; firſt, that precedeth joy: ſecondly, that followes ſoon after it. Nay, there is a concomitant rationall ſorrow, that accompanies and goes along with a Chriſtian his whole life throughout: this makes him at firſt to ſtartle at ſinne, as affraid to offend God; and in the act it cauſeth a 'renitency of the will together with remorſe, and a reflecting upon a mans ſelfe after all. So that the point ſtands true; for ſooner or later he hath ſurely mourned that is ſoundly comforted. And let us all looke to it, if we challenge comfort; ſee that ſorrow lead the way, ſee that you be able to remember where and when you have ſighed, mourned, wept over Chriſt. There is no harveſt, but there hath beene a ſeeding-time; no ſolid comfort, but ſorrow hath gone before, or accompanied it, or at leaſtwiſe followed after. But wee haſten.

For they ſhall be comforted.

THe point that without any more adoe wee 'll preſent unto you from theſe words, is; that

Doctr. Godly ſorrow will once end in ſound comfort.

And for this we have good ſecurity, whether we look to Gods promiſes, or good mens experiences. For the firſt, God hath undertaken it in many places.

places; *Jeremy* 31. throughout tends to this purpoſe. In the prophecy of *Iſaiah* every where almoſt we find it promiſed, as Chap. 35. ult. *The ranſomed of the Lord ſhall returne and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtaine joy and gladneſſe, and ſorrow and ſighing ſhall flye away.* So *Iſay* 61. 1. 3. *The ſpirit of the Lord is upon me, &c. to appoint unto them that mourne in Zion, to give unto them beauty for aſhes, the oile of joy for mourning, the garment of praiſe for the ſpirit of heavineſſe, &c.* Chriſt was ſent for this, it was his meſſage, his buſineſſe into the world, and be ſure he wil not forget his errand. So c. 65. 13. *Behold, my ſervants ſhall eat, but ye ſhall be hungry; Behold, my ſervants ſhall drink, but ye ſhall be thirſtie; Behold, my ſervants ſhall rejoyce, yea, ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and howle againe for vexation of Spirit.* beſides many other paſſages which we purpoſely forbear to recite. Neither only ſhal godly ſorrow end in joy, but is attended & accompanied with comfort. *We are troubled* (ſaith the Apoſtle) *on every ſide: without were fightings, within were fears. Nevertheleſſe, God that comforteth thoſe that are caſt downe, comforted us, &c.* So *John* 16. about the latter end, *In the world ye ſhall have trouble, but* (even then) *in mee ye ſhal have peace.* Chriſt can yeeld a man comfort even while the world afflicts. Thus you ſee God hath promiſed joy upon ſpirituall mourning, & therefore it is ſure enough: for what God promiſes, he purpoſes; and what he purpoſes, he concludes; and his decree ſhall ſtand. 2 Cor. 7. 6.

But as God hath promiſed it, ſo good men have had the experience of it. Conſult the Saints in all ages; *David*, *Pſal.* 94. 19. *In the multitude* (ſaith he) *of my thoughts within me, thy comforts delight my ſoule.* The word in the originall is very ſignificant, and imports (if I forget not, for I have not looked the place) a double, a ſtrong comfort. So *Paul*, 2 *Cor.* 1. 5. *As our ſufferings abound, ſo our conſolation alſo by Chriſt doth ſuperabound*, and, as it were, overtop all our afflictions. And what is true of particular members, is alſo true of the whole body. *Pſal.* 126. *They that ſow in teares, ſhall reape in joy:* and *Pſal.* 97. *penult. Light is ſowne for the righteous, and joy for the upright in heart:* the latter part of the verſe expounds the former. What is meant by light? Joy: and what by righteous? the upright in heart. For theſe it is that joy is ſown, and as ſure as an harveſt followes a ſeeding, ſo to theſe comfort followes mourning.

But let us ſee ſome reaſon alſo for this point.

Reaſ. 1. And firſt from the nature of ſorrow. It is an imperfect paſſion, not made for it ſelfe, but for ſome higher uſe, as alſo all the reſt of the declining affections are; as hatred for love, feare for confidence, &c. ſo alſo ſorrow for joy; unto which it is ſubſervient. Like as launcing and ſearing are not for themſelves, but for eaſe and remedy; a potion is not for ſickneſſe (which yet it cauſeth for the time) but for health; ſo ſorrow is made for joy, and joy is the end of ſorrow; and God, we may be ſure, will have his end.

Reaſ. 2. A ſecond reaſon we may take from the nature of joy, which is ſtrong: *Nehem.* 8. *The joy of the Lord is your ſtrength, it prevailes over all.* Like as the Sun being over-caſt, and ſhadowed with a fog or cloud for a time, ſoone vanquiſheth and makes its way through all; ſo this ſpirituall Joy, though it may be over-clouded for a ſeaſon, yet it will breake through all, and clearly

ſhew it ſelfe. Naturall joy is weake, and may be cruſht; carnall weaker, and quickly vaniſheth; but this that is ſpirituall is unconquerable: as oyle will over-top all other liquors, and cannot bee kept under, no more can this joy of the Lord, it will be uppermoſt, and devoure all ſorrow in time.

Reaſ. 3. Thirdly, godly ſorrow and ſpirituall joy, they grow both upon one root, flow both from one ſpring, even the ſame holy ſpirit. That ſpirit of grace and ſupplication that makes Gods people *weepe over Chriſt whom they have pierced, Zech.* 12.10. is no leſſe a ſpirit of joy alſo, *Gal.* 5.22. *for the fruit of the ſpirit is joy*, &c. Now the ſpirit is ever like it ſelfe, full of order, full of wiſedome; and ſo makes a man to know his ſeaſons, as well of rejoycing as of mourning. In other joyes (both naturall and carnall, and ſo likewiſe in ſorrowes) there is a confuſion: but ſpirituall are alwayes with judgement, by rule, and in order, the one makes way for the other, as the meanes for the end, to which it is ſubordinate; and ſo much ſorrow as hath gone before, ſo much joy ſucceeds and followes after.

Reaſ. 4. Laſtly, we may reaſon from the effects of godly ſorrow, which ſtill, firſt, humbles a man, and takes him downe, and by that meanes makes him cheerefull. A little childe, when his ſtomacke is once taken downe with a twigge or two, you ſhall have him the merrier all day after. It is certaine, the more humility is in the heart, the more joy there will bee in the life. Secondly, Godly ſorrow ſtill vents it ſelfe in prayer, which alſo fils the heart with comfort; according to that of our Saviour, *pray*, ſaith he, *that your joy may be full.* Thirdly, It helps and furthers faith. Now Faith is our living, it is that which holds a Chriſtian up in life, for *the juſt man lives by his faith.* Fourthly, It drinkes up carnall, fretting ſorrow, lets out pride, and other corruptions, lets in eaſe and comfort. Now lay all theſe together, and it will eaſily appeare, that godly ſorrow goes before ſound comfort.

Uſe 1. Information, and ſo it ſerves to determine a great queſtion, *viz.* who is the happy man, and where happineſſe is to be had. Run not to *Plato*, to *Solon*, or other heathen Sages to be reſolved in this point. Our Saviour here tels us, that when a man hath godly ſorrow, and from thence ſpirituall joy (and of ſorrow and joy, we know, mans life is made up as the yeere of winter and Summer, and as the naturall day of light and night) then he is to be accounted truely happy. He only is ſo to be held, if Chriſt may be heard, that both can mourne and rejoyce in ſpirituall manner. Wee meddle not here with naturall, but make compariſon betweene carnall joy and ſpirituall joy: wherein you ſhall plainely ſee the ſpirituall man hath the ſtart of the carnall.

Auguſt. And firſt, the wicked mans joy is a falſe deluding joy; *gaudium vanitatis*, as one ſpeakes, a flaſhing; they rejoyce in the face only, and not in the heart: there is heavineſſe in the heart many times, when the face counterfeits a ſmile. But now ſpirituall joy is ſolid, ſubſtantiall, maſſie; it is in the heart (not in the face only) and diffuſeth it ſelfe, as it were, into all the veins of the ſoule. The carnall mans joy lies quite without himſelfe, lies without doores, as it were, in his pots, in his ſports, &c. but the godly man hath matter of joy in himſelfe, 'tis rooted in himſelf, *God is his joy, yea, the joy of his joy*, as *David*, *Pſal.* 43.4. and ſo it is more ſolid.

Secondly,

Secondly, godly joy is more ſafe than carnall, which many times proves dangerous, hazzards mens wits; yea their lives alſo: for ſome have loſt both wits and lives through exceſſe of joy, which hath ſo dilated the heart, as it hath let out the ſoule. *Vid Valer. Max. & Plin.*

Thirdly, ſpirituall joy is more laſting, ſure and durable, than that which is carnall. The good mans ſorrowes are temporary, and tranſient, but his comforts everlaſting. *The joy of the wicked quickly vaniſheth; 'tis as the crackling of thornes under a pot*, a ſudden blaze, and ſoone extinguiſhed: but ſpirituall joy abides with him ſtill in life, in death, yea it out-lives life it ſelfe.

Fourthly, as it is more laſting, ſo it is more rationall: it is a wiſe, judicious, well-compoſed joy, whereas carnall mirth is a meere madneſſe: you ſhall have a mad man will ſing and dance, and ſhout and roar, and ſeeme to be the merrieſt man in all the towne. Oh, but this is but his diſtemper: What ſober-minded man would wiſh to bee in his caſe, or doth not rather pitty his miſery? And ſuch is the mad mirth of all graceleſſe and wicked men; for indeed they have no reaſon at all to rejoice; unleſſe it be in hope that they may become godly: but the godly man hath juſt cauſe to rejoyce, he doth it upon good reaſon, God calls upon him to doe it, ſhewes him reaſon why hee ſhould doe it. And thus in the point of joy the good man hath the advantage of the wicked, and no leſſe alſo in his griefes.

See it, firſt, in the cauſe, in the ſpring of his ſorrow. The godly mans griefe comes from a rectified will, from a ſound judgement, a ſoft heart, &c. as we told you before: but the carnall mans ſorrow proceeds from diſtemper, pride, diſtruſt, guilt, &c.

See it, ſecondly, in the matter: the wicked takes on extremely for a matter of nothing, his heart is ready to breake at a trifle, for a thing that's not worth ſpeaking of; as ſome ſmall unkindneſſe, or diſcourteſie from a friend, or that he was paſſed by unſaluted, yea, many times of meere curſtneſſe of heart. But now the good man findes himſelfe ſomewhat elſe to doe, than to bee troubled for ſuch trifles: his griefes are for ſins, his owne and others, but ſpecially his own; that which troubles him, is the diſhonour daily done to Gods name, the afflictions and miſeries of Gods Church and People, his owne pride and paſſions, his revolts and declenſions, his feebleneſſe, flatneſſe, unſetledneſſe of ſpirit, his unprofitable life, his unworthy carriage to God, to man.

See it, thirdly, in the manner: the carnall man mournes unreaſonably, unmodeſtly, abſurdly; hee howles under any croſſe, like a dogge that hath loſt his Maſter: but the good man mournes with reaſon, with moderation; his ſorrow is a judicious, well compoſed ſorrow, he knowes why he grieves, and how to grieve, and how much; he needs not pray for moderation here, as ſome hypocritically ſpeake of ſome Jeſuites, this ſorrow knowes its bankes. *Vid. Bellarm. de gem. colum.*

Laſtly, they differ in the effects: carnall ſorrow is a deſperate, vexing, tormenting ſorrow; it raiſeth mud, provokes a man to belch out oaths, curſes, and words not far from blaſphemie: but ſpirituall ſorrow is hopefull, eaſeful, comfortable, leads a man to God by prayer, &c. And thus you ſee the good man

hath the beſt both joyes and ſorrowes, and ſo is to be reputed the only happy man. And ſo much for the uſe of information.

Uſe 2. Inſtruction and exhortation to us all, to perſwade us to entertaine this gueſt of godly ſorrow, as ever we deſire to obtaine true comfort. All men are willing to bid comfort welcome, and would gladly enjoy a contentfull eſtate; why now learne to begin at the right end, found all in godly ſorrow; (carnall and naturall ſorrow wee need not to bee perſwaded unto, they will come on too faſt, againſt them we muſt hold poſſeſſion) but godly ſorrow comes on ſlowly, without much invitation & re-enforcement: grow acquainted with it, as ever you would be acquainted with ſound comfort. Goe this way to worke, elſe you loſe your labour; firſt know the thing, ſecondly the meanes.

Queſt. How ſhall I know my ſorrow to be ſuch as will end in comfort?

We have ſaid ſomewhat to this queſtion before, ſomewhat more we will now ſay, and in another manner.

Anſw. Firſt, if it be a godly ſorrow, it is taken up about godly matters, 't is a ſorrow after God, &c. A Chriſtian prayes, he can have no anſwer; ſeeks Gods face, but cannot finde it towards him; ſues for his favour, but cannot get the ſenſe of it: this ſets him a grieving, and now, as a little child that in ſome field or croud hath loſt his mother, he ſets up his note, and cries, His mother, his mother, what ſhall he doe for his mother! he fils the aire with his moanes and complaints: ſo the good man, when he wants the ſenſe of Gods love in his ſoule, he mournes after his father, laments after God, whom he hath loſt by his ungratiouſneſſe, careleſneſſe, unwarchfulneſſe. And as this is a matter of greateſt griefe unto him, ſo likewiſe to behold the prophanation of Gods holy name and day, and all other the common ſins and abominations of the time.

Secondly, you may know godly ſorrow by the ſource and ſpring whence it floweth, *viz.* Zeale for Gods name, indignation againſt ſin, faith in the Lord Jeſus, &c.

Thirdly, by the effects: it takes a man off from ſin, brings him out of love with it, drawes him to God, caſts him upon his knees, makes him weep over Chriſt, &c. Now, if your ſorrow be ſuch, it is a godly ſorrow, and ſhall end in comfort; but how ſhall I get it? Here reſolve upon theſe three things: Firſt, That you muſt entertain this gueſt of godly ſorrow, there's a neceſſity of it, God requires it, the eſtate of the Church calls for it, the time calls for it, the weather calls for it, mine own ſins, and the ſins of others call for it. Secondly, That it is poſſible to be done, reſolve that you may do't: to us indeed of our ſelves it is impoſſible, but 't is poſſible for us to goe to God, and hee can give us a ſoft heart. Encourage thy ſelfe therefore hereunto, and ſay, He that tooke away the ſtone out of *Davids* heart, out of *Nehemiahs* heart, &c. he can doe as much for me, to him therefore will I goe. Thirdly, Reſolve upon this alſo, That as you muſt, and may, ſo you will do't; and for that end take convenient time and place: you have had your time to ſin in, and many places can witneſſe of your forwardneſſe that way; find out therefore ſome fit time, ſome corner wherein to ſigh and ſob, to weepe and lament after God whom you have offended, over Chriſt whom you have pierced,

pierced, the holy Ghoſt whom you have grieved, the Church which (by not helping) you have betrayed; and yet further hazzarded over your own ſoules and bodies, which you have endangered.

Comfort to thoſe that mourn in ſpirituall maner, everlaſting joy ſhall reſt upon their heads. And firſt, in generall, for the whole Church here's comfort, *though ſhe fall ſhe ſhall ariſe, though ſhe ſit in darkneſſe the Lord ſhall give her light, Micah.7.* Her enemies indeed are many, but her friends more; a ſtrong Prince, ſtrong Angels, &c. *God himſelfe will comfort his Sion and all her mourners, Iſa.57.* yea, *make himſelfe marvellous in their deliverance,* when all other humane helpes and comforts faile, *Iſa.43.18.19.20.21.* Secondly, for particular perſons that mourne here's comfort: ſhew me godly ſorrow, and I'll ſhew thee ſome joy and comfort for the preſent, and more afterwards: for the joy of the Lord is a ſtrong joy, and will more and more multiply. It is ἀνάτοκισμα as *Baſil* calls it, a kinde of uſe, yea, uſe upon uſe: the teares that now we ſpend in a ſpirituall maner, will miniſter unto us comfort a thouſand thouſand yeeres hence, bring us everlaſting joy. *Uſe 3.*

Ob. If I were ſure (may ſome man ſay) my ſorrow were a godly ſorrow, and accepted, I could take the comfort you ſpeake of; but I make great queſtion of that: For firſt, It is not a conſtant ſorrow, as the word here uſed in the preſent tenſe imports it ſhould be.

Sol. Grant it be not alwaies in like meaſure conſtant, yet if there be a conſtancy, firſt, in the truth of it; ſecondly, in the root of it: you have a diſpoſition ſtill to mourne, though you bee not alwayes mourning. Thirdly, In the endeavour of being conſtant in it, provoking your ſelfe thereunto: and laſtly, a reflect act upon your ſelfe, that you are troubled, becauſe you are no more troubled; grieve, becauſe you can grieve no more: your griefe is a conſtant griefe, and ſhall ſurely end in comfort.

Ob. Yea, but though I might be aſſured of it for the conſtancy, yet becauſe my ſorrow is not a deepe ſorrow, as the word in the originall, here uſed, implies it muſt be, (for מרור imports a funerall ſorrow, ſuch as we conceive in the death of a deareſt friend, moſt neerly allyed unto us) therefore I am diſcomforted.

Sol. For anſwer to this, we muſt tell you, that there is a twofold ſorrow; the one rationall, the other ſenſible: this latter is moſt ſtirring, but the other more precious, and better eſteemed, though compoſed and ſilent. Here then you muſt look which of theſe two ſorts of ſorrowes you prize moſt, which is the greateſt with you, *appreciativè*, as the Schooles ſpeak to another ſenſe, which you ſet the higheſt price upon in true judgement. Worldly and carnall ſorrow comes on us indeed in a more ſenſible manner, for preſent, being as a land-flood, or a ſudden ſtorme; whereas ſpirituall is a conſtant guſt, deepe and ſoaking; and in true reaſon you preferre one teare for ſinne before all that blubbering for an outward croſſe. Secondly, in worldly ſorrow a man is a meere patient, he grieves indeed, but ſore againſt his will; whereas in godly ſorrow a man is an agent, he uſeth meanes to have his heart broken, he goes to God for that bleſſing, he comes to the Word with the ſame deſire and intent, and prayes before-hand, that God would ſo worke by and with his owne Word, that hee might be more and more humbled for his ſin.

dolor { 1 Intellectus. 2 Senſus. *Vid. Bonavent. in 4. diſtinct. queſt. 1. nec non ibid. Hal. queſt. 68. art 3. alioſq; in 4. diſt.*

Thirdly, looke to the reflect act (for every thing reflects more or leſſe, according to the ſtrength thereof.) Doſt thou mourn that thou canſt no more mourne in ſpirituall manner? In worldly ſorrow, a wiſe man befooles himſelfe afterward, for being ſo much vexed, troubled; he repents him of what he hath done this way, and undoes it againe, he unſorrowes all his worldly ſorrowes: but here 'tis otherwiſe, a man cannot ſatisfie himſelfe in his godly ſorrowes, but when he hath done his utmoſt, he would faine doe more, hee holds it his happineſſe, and is never more merrie than when hee hath mourned moſt. If then in true reaſon you preferre godly ſorrow before other ſorrowes, can be active here, and provoke your ſelfe unto it, and when you cannot mourne to your mind, you are thereat greatly troubled, your ſorrow is a godly ſorrow, it paſſeth with God, and ſhall be accepted.

Ob. Yea, if it were true and right; but how ſhall I know that?

Anſ. Why what have wee beene doing all this while? Briefly, If your ſorrow be right, firſt, it is ſincere, for ſinne, ſimply as it is ſinne; that is, for every ſinne, and for ſinne in whomſoever I ſee it, though firſtly and chiefly for ſinne in my ſelfe. Secondly, it is a conſtant ſorrow; there is ſome conſtancy at leaſt in the indeavour, in the reflection: I condemne my ſelfe, becauſe I can doe it no more, no better, &c. Every day hee deales with God, and with his owne heart; he is beſt apaid when he can mourne to purpoſe; moſt at eaſe when his heart melts; greatly grieved, when he findes it hard; and when he findes it not yeeld and relent, he ariſeth diſpleaſed, and griefe for not grieving is deepeſt. Thirdly, it is a ſecret ſorrow (though, if there be juſt occaſion, he can doe it alſo in publike): that's the trueſt ſorrow, that is *ſine teſte*, done in private. Many can weepe at a ſermon or publike meeting, but here's the tryall of the truth of our ſorrow, if it bee ſecret, in cold bloud: in times of peace, when all goes well with us, if then we can bewaile before the Lord our unprofitableneſſe, unthankefulneſſe, impatiency, uncharitableneſſe, and other-like ſecret corruptions, &c. Fourthly, it is voluntary. A man ſends for it (other ſorrowes will come on whether one will or no) prayes for it, cares not in what elſe he breake ſo his heart may be broken, thinkes he cannot over-rate it, is thankefull for it whatſoever it coſt him. Fifthly, it leades a man to God, as it did thoſe Iſraelites at *Bochim Judg.* 2. *They wept and ſacrificed*, and as it did *Jacob*, *hee wept and prayed*, *Hoſea* 12. It mingles it ſelfe with our prayers, thankeſgivings, &c. This is that godly ſorrow that carries comfort in the mouth of it: give way to this by all meanes, and entertaine it gladly. If ever you come to heaven, it would repent you (if 't were poſſible) that you have mourned no more; ſuch an abundance of joy ſhall bee heaped upon your heads. Meane while, the Lord hath pronounced you bleſſed in the Text, and undertaken you ſhall be comforted.

Sen. controv. l. 4. illa dolui verè, &c.

Object. I, but when ſhall we have this comfort?

Sol. Some you ſhall have preſently in this life, whenſoever you ſhall have moſt neede of it, but eſpecially in the life to come. Here you can have but the firſt fruits, but there you ſhall have the whole harveſt. Chriſt himſelfe hath ſaid, *Bleſſed are thoſe that mourne, for they ſhall bee comforted.*

An

And now we have brought you paſt the worſt part of your way to happineſſe (that which remaines is more eaſie) ſo far forth as you are poore in ſpirit, and broken in heart, you are the bleſſed of the Lord. Chriſt himſelfe here entitles you to the happineſſe and comfort of an heavenly Kingdome; let not carnall reaſon and unbeliefe curſe there where Chriſt hath ſetled the bleſſing: onely place thy comfort and confidence (when all is done) in Chriſts paſſion, not in thine owne either works or weepings, as *Gregory* well, *non fletibus & artibus noſtris, &c.* *In Ezek. Hom. 1.*

THE SIXTH SERMON.

MATTH. 5. 5. *Bleſſed are the meeke, &c.*

WEe have trod two ſteps toward bleſſedneſſe, to wit, ſpirituall poverty, and ſpirituall mourning: Now we are upon the third, which followes naturally from the two former. For when a man is once become nothing in himſelfe, and hath turned the edge of his ſword upon his ſinnes, hee will bee meekned, and carry himſelfe well toward every bodie.

In this fifth *verſe*, we have to obſerve; Firſt, our Saviours propoſition: Meeke men are bleſſed. Secondly the proofe thereof; *for they ſhall inherit the earth.* For the firſt, *Bleſſed are the meeke.* Meekeneſſe is a grace that moderates anger, both in the affection it ſelfe, and in the effects thereof: For it teacheth a man when to bee angry, how to bee angry, and how farre he muſt, and muſt not bee angry; and hee that practically knowes when, why, and how farre to bee angry, hee is a meeke man, and ſo a bleſſed man; which is here proved by this, that he *ſhall inherit the earth.* Where we muſt remember the note of a Father, that though there be mention of earth, yet there is no excluſion of heaven: For heaven, he is ſure of that; for earth, there is ſome queſtion of that, and therefore the matter is here put out of doubt by our Saviour, that meeke men ſhall alſo inherit the earth. Obſerve here, that the bleſſing promiſed is ſuited to the grace: as alſo in the two former, to poor ones is promiſed a kingdome; to mourners comfort: ſo here, to meekeneſſe, quietneſſe upon earth. for our Saviour prevents an objection. Some might ſay, If we ſhould be meeke, and ſit downe by ſuch wrongs as are offered us, wee might ſoone have enough of it, be throwne out of our eſtates, and by bearing one injurie, invite another.

To this he anſwers, that there is no ſuch matter, for meeke ones ſhall inherit the earth; their meekneſſe ſhall bee no prejudice to their eſtates, they ſhall have a quiet eſtate on earth, or at leaſt quietneſſe in their eſtate, yea, ſuch a man ſhall have the earth as an heire, he ſhall hold it by the right of adoption, (as the word in the originall here uſed, ſignifies; as alſo the *Hebrew* word uſed, *Pſal.* 37. 11. from whence this promiſe ſeemes to be taken) he ſhall have both right unto it as an heire, and fruition alſo of it: for he ſhall

ſhall delight himſelfe, ſaith the *Pſalmiſt*, *in the abundance of peace*. Another man may delight himſelfe in the abundance of cattell, in the abundance of treaſure, in the abundance of friends, as *Auſten* deſcants upon the place; but the meeke man onely delights himſelfe in the abundance of peace. Meekeneſſe will bring his eſtate to his minde, or at leaſt his minde to his eſtate: yea, it brings perpetuity too. For whereas brawling, lawing, &c. throwes a man out of his eſtate, or at leaſt diſquiets him in it; meekeſſe perpetuates a mans eſtate, entailes it to his poſterity, makes it ſure to him and his, yea, entitles him to the whole earth, ſo that whileſt a meeke man is on earth, he is on his owne, whereſoever hee is, he is at home: So then as wee ſay of a valiant man, that every place is his countrey; ſo may we ſay of the meeke man, hee can live in any ſoyle, dwell in any countrey, ſubmit to any condition, and in that reſpect is a bleſſed man. We ſhall have enough to doe now to diſpatch the propoſition: *Bleſſed are the meeke*; the point that from thence in few wee'll commend unto you, is, that

Aug. in Pſ. 37. ut nos diſſing.

Doctr. Meekeneſſe is a grace of all men greatly to be deſired. It is much commended unto us in Scriptures in the precepts and examples thereof, *Col.* 3. 12. *As wee'll prove our ſelves elect of God, holy and beloved, wee muſt put on meekeneſſe*. So, *Ep.* 4. 2. *Walke worthy of the vocation whereunto you are called*, and how? *In all humbleneſſe of mind, meekeneſſe, &c.* And as by precept it is commended unto us, ſo alſo by example, and that ſuch as is beyond all exception. *Moſes*, when God would ſet him forth to the higheſt, hee gives him this teſtimony, that he was *the meekeſt man upon earth*, *Num.* 12. 3. he had not his fellow alive: *David* alſo profeſſeth of himſelfe, *Pſal.* 131. that he was *meekned as a little child*. Chriſts example is propounded unto us by Saint *Peter*, 1 *Pet.* 2. 21, 23. *Who, when he was reviled, reviled not again, when when he ſuffered, he threatned not, but committed it to him that judgeth righteouſly, leaving us an example, that yee ſhould follow his ſteps*: For our ſakes it was that he thus expreſt himſelfe in all paſſages of meekeneſſe. God hath given us a taſte of this grace in his dealing with *Jonah*; when he for a thing of nought, was all on fire, and in a great paſſion, God overcomes him by meekneſſe, *why* Jonah, why *Jonah*, ſaith the Lord, *Doth it become thee*, being a Prophet, *to be* ſo inordinately *angry* upon ſo ſmall occaſion? *Yea*, ſaith hee, *I am juſtly angry*, I will be angry, yea, would I could burſt and die with anger, &c. he chides handſmooth with God, thinkes he hath the better of him, and will ſtand to it that God knows not when a man ſpeaks reaſon, if he would terme him unreaſonable in his paſſion: but God gives him not over ſo, but overcomes his curſtneſſe with meekeneſſe, and ſo melts him, as that he is content that God ſhall have the laſt word, as you ſee in the cloſe of that prophecie. Now you ſee we have it commended unto us, by both precept and example. We'll further ſhew you reaſon for it.

Reaſ. 1. And firſt from the neceſſity of getting this grace of meekneſſe, not onely becauſe we have a precept for it, but as 'tis a meanes of our happineſſe: for without it there's no bleſſing to bee expected, 1 *Pet.* 3. 9. *not rendring evill for evill, or reproach for reproach, but contrarily, bleſſing, knowing that hereunto yee are called, that yee may inherit the bleſſing*. A man may have the earth without meekeneſſe, but no bleſſing therewith: Nay there's no hea-

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ven to bee had without meekeneſſe: for, *unleſſe you become* (in this reſpect) *like unto children, yee cannot enter into the kingdome of heaven*, Matth. 18.3. And, as meekeneſſe is neceſſary in reſpect of our laſt end, ſo alſo for the preſent. No acceptable ſervice can bee done either to God or man without meekeneſſe. Not to God: for wee muſt pray in meekeneſſe, lifting up pure hands without wrath, heare in meekeneſſe, *James* 1. *Receive with meekneſſe the engrafted word, &c.* come to the ſacrament in meekneſſe; briefly, all our carriage to God-ward muſt bee done in meekneſſe. And as to God, ſo to men, we all owe meekneſſe to all men; The Magiſtrate muſt execute juſtice in meekneſſe, the miniſter muſt reprove &c. with meekneſſe. A man cannot keepe houſe without meekneſſe, hee cannot rule his wife without meekneſſe, correct his childe without meekneſſe, order his ſervants, entertaine his friends, winne his foes, governe himſelfe in the cumbers of his calling, without meekneſſe. Such is the neceſſity of it.

Reaſ. 2. Secondly it is no leſſe honourable than neceſſary. *It is the glory of a man to paſſe by an infirmity*, ſaith the Wiſe man: and ſee what God ſaith to you women, 1 *Pet.* 3.4. *A meeke and quiet ſpirit is a thing of high price with God.* Lo, the great God ſets meekeneſſe at a great rate: it commends a man to God; it commends him alſo to men, even *to every mans conſcience*, 1 *Tim.* 2.9.

Reaſ. 3. But thirdly, as it is honourable, ſo it is comfortable too; for it puts a man into, and holds him in poſſeſſion of all he hath, *Luke* 21.19. *In your patience poſſeſſe your ſoules:* patience is here taken at large, and includes meekeneſſe. This makes a man to enjoy himſelfe, and all he hath; yea, all the world: the meek man can ſleepe and feed, when others are diſquieted at bed and board; he can triumph over that contempt, and thoſe indignities which would breake a proud mans heart.

Reaſ. 4. Adde hereunto in the fourth place, that meekeneſſe is wonderfull profitable; and firſt, to others, who will the ſooner hearken to us, and bee ruled by us, if we *deale with them in the ſpirit of meekneſſe*: according to that of our Saviour, *Matth.* 11. *Learne of me*, ſaith he, *for I am meeke.* Meekneſſe muſt be Schoole-maſter if we would have others to learne of us, if we would win upon others. Secondly, Meekneſſe is no leſſe profitable to a mans ſelfe, for it ſafeguards his perſon, and preſerves his eſtate: for *who will harm you* (ſaith Saint *Peter*) *if you be meeke and innocent?* Or if any ſhould be found ſo unreaſonable as to miſchiefe you, yet who can doe it, ſith God hath undertaken your protection? he will not ſee meekeneſſe oppreſſed. Thus you ſee, by how many names meekeneſſe is commended unto us, as neceſſary, honourable, comfortable, profitable. It would be eaſie in ſuch a common place to bee large, but wee'll diſcourſe no longer, but come to the application.

Uſe 1. Are meeke men happy? take wee notice of the miſery of all ſuch as are fierce and froward, curſt and pettiſh, &c. their caſe muſt needs be miſerable. But here all the queſtion will be, who is the unmeeke man? (Give me leave to uſe that word, becauſe I can thinke of no better for the preſent) you ſhall know him thus: Firſt, he interprets every thing the worſt way, ſets the worſt ſenſe upon every thing, reſolves all paſſages of men, and of God too, almoſt into contempt and diſdain: hence comes wrath; for contempt is the fuell (as

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I may ſo ſpeake) of raſh and unadviſed anger. As to give you an inſtance or two: Such a man paſſeth by his neighbour and ſalutes him not, the meeke man takes it the beſt way, and ſaith, perhaps he might not ſee me, or it may be his mind was otherwiſe taken up and buſied. The unmeek man is ready to conclude on the other ſide, that it was done out of contempt, he ſaw me but he would not ſee me, he ſcornes mee, and it was his pride. Againe, a man makes a feaſt for his neighbours, hee invites neither the meeke nor the unmeek; the unmeeke man thinkes he doth it out of contempt, he ſcornes my company, he leaves me out of ſpleene, ſtomacke, &c. The meeke man conſtrues it otherwiſe; perhaps, ſaith he, I was forgot, or if not ſo, it may be there was ſome private reaſon why he ſhould not call me with the reſt of my neighbours; howſoever, it is but a diſcourteſie at the utmoſt, and not any unrighteouſneſſe. Thus the meeke man makes the beſt and moſt favourable conſtruction of every thing, when the unmeeke ſets no other gloſſe upon all, than as done out of ſpleen, paſſion, contempt.

Secondly, the unmeeke man is implacable, unappeaſable, irreconcileable: no mends will be taken, no confeſſion, no ſatisfaction, no ſubmiſſion wil ſerve turne, or be accepted; he perpetuates his anger, eternizeth his quarrell. On the other ſide, the meeke man, though he ſeeth and takes notice of a wrong, can be ſenſible of an indignity, yet he can ſay, who am I but I may be wronged? Or he can put it up, as *David* did, as *Paul* did, and as our Saviour did; truth it is, he is as ſenſible as another man of an injury done unto him, but he makes not ſuch a brawling, ſuch a noyſe. Turne a dog upon a ſheepe, and though it bee ſenſible enough of the dogges tooth, yet it doth not whine, crie out, and keepe ſuch a coyle as a Swine will doe; ſo ſtands the caſe here.

Thirdly, the unmeeke perſon will be unſeaſonably and prepoſterouſly angry; he lets in anger where he ſhould keep it out: and contrarily, he is moſt coole where he ſhould be moſt fiery, and ſhew greateſt indignation. In a publike cauſe, where the glory of God is touched, or the common good intereſſed, you ſhall have him wondrous coole and mute; and oh, ſaith he, you muſt have patience, and beare with ſmall matters: but in a caſe that concerns his owne particular (ſay himſelfe be touched in his penny, in his peace, in his reputation, or the like) then none ſo fierie, none ſo furious, hee is all on a flame; then no penaltie is thought too great, no diſgrace too heavie for ſuch a perſon that hath done him ſuch diſpleaſure or indignity: but now the meek man, you ſhall have him in his owne cauſe coole and ſilent, in Gods cauſe zealous and earneſt. See it in *Moſes*; when he was cenſured, diſparaged, reviled, he beares it quietly, pockets it up without diſtemper: but, at another time, when the cauſe was publike, when it concerned the glory of God, the good of the Church, &c. then none ſo zealous, none ſo fierie as *Moſes*, hee cannot brooke or beare it. So our Saviour Chriſt, though in his owne cauſe he was quiet, *he opened not his mouth, but was dumb, as a ſheep before the ſhearer*; yet when it came to the matters of his Father, that *his houſe was prophaned, and made a den of theeves, his zeale did even eat him up*, *Joh.* 2. This then is our third note of an unmeeke man, that though for himſelfe and his owne, hee bee marvellous hot, and ſharpe ſet, yet in the things of God

God hee hath no life, nor heart to ſtirre for Gods cauſe, Goſpell, or Miniſters.

Fourthly, as hee hath no life in buſineſſes ſpirituall, and is not acquainted with ſpirituall meekneſſe in himſelfe, ſo neither can he endure it in others. A meeke perſon admires this grace in another, he reverenceth it, and wiſheth, Oh that I had ſuch a mans patience, wiſedome, meekneſſe, in the carriage of my buſineſſe, and that I could behave my ſelfe as he doth! The other (the unmeeke man) though he may be of a faire carriage, and expreſſe ſome naturall or morall meekeneſſe, yet he derides that which is ſpirituall: and if a man will patiently put up wrongs, and for peace ſake part with his owne right ſometime, &c. he reckons ſuch a one one of Gods fooles: mocks at him, and further provokes him, as *Julian* did the Chriſtians of his time, loading them with wrongs, and bidding them to bleſſe themſelves by ſuffering patiently, as their maſter Chriſt had commanded them.

Fifthly, the unmeeke man cannot beare extremities: give him great honour, hee 'll be drunke with it; give him great affliction, hee 'll be mad with it. But the meeke man knowes how to be in honour, and how in diſhonour; how to be rich, and how to be poore; how to abound, and how to want. *Moſes* could be both a moderate favourite at Court, and a well-contented ſheepheard in the field, he could turne himſelfe to any condition. 'T is certaine, that he who cannot beare honour with moderation, cannot beare contempt with patience. And by this you ſee who is the unmeek man.

Secondly, ſee now as the man, ſo is his miſery. Firſt, he forfeits all his comforts, is diſpoſſeſt of all, of himſelfe: he may have a great eſtate, but hee enjoies it not; he is hurried along and toſſed by his paſſions, *as a chafed beare robbed of her whelpes*; he may have many friends, but enjoyes none of them. See it in *Haman*, he had a wife, children, friends, familiars, &c. to entertain him at his return from Court, and to welcome him home; to them he could relate his greatneſſe and favour with both King and Queene: but all this was nothing to him, for there was a fellow in the Kings gate, one *Mordecai*, that ſleights him, (for ſo he pleaſed to conſtrue all to contempt of him, though *Mordecai* could doe no leſſe in duty, than refuſe to doe obeyſance to him being a curſed *Amalekite*) and *therefore all this availes me nothing* (ſaith hee) *Eſt.* 5 1. 3. all his honours, and preferments, and friends were not worth a ruſh. Yea, an unmeeke man forfeits himſelfe as we ſhewed before. A man in a paſſion is out of himſelfe, his wits are not his owne, his tongue not his owne, his eyes, hands, feet, heart, are not his owne; he is not in any fit caſe to pray, not in caſe to give thanks, not in caſe to live, not in caſe to dye, not in caſe to doe any thing.

Secondly, as hee forfeits all his comforts, ſo he expoſeth himſelfe to all manner of curſes and miſeries: *Pro.* 25. *ult. He that hath no rule over his own ſpirit* (ſaith Salomon) *is like a City that is broken downe and without walls.* As a Citie that is beleagured and begirt by an enemy, if it lye open in any place, and the walls be broken down, is in danger of ſurprizall; ſo doth the froward man lye open to all ſorts of miſeries. He is in danger of Gods wrath; for as the bleſſing belongs to the meek, ſo all curſes to the froward. He lyes open to the wrath of the Magiſtrate, to the rebukes of the Miniſter, to the hand

hand of his enemie: for like *Iſmael, his hand is againſt every body, and everie bodies hand againſt him.* Hee lyes open to the rage of the creatures, to the malice of the Divell, to whom he gives place by entertaining wrath: *Eph.*4. *Let not the Sun goe downe upon your wrath, neither give place to the Divell.* He that lyes down in wrath hath the Divell for his bed-fellow, bad one though he be. Take notice now both of the man and of his miſerie, and reflect upon your ſelves, and ſee whether you be not ſuch as hath beene deſcribed: which if you bee, bleſſe not, but curſe your ſelves rather in that condition.

Uſe 2. Be adviſed to enquire and make a narrow ſearch into your ſelves, whether you be of theſe meeke ones, upon whom the bleſſing is here put by our Saviour. Meekneſſe may be defined a grace of the holy Spirit, that moderates anger; guiding and teaching a man how, & when, and when not to be angry. I call it a fruit of the holy Ghoſt, for he is the Author and worker of meekneſs, *Gal.*5.25. *The fruit of the ſpirit is meekneſſe:* and hereby it is diſtinguiſhed from naturall meekneſſe, which proceeds from a good conſtitution; and from morall meekneſſe, which proceeds from good education and breeding; but this ſpirituall meekneſſe is a fruit of the ſpirit, and carries away the bleſſing. The object of this grace we make to be anger, meekneſſe is angers gaoler; I meane, the paſſion and affection of anger on the inſide: and ſo it is diſtinguiſhed from clemency, which is buſied, not about the affection, but about the effects of anger, determining whether the penalty ſhall be light or ſmart. Beſides, clemency is a grace proper to ſuperiours towards their inferiours, but meekneſſe is a grace common to all. The mediate object of meekneſſe is contempt (the immediate object of anger) and ſo it is differenced from patience, which is buſied about paine; and is reduced to fortitude, as meekneſſe is referred to temperance, and is exerciſed about ſcorn and contempt. The office and worke of meekneſſe we make to be this, namely, to ſhew how to be angry, and when, and how farre, it is angers tutor, it lets out and takes in anger as occaſion ſerves and requires; for there is a time to bee angry, and it is as lawfull to be angry ſometimes, as it is to rejoyce or grieve: but it is meekneſſes office to moderate, bound and guide it. And ſo meekneſſe is diſtinguiſhed from ſtupiditie, when for want of wit or grace a man cannot be angry, though he have never ſo good reaſon. You ſee by this time what meekneſſe is, together with its author, object, office, &c. Enquire now and aske your ſelves, every man, how have I carried my ſelfe in point of anger when the cauſe hath been publike, concerned a Superiour, the common good, the glory of God? Have I then been moved with a zeale of God, and an holy indignation? or rather, have I not taken on exceſſively, and bin unmeaſureably moved with anger in mine own private quarrell only? How hath mine inſide beene compoſed at ſuch a time? Hath meekneſſe ſate at the ſterne, guided my courſe, broken all the billowes of rage and diſtemper? And ſo for the outſide, hath meekneſſe held my hands, tyed my tongue to the good behaviour? &c. When I was ſo tranſported with paſsion what hath beene the motive? was it Gods or mans cauſe, Gods or mans feare, Gods or mans law, Gods or mans preſence? If we can approve our ſelves to God in it, well, but if upon examination we find that we have tranſgreſt the rules and

What meekneſs is, and how diſtinguiſhed from its kinred.

and bounds of meekneſſe and moderation, ſpecially when wee have beene at any time extraordinarily put to 't; if then our inſide hath been inflamed, our outſide diſtempered, our eye ſparkled, our mouth foamed, our feet ſtamped, &c. grow aſhamed of thy ſelf, and bluſh at the remembrance of this unreaſonable, unmanly and brutiſh behaviour, that thou ſhouldſt thus put off Chriſts livery, and put on the divels: that thou ſhouldeſt make ſuch an unhappy exchange of eaſe for pain, honour for ſhame, bleſſing for a curſe; for there is not more eaſe, more honour, more content in meekneſſe than there is pain, ſhame and diſcontent in frowardneſſe. Beſides, it argues a man of greateſt folly, for anger reſts in the boſome of fooles, as *Sal.* tels us. Charge your ſelves therefore with extreme folly if you have beene this way guilty, lay all upon your ſelves, and caſt not the blame thereof upon others, as it is uſuall with moſt men in this caſe to doe. I was angry, will ſome ſay, 'tis true, but I had reaſon for it, I was provoked unto it, who was 't long on? they would have angred a Saint, &c. Theſe and the like are the common put-offs. But let us fault and blame not ſo much others as our owne pride, our owne folly, our own ſelfe-love, &c. according as St. *James* teacheth us, ch. 4. 1. *From whence* (ſaith he) *are wars and contentions among you?* Some will be apt to anſwer, that ſuch a froward neighbour, ſuch a froward wife, &c. made mee breake out as I did; No, ſaith the Apoſtle, *it is even your pride, your luſts, that war in your members.*

Ob. It is my nature to be fretfull and paſſionate.

Anſw. So, now thou hadſt beſt lay it upon God another while: but know that God gave thee no ſuch nature, thou haſt made it ſuch. And now there muſt be a change wrought in thee of thy nature; in the kingdome of Chriſt, *the wolfe and the lamb ſhall dwell together, the leopard and the kid, the lion and the calfe, &c. And the ſucking child ſhall play upon the hole of the aſpe, and the weaned child ſhall put his hand upon the cockatrice hole, &c. Eſa.* 11. God ſhall take away the fierceneſſe and malignity of their natures, that a very childe ſhall lead them; the worſt natures ſhall be ſo meekned, that they may be led any way.

Inſtruction to labour for this grace of meekneſſe: It hath the bleſſing aſſured unto it, it is part of your inheritance, brings quietneſſe along with it; therefore a meek and quiet ſpirit are ſet together, 1 *Pet.* 3. So much meekneſſe as any man hath, ſo much quietneſſe comes to his heart, to his houſe, to his neighbours. Beſides, you hold your eſtate by it, (as you heard before) it is the beſt tenure; whatſoever you have with meekneſſe it is bleſſed; if you want meekneſſe, you want all, though you have never ſo much: for what we commonly ſay of the covetous perſon, that he alwaies wants, even that which hee hath alſo; the ſame is no leſſe true of the fierce and froward, hee wants what hee hath, as the meek hath what he wants. Saint *Paul* through meekneſſe, *when he had nothing, yet poſſeſſed all things.* In a word, would you be happy both here and hereafter, get meekneſſe. For meanes to attaine it, firſt, you muſt tread Chriſts method: ſecondly, uſe his example: thirdly, labour for ſome of his graces, and ſo you ſhall become meek. Firſt (I ſay) you muſt run Chriſts method, begin where he begins; and firſt with ſpirituall poverty: for when a man is once empty of himſelfe, and nothing in his own eyes, then he is in caſe

Uſe 3.

—Semper avarus eget.

to beare the contempt of others, when others vilifie him, he is fitted for it. What though another man have a meane eſteem, and think baſely of him? he thinks as baſely of himſelfe, can lay his face in the duſt, and there's an end. Secondly, work thy heart to ſpirituall mourning, this will work meekneſſe. If when the heart is ready to break with worldly ſorrow, we can turn the ſtream into the right channell, and ſet our ſorrow upon our ſin, this will make a man become as meek as a lamb; as Saint *Paul*, when he was curſed, he prayed, and ſo enjoyed and poſſeſt himſelfe then, when ſome other (through diſtemper) would have been beſide himſelfe. Thus he that hath learned to be poor in ſpirit and to mourne over his ſins, will be a meek man. But when ſin lyes light, then reproaches and contempt lye heavie; whereas if we truely feele the weight of ſin, all indignities will be as nothing. But ſecondly, as we muſt run Chriſts method here ſet down, ſo muſt we uſe his example, write after his coppy, learne of Chriſt to be meeke; propound him to your ſelves for a pattern, ſee how he carried himſelfe under contempt and indignities: ſome were ſo ſmall that he deſpiſed them, *he endured the croſſe* (ſaith the Apoſtle) *and deſpiſed the ſhame*, *Heb.* 12.2. hee paſſed them by as a lion doth the barking of a dog, he never turnes his eye towards him or ſlackens his pace. Thoſe that were greater he took up and carried them to his Father, *Pſal.*22. ſo ſhould we ſleight and not once take notice of leſſer injuries, and ſuch as are greater, preſent them to God. As *Hezekiah* did the railings of *Rabſhakeh*, *he tooke and ſpred them before the Lord:* ſo ſhould we the wrongs that are offered us, though not ſo much to complaine of them (as *Hezekiah* did of *Rabſhakeh*) but to plead for them, to pray for them. This will render us fit to pity them, to love them, and to doe them good.

2 King. 19.14.

Thirdly, labour for ſome of Chriſts graces, which may make us meeke; as, firſt, holy wiſedome to know our times, when to be angry, and when not. *It is the diſcretion of a man* (ſaith *Salomon*) *to deferre his anger*, to know his ſeaſon; this wiſedome will teach him to know his time, to pauſe, to ſleep on't.

Secondly, Get temperance (which is the head to which meekneſſe is to be referred) for if we ſtand moderately affected to outward things, if we have learned how to abound, and how to want; if we ſtand indifferently diſpoſed unto the things of this life; then if we be croſſed of our expectation, or diſappointed of our hopes, there will no great diſtemper follow. Therefore the Apoſtle in many places after meekneſs ſubjoins temperance, *Gal.*5. this being the mother and nurſe of that. Thirdly, Faith muſt be laboured for. This, firſt, lookes upon God as a Father, who hath forgiven me a thouſand talents, and ſhould I think much to remit ſome ſmall matter to my brother? he hath not contemned me ſo much as I have contemned God. Thus faith reaſons, and ſo quieteth the ſoule. Secondly, Faith layes hold on the promiſes, wherein God hath tied himſelf to defend the cauſe of his people, to keep their name, to clear their innocency. My name is not in the hand of man, but of God who hath undertaken to keep it. Therefore *David*, *Pſal.*37. begins with Faith, when he would perſwade to meekneſſe. *Truſt in the Lord* (ſaith he) *commit thy way*, *&c.* He heaps up many Phraſes to like purpoſe to perſwade to Faith: for this will let us ſee that God *will bring forth our righteouſneſſe as the light; and judge-*

judgement as the noone-day. verſ.3.to 7. The more we relye upon God,the more meeke and manlike we ſhall be to beare reproaches, to overcome the world, to carry our burdens, were it as many miles as *Sampſon* carried the gates of *Gaza*, *Judg.*16.

THE SEVENTH SERMON.

MATTH.5.5. —*for they ſhall inherit the earth.*

WEe obſerved, as you may remember, in this verſe, theſe two things, firſt,a duty,meekneſſe; and ſecondly, the wages,the inheritance of the earth. Of the former we ſpake the laſt day. The uſe of Conſolation we then promiſed you, we purpoſely reſerve to the next point,where it will come in as fitly. We come now to our Saviours reaſon to enforce the duty, namely,the reward of meekneſſe,in theſe words:

for they ſhall inherit the earth.

WEe ſhall not need to ſtraine ſo farre for the ſenſe of the words, as to runne to ſome Metaphoricall earth, as ſome of the Ancients have done, by earth underſtanding the Body of Chriſt; nor yet to ſome Metaphyſicall and tranſcendent earth, as others that would underſtand it of heaven: But wee'll take the words as we finde them, plaine earth, even this world, as it ſtands in oppoſition to the world to come. Nor need we confine it to the laſt age of the world,as ſome have done,as if the meek ſhould reigne with Chriſt upon the earth a thouſand yeares; but we conceive it of the meek in all ages of the world, from the firſt to the laſt, that they are here intituled to the inheritance of the earth. In handling the words, wee'll ſort the wages and the worke together,like as our Saviour here doth, who knew well enough how to doe his worke. As before he had promiſed to mourning, joy; to poverty of ſpirit,a kingdome: ſo here the inheritance of the earth, to meekneſſe. And ſo he prevents two objections which might here be made; firſt,that the argument is unſufficient. Hilar. &c.

Secondly,that the inſtance is untrue: for neither will it ſeeme ſufficient to prove a man happy, for that he inherits the earth, neither true, that all meek ones doe thus inherite. *Object.*

For anſwer to the firſt, you muſt remember *Chryſoſtome's* note upon the place, (whereof we have minded you before) that the Lord, in mentioning earth, excludes not heaven, rather he includes it: In granting the one, he denies not the other; but layes earth as a pawne and earneſt of heaven, that in preſent is a pledge of heaven in reverſion. And howſoever it is not alway true, that he that hath the earth,is bleſſed; yet, this muſt needs be true, that he that hath earth and heaven too,is a bleſſed man: for heaven,he mentioneth not that, becauſe no man doubts but meek ones ſhall ſpeed well enough hereafter,and are faire for heaven; but becauſe meeke men commonly ſuffer *Anſw.*

for their meekneſſe in their profit, credit, peace: in the meane time therefore our Saviour aſſures them that they ſhall be no loſers by their meekneſſe, no not here for the preſent. And thus he meets with the firſt objection.

Ob. As to the ſecond, whereas it may ſeeme untrue, that meek ones ſhall inherit the earth, ſith we ſee many of them kept ſhort enough, and to have no great matters in the earth:

Anſ. 1. We anſwer firſt, that theſe earthly things are promiſed us onely in ſubordination to heavenly; ſo farre only as they ſhall be a pledge of heaven, and a ſtep thereunto.

Anſ. 2. Secondly, We anſwer, that meek ones onely have the earth: for, firſt, they have true title unto it, as heyres they hold it by right of adoption and inheritance, as the word here uſed in the text imports. Secondly, they onely have the enjoyment of it, for none elſe have it (as they have) with abundance of peace. Thirdly, the perpetuity of it; for the beſt meanes to hold the earth in peace, is meekneſſe; whileſt frowardneſſe throwes a man out of all. And thus you ſee the meeke is heire of the earth, it is entailed to him and his; ſo that the meeke man, whereſoever he is, is ſtill at home. As the Philoſopher ſaid of himſelfe, that he was an inhabitant of the world: ſo may the meeke man ſay more truely, hee dwels at home where-ever he is, he is never out of his owne houſe, off his owne ground, he enjoyes himſelfe where, or how-ever he is, and enjoyes another mans as well as his own, and it may be more too; hee ſurveyes anothers cattell, walkes in anothers grounds, ſleepes in anothers ſhip with more contentment many times than the owner doth or can do. The point that in plaine engliſh wee'll commend unto you, is:

Pſal. 37.

ἀνθρώπιμος.

Doctr. That meekneſſe is no way prejudiciall or hurtfull to a mans preſent eſtate here in this life. For the meek mans eſtate hereafter, there is no queſtion to bee made; for meekneſſe is the way to heaven: there is no grace without meekneſſe, no glory without it. But all the buſineſſe is about this life: for it might be objected, if we be meeke as you would have us, wee ſhould bee baffled out of all, turned out of all: No, ſaith our Saviour, the caſe is otherwiſe, you ſhall be no loſers by your meekneſſe, it ſhall be no way hurtful but helpefull to your eſtate.

Reaſ. 1: For proofes of the point, we will make it appeare to you, by arguing firſt, from the generall to the particular. *Godlineſſe is profitable to all things, having the promiſes of this life, and that to come,* 1 *Tim.* 4.8. if all godlineſſe be thus profitable, it muſt needs be, that every particular branch thereof is likewiſe profitable. It followes directly from all good logicke, every generall including its particular: ſo 1 *Tim.* 6.6. *Godlineſſe*, that brings content along with it, *is great gaine.* It is true of the generall, it is alſo true of each particular, meekneſſe being a maine part of our piety and godlineſſe.

Reaſ. 2. Secondly, from the rule of Contraries: unmeekneſſe, fierceneſſe, impatiency, throwes a man out of all hee hath, diſpoſſeſſeth him of himſelfe, and all, makes him *a vagabond upon earth, Pſal.* 37. therefore on the contrary it followes, that meekeneſſe ſettles a mans eſtate, puts and holds him in poſſeſſion of that he hath, &c. and ſo is no waies hurtfull.

Reaſ. 3. Thirdly, it appeares by Gods owne teſtimony, both in the old teſtament and

and in the new; for the old, *Pſalm.*37.11. *the meeke ſhall inherit the earth.* Our Saviour is thought to allude to this place, and to repeat it here againe in the new Teſtament. Now all Gods teſtimonies are true, and alſo operative: in teſtifying of things to be ſo, he makes them ſo. Things are therefore ſo, becauſe God ſaith it; not on the contrary, God ſaith it, becauſe they are ſo.

Fourthly, it will appeare from the nature of meekneſſe, which firſt is no ingroſſer, no uſurper, it reynes in the affections, keepes a man within compaſſe, &c. Secondly, meekneſſe is no waſter: Nature is content with little; meekneſſe with leſſe. Thirdly meekneſſe is no quarreller, keepes no mans purſe emptie, but the Lawyers; indeed it marres their markets. Thus you ſee meekneſſe is no way hurtfull to a mans eſtate: Nay, it is helpfull; for firſt, it gives a man title to that he hath, as a ſonne. Secondly, it furthers the fruition of that one hath, for it brings downe the mind to the eſtate, and makes them matches, from which ſuitableneſſe growes contentment. It is not the greatneſſe, but the evenneſſe of a mans eſtate that makes him happy, when his eſtate and his mind meet, when it fils the mouth of his deſires. Thirdly, it perpetuates a mans eſtate, conveighs it to poſterity, whereas frowardneſſe, wrangling, lawing waſts mens eſtate, being as a theefe in a candle; meekneſſe holds all together: for the meek man would conveigh his ſpirit of meekneſſe to his poſterity aſwell as his land; would ſettle the ſpirit of meekneſſe upon his child, aſwell as his eſtate. Fourthly, if the worſt come to the worſt, the meeke man knowes how to live any where, in this countrey, in that ſhire, &c. to comply with any eſtate. Saint *Paul* had *learned to abound, and to want, and* whatſoever his eſtate was, *therewith to be content*, and content is the quinteſſence of riches: nay meekeneſſe makes a man wiſe, teacheth him when to ſtand upon his right; and when not, and ſo hath all advantages. And thus wee ſee it proved, that meekneſſe is no enemy, but a friend to a mans eſtate. And this is all wee'll ſpeake in proving of the point; the buſineſſe lies moſt in the application. *Reaſ.*4. *Reaſ.*5.

Is meekneſſe no prejudice to a mans preſent eſtate? This then ſerves firſt to take off an aſperſion caſt on meekneſſe by ſome ignorant and evill minded men: And firſt, *Machiavel* ſteps out, and tels us that meekneſſe will weaken and emaſculate mens minds, and make them ſilly, ſhiftleſſe, effeminate, and take away their ſpirit. Next, *Julian* comes forth and ſaith, that meekneſſe renders a man ridiculous, makes him ſcorned and laughed at. The worldling alſo affirmes, that, to bee meeke is the way to bee trampled on, and turned out of all; for, *veterem ferendo injuriam*, &c. by pocketting up one wrong, you invite another. In ſhort, all worldly men, for moſt part, conſpire and agree in this, that meekneſſe is prejudiciall to a mans temporall eſtate. To theſe all we anſwer, firſt in generall, and there, firſt, to the perſons; ſecondly, to the thing. To the perſons that thus object, who are all either Atheiſts or Apoſtates, we anſwer, that meekneſſe muſt needs bee an excellent and noble grace, that is thus oppoſed by ſuch Atheiſticall and worthleſſe perſons. As for the thing, we ſay, though meekneſſe ſhould be ſome way prejudiciall to ones preſent eſtate; yet, if therewithall a man may have content here, and heaven hereafter, it will eaſily be granted a good penniworth. *Uſe* 1.

But secondly, what is in meeknesse (to descend to particulars) that they so much mislike?

Object. First, say they, meeknesse takes downe the spirit of a man, makes him shiftlesse, &c.

Answ. Nay, rather rage disables a man, takes away his courage and discretion, as you may see in our seeming gallants, our duellists, who, upon a challenge, or some indignity offered them, must out into the field and fight for their honour; and why? else they shall be mock't out of their skins, held cowards, &c. this they call courage, which yet is nothing so. There is difference betweene courage and outrage, manlinesse and brutishnesse; nay the same men who looke so bigge, and speake nothing but bloud, death, revenge, could bee well content, and (by your leave) very glad that the matter were well ended, and they secured in point of honour: onely base feare (feare of mens thoughts, words, contempts) puts them (full sore against their wils) upon this uncouth and harsh taske; and call yee this courage? These that cannot beare with words, what will they doe when it comes to deeds? how will they looke death in the face in cold bloud, when they cannot looke on life with a little contempt? The meek man could fight as much for his countrey, as these in a private quarrell, yea, he could dye in a good cause, yea, hee can scorne that which would make them startle; they cannot endure the breath and wind of men, when the meeke can oppose a world full of men, an hell full of divels; he is not affraid of a sword; a sword? thats nothing; he feares not the racke, he feares not the fire, no, not the fire of that last day: he dares look men in the face, God in the face, the divell in the face, and in all this, he rejoyces as the horse in the battel. And will they yet say that meeknesse emasculates a man, and takes away his spirits, which makes him thus courageous, and shewes him to be a man indeed?

Ob. But secondly, it is objected, that meeknesse fights against a mans credit as enemy to his esteeme, will render him ridiculous to all men.

Anſ. To what men? If you speake of wise men, we deny that they will thinke the worse of any for his meeknesse. As for mad men, it is no prejudice to be of small account with them. It is passion, rage, revenge, that in true account brings dishonour. Therefore *Salomon*, the wisest of men, doth alway resolve passion into folly. *Anger*, saith he, *resteth in the bosome of fooles*: But meeknesse teacheth a man wisedome in this respect, sheweth him when to be angry, and when not, teacheth him with whom, and how farre to be angry, &c. It preserves wisedome, and is therefore referred to temperance, which for that cause is called σωφροσυνη, because it teacheth a man his times, his postures, his seasons, and his measures of anger (and in that we know consisteth greatest wisedome): if there bee just reason, none so angry as the meek man; if none, none so patient.

Prov. 14. 17. Eccl. 7. 9.

Object. Thirdly, they say, meeknesse is some wayes losse full, harm full in regard of a mans estate: for if we should put up wrongs, and quietly passe by injuries, a man might quickly be stript of all he hath, hee might have fleece and fell too pulled over his eares.

Anſ. Admit that one undergoe some losse, and beare it meekly, what should he get by striving, wrangling, lawing? this were to runne from the

Drovier

Drovier to the Butcher, as they say; Meeknesse may perhaps lose a man his coat, but lawing, coat and cloake too. If meeknesse cannot get remedy against wrongs by going to the Magistrate, yet it teacheth a man at least to *possesse his soule in patience*, it gives him to enjoy himselfe: and if need require, and remedy be to be had, meeknesse puts not out ones eyes, that he should not see a wrong, or seek redresse, but commends him to the Magistrate rather, and gives him leave to take the benefit of the law.

Object. But are we not bidden (by the law of meeknesse) to part with our cloake to him that takes away our coat, rather than to take such course with him?

Answ. Our Saviour in that place condemnes not all going to law (which in some cases may be lawfull) but hee there intends to forbid all private revenge of a mans selfe, in case he be wronged: Or he speakes comparatively, as if he should say, rather suffer two wrongs, than do one.

Ob. Fourthly, they object that meeknesse is prejudiciall to a mans peace; for if we still beare, and forbeare, and put up injuries done unto us, we shall never have done.

Answ. We answer, this is most true on the contrary side; if a man be rough, busie, quarrelsome, he shall have both his hands full quickly: but meeknesse prevents that mischiefe; small matters it sees not, or if it doe, it makes not such a poother about them: or if it see just cause to goe to law, it teacheth a man how to use the law, seasonably, charitably: yea, if there be no remedy to be had by a course of law, meeknesse will make a man devoure and disgest that which would breake a froward mans heart, or put him out of all good tune and temper. Therefore if any of you receive any hurt or dammage, if you suffer in your peace, profit, credit, &c. lay not the blame upon meekness, that never did hurt any man, nor ever will in heaven or earth: but passion, revenge, jealousie of your reputation, and the like, are the things that breed all the broyles, do us all the mischiefe.

Use 1.

For a second use, we must call upon every man to set open the doore to meeknesse, give entertainement to this guest, and bid it welcome, woo it and winne it, for it is the whole of a mans estate, 'tis present happinesse. The meek man, where will not he live? what will not he enjoy? As on the contrary, if a man be proud, froward, passionate, what house is good enough? what fare fine enough? what estate will give him content? The meek thinks all too good, and that which the proud man scornes, would serve his turne well enough. Well, if you would make your selves a lasting, comfortable estate, give way to meeknesse. A man wants nothing but meeknesse: let meeknesse therefore have her perfect work, as St. *James* speaketh of patience and meeknesse, and you shall want nothing, for this answers to all.

Quest. What is the office of meeknesse, and its perfect work?

Answ. We told you before, to moderate anger, to give way to it when reason sets it aworke; and when not, to bridle it, and shut it up. Anger is vicious, when it is first, unreasonable: secondly, unseasonable. Unreasonable, I say, first, for want of matter, when a man's angry, and knowes not why or for what; this is an unjust anger. Secondly, for want of measure, when one's angry beyond all reason, is carried beyond the bounds of discretion and

and charity, he froaths, he ſtamps, he ſtares, his eyes ſparkle in his head, he belches out oathes and curſes, and laies about him like a Bedlame, like a beaſt. Now, in ſuch a caſe, meekneſſe ſteps in, playes the Conſtable, ſets downe this inordinate anger, takes away its weapons, frames all to a peace, makes all quiet.

Secondly, as anger is then vicious when it is unreaſonable, either for matter or meaſure; ſo when it is unſeaſonable, as in a mans private cauſe and quarrell ſometimes. There is (without queſtion) juſt reaſon ſometimes to be angry, (and then it is no leſſe a ſinne not to be angry, than to bee angry without reaſon) as when God is diſhonoured, his name prophaned, &c. in ſuch caſes a man is bound to be angry, as *Moſes* and our Saviour Chriſt were. So for publike wrongs againſt the common good, as in the ſtory of *Nehemiah*; yea, in ſome private injuries, as, if a man be wronged in his wife, wronged in his children, &c. 'tis lawfull to ſhew anger: yea, if in his owne particular he be wronged in his eſtate, in his place, which is Gods place; in his name, which is Chriſts, and reacheth even to Chriſt (for a Chriſtian quarters armes with Chriſt himſelfe) here it is fit to be angry: anger being the whetſtone of fortitude, (as he ſaid) and of other graces, it ſharpens and ſets an edge upon them all, fits a man for prayer, for correction, for ſhewing of mercy, &c. and quickens him to any other duty. In theſe caſes there may be place for juſt anger, here it is in ſeaſon: in ſome other caſes, where the matter will not beare it, where time is not obſerved, but the pot ſeethes till it burnes to; where the roote is nothing elſe but ſelfiſhneſſe and pride, and the fruit none but ſullenneſſe, revengefullneſſe, unwillingneſſe to, and unfitneſſe for any worke of piety towards God, or pity towards the delinquent, or the like, there anger ſteps in unſeaſonably; and if meekneſſe may be Uſher of the Hall, out it ſhall, or elſe be ſtockt. Thus ſtill meekeneſſe teacheth a man when, and how to be angry; therefore ſtudy and ſtrive to get meekneſſe. Thus much in generall: as for particular caſes, they are for a chaire, not for a pulpit, depending upon circumſtances.

Queſt. But how ſhould we doe to get it (may ſome ſay)?

Anſ. We told you before, and will therefore be the briefer now: looke on our Saviours method here, and uſe it. He begins in ſpirituall poverty, and ſo paſſeth, by mourning to meekneſſe. Certainly, this is the way, walke in it: Firſt pull down thy ſelf, make no great reckoning or account of thy ſelfe, and this ſhall be a ſtep to meekneſſe. For what's the reaſon that every indignity and diſcourteſie from another ſeemes ſo unſufferable? Is it not becauſe men thinke too well of themſelves, and ſet themſelves above the market, above their worth; therefore learne to thinke ſoberly of thy ſelfe, and as thou ſhouldeſt thinke, if thou wouldeſt be meek: for then ſay another man contemnes and thinks baſely of me, why, I have as meane conceits, and think as baſely of my ſelfe as he can for his life, and ſo we are agreed: He ſaith I am ſimple, and I ſay ſo too; he ſaith I am weake, worthleſſe, and alas, alas, I know a thouſand defects and follies by my ſelfe more than he doth, and ſee cauſe of thankfulneſſe that I heare no worſe.

And ſecondly, for ſpirituall mourning; turne the edge of thy ſorrow upon thy ſins, divert the ſtreame that way, and thou ſhalt be meekned: but

if

if thou looke on thy wrongs ſtill, and never on thy ſinnes, there will bee no end. Be acquainted therefore with theſe two graces, and theſe will take downe ones ſpirit, make him lay his face in the duſt, tame him, and make him fit to bear any thing: His finger is upon another ſore; what's this (thinks he) to my deſert? what's this to my ſawcy, unkind, rude, undutifull carriage to God? O that I could bleed for my pride, unthankfulneſſe, unbeliefe, &c. theſe be wounds indeed: mans unkindneſſes are bables, not worth a teare, a thought.

Comfort to thoſe that are truely meeke. This grace brings its wages, carries its comfort along with it, it payes a man preſently: for, firſt, it frees him from thoſe wrangling, vexing, galling evils, envie, paſſion, rancour, malice, that eate through the heart. Secondly, it perfects all the powers of the ſoule, as firſt, the underſtanding (to begin at the upper end). Rage is a ſhort madneſſe or phrenzie, as one ſaid, throwes the mind off the hinges, puts a man beſides himſelfe: but meekneſſe ballaſſeth the underſtanding, and keepes it upright. *Uſe* 1.

Secondly, for the memory, it is confounded by paſſion and diſtemper, ſo that an angry man knowes not what he ſaid, or what he did an houre after, will not owne what himſelfe ſpake erewhile, cannot beleeve he was ſo ſenſeleſſe or abſurd, &c. whereas meekneſſe heales the memory, makes a man remember only what he ſhould, forget what he ought, and to act that really, which the Orator ſaid complementally of *Cæſar*, to wit, he could forget nothing but wrongs, remember nothing but benefits: So it is true of the meek perſon, he hath the gift of memory for ſuch things as he ought to remember, and the Art of forgetfulneſſe in ſuch things as he ought to forget.

Thirdly, it compoſeth the affections. Anger diſorders the affections, raiſes mud, jumbles and rings the bels backwards, as it were: but meekneſſe keeps them in right tune and tone, it keeps all in order.

And as it perfects and preſerves the faculties of the ſoule, ſo likewiſe it reacheth to the body; rage, envie, &c. drink up the marrow, and dry up naturall moiſture, make all the parts conſume and languiſh, and let in death: but meekneſs brings content, ſuppleth and cheriſheth the body; it is life to thoſe that find it, and health to all their fleſh.

Nay, it reacheth unto the eſtate. Rage, as an unnaturall heat conſumes the body, ſo that the eſtate: but meekneſſe, as the beames of the Sun, makes all to thrive and proſper about a man. Adde to all this, that it ſettles a man in the comfort of his Adoption, aſſures him of his ſonne-ſhip: as in the Text, *The meek man ſhall inherit the earth*, as a ſonne inherits. There is no humour ſweeter to a man than revenge, none more agreeable to corrupt nature: as on the contrary, nothing more argues a ſupernaturall worke of grace upon the heart than meekneſs; and therefore you ſhall obſerve, our Saviour culs out meekneſſe among all the reſt of the graces, and ſets it in that excellent, both prayer and forme of prayer which hee hath left unto his Church, as a certaine evidence of ſinne forgiven to us, if wee can have hearts to paſſe by the treſpaſſe of ſuch as have wronged us. There is no ſurer ſigne than this, that the ſpirit of meekneſſe reſts upon a man, that Chriſt and his meekneſſe is his, &c. This grace, whereſoever it is, aſſures the heart, and

and makes it hold out in the midſt of all temptations. If, when thou canſt do nothing elſe, thou canſt fall upon thy ſelfe for thy pride, unmercifulneſſe, inability to put off unkindneſſe, and canſt fall to praying for thy heavieſt perſecutors, this will ſupport thy fainting ſpirit, and give an anſwer of peace to thy ſoule.

Ob. But what's all this to me (may ſome one ſay)? I am apt to be angry, fumiſh, fretful, to break out into paſſion, and cannot command my paſsions, nor keepe them within compaſſe.

Anſw. You muſt learne to diſtinguiſh betweene the affection of anger (that 's naturally good) the vertue of anger, as I may ſo ſay, (for that 's morally good) and the vice of anger. Meekneſſe corrects and curbs in only this laſt.

Queſt. How ſhall I know when anger is a vice?

Anſw. We told you before: You ſhall know it, firſt, by the cauſe, namely, when it is without cauſe, or, ſecondly, without ſufficient cauſe, or, thirdly, unknowne to us to be ſufficient.

Secondly, you ſhall know it to be vicious by the effects: when it whets us not on, and furthers us to all duties, when it hinders not ſinne and whatſoever ſtands in our way to goodneſſe, then it is vicious, and muſt be ſuppreſſed by ſtrengthening the judgement, to be as a curbe to paſſion; and by
1 mortifying and ſlaying all inordinate luſts and affections, for theſe yeeld fu-
2 ell to rage and paſſion. And for the outſide, if we cannot keepe paſſion but it
3 will boyle within, yet ſmother and ſuppreſſe it, that it breake not forth to thy reproach; and that by taking time, not venting it preſently. Hence was it, that heathen Philoſophers and others gave rules in ſuch caſes to deferre the execution of wrath, to ſleepe upon 't, to ſay the Alphabet ſo many times over, &c. But *Davids* courſe is very remarkeable and exemplary: when he felt the fire kindled within him, *Pſal.* 39. what meanes uſed he to keepe it within the chimney, that the houſe were not burn'd? he layd a law upon his tongue, he uſeth three words in one verſe, all to the ſame purpoſe, as if hee ſhould ſay in plaine Engliſh, I was ſilent, I was ſilent, I was ſilent; and all this to expreſſe how he kept in his paſſion, that he might not offend with his tongue. In this caſe it is wiſedome to doe as I have knowne ſome will doe when they are overcome with drinke; they have had the wit to ſay little in their drinke, till they had got to bed, and ſlept out their diſtemper. Now paſſion makes a man as drunke as wine or any other liquor: it ſhall be good therefore for a man to ſleepe out his paſſion, and not to give way unto it, or to break out into words. And if meekeneſſe muſt over-rule and order us for
4 words, much more for deeds; when we are diſtempered, it muſt tye our hands to the good behaviour, that we doe nothing till our anger bee over, and the fit be paſt. It was the ſpeech of a very heathen, I would ſmite thee but that I am angry. Stretch not out thy hand (I doe not ſay ſimply in anger, but) during the diſtemper of anger, either by way of correction or revenge.

Object. I, but what comfort can I take in ſuppreſſing paſſion in the outward man, ſo long as I feele it burne and boyle within againſt my brother?

Sol.

Sol. Here we muſt diſtinguiſh, firſt, for perſons; ſecondly, things. For the firſt, If any man hath wronged me, I may lawfully take notice of an injury done me (as *Jacob* did of *Labans* hard uſage of him) & judge the fact, and be moved at that, ſo long as I judge not the man, nor cenſure his perſon. Secondly, for things: there is a double revenge, publike and private; private revenge is in no caſe lawfull, publike may be. It may be lawfull for me to ſay to the Magiſtrate as the widow did to the unjuſt Judge, *Avenge me of mine adverſary*: and the Magiſtrate may lawfully right and avenge me, ſo he doe it not with a private vindictive minde: yet in all this it muſt be remembred, that I doe it with a deſire of healing the partie, and not of diſgracing him.

Ob. If I ſhould put up ſuch an injury, or ſit downe by it, I ſhould be overcrowed; and if I ſhould enter into a courſe of law, I could not doe it without ſpleen; what ſhall I doe in ſuch a ſtrait as this?

Anſw. Firſt, be reſolved and aſſured thy cauſe be good, by comparing it with the Scriptures, or carrying it to Divines in private (to ſpeake to each particular caſe in publike would take up much time and make a long diſcourſe.) Secondly goe not this way to worke (I meane by lawing) but in a caſe of extremitie, when no other meanes will ſerve turne. Thirdly, pray before that thou faile not in the manner; and wherein thou haſt failed, bee, fourthly, humbled after, and then thou maiſt take the benefit of the law without prejudice to meekneſſe.

Queſt. But how ſhall I know my meekneſſe to be ſpirituall, ſuch as brings the bleſſing along with it, and not meerely morall?

Anſw. Spirituall meekneſſe firſt begins at the heart, makes conſcience of the thoughts, and humbles a man, becauſe he cannot ſuppreſſe every riſing of his heart againſt his adverſary, nor pray for him ſo heartily as hee would. Secondly, for words; meekneſſe renders not railing for railing, reviling for reviling, but makes a man pray with pitie for ſuch as revile him without all pitie; *being curſed* (ſaith Saint *Paul*) *we pray*. Thirdly, it is alwayes orderly, regular, makes a man moſt angry where there's moſt cauſe, as it keeps it in where there is none, or not ſufficient cauſe. Search now your ſelves for this ſpirituall meekneſſe, and finding that you have it, bleſſe your ſelves in that behalfe, and know that meekneſſe hath the promiſes of both lives, and is no prejudice or hurt at all to a mans preſent eſtate: and whereas heathens ſpeake wonders of their owne meekneſſe, know that their meekneſſe is but a ſhadow, a bravadoe to the eye, there being nothing poſitive, reall, Godlike in it; in truth, as *Auſten* well, no true vertue where there's no true Religion: *De Civ. Dei lib.* 19.

THE

THE EIGHTH SERMON.

MATTH. 5. 5. *Bleſſed are the meeke, for they ſhall inherit the earth.*

Caſes reſolved touching meekneſſe.

WE have gone two ſteps toward true bleſſedneſſe, we are entred upon the third, and ſhould now proceed to the fourth, to wit, ſpirituall appetite in the ſixth verſe; *Bleſſed are thoſe that hunger, &c.* Much hath beene ſaid alreadie of meekneſſe, we can never ſay enough of ſo ſweet a grace: we have ſhewed at large how commendable this vertue is in it ſelfe, and how profitable alſo, and that it is no prejudice at all to a mans eſtate in this life; we can hardly leave it thus. That which we will doe more, is to make anſwer to ſome doubts and ſcruples that may here fall in. And for our more orderly proceeding, we will make uſe of that diſtinction of *Auſten*, (though in another matter) Meekneſſe hath to do with three ſorts of people, namely, thoſe above us, thoſe about us, thoſe beneath us, beſides our owne particular: from all theſe ſome queſtions may ariſe that doe deſerve an anſwer.

Queſt. For the firſt, it may be demanded, how a man is to beare himſelfe toward God in point of meekneſſe?

Anſw. Whereunto we anſwer, that he muſt be moſt angry for God, but never angry with God. To be angry in Gods cauſe, and at his diſhonour, we ſhewed before to be one ſpeciall propertie of true meekneſſe. A man muſt be ſo hot in no buſineſſe as in that wherein the glory of God is touched and impeached: but to be diſtempered and angry with God, it is utterly unlawfull. For he is ſo juſt and holy, as that he can doe nothing worthy of our anger: and againe, hee is ſo great, that he comes not under our cenſure: (for a man muſt neceſſarily paſſe an act of judgment upon him with whom he is angry) he is too great to ſtand at our barre, and we too meane to ſit on the bench when his actions come to be ſcanned. Here therefore let every one learn to vaile and ſtoope, and not to repine or fret, whatever God doth to him, or whereever he ſets him: let him *lay his hand upon his mouth*, with *Job*, and upon his heart too, and take heed of the leaſt grudge againſt God, as if he did not all things wiſely, all things perfectly. Thus did *Aaron*, as you may read *Lev.* 10. 3. when the Lord had ſmitten his two ſons with ſudden death, *he held his peace*, ſaith the Text, he durſt not once mutter at the matter, but ſubſcribed to Gods perfect juſtice without more adoe. And hence it is alſo, that the Prophet ſo calls upon his own heart not to be diſtempered or diſquieted, becauſe he had to deale with God, who howſoever he handle us, we muſt not ſuffer ſuch reaſonings once to ariſe or abide in our hearts, why ſhould God deale ſo hardly with me? or why ſhould I be ſo ſeverely dealt withall? but let all ſuch carnall diſputes and reaſons bee preſently huſht in the ſoule, and learne to ſubſcribe to his perfect wiſedome and authoritie in all things, though

though they fall out never ſo croſſe and contrary to our expectation or deſire.

Ob. But though I may not be angry with God himſelfe, yet may I not be ſuffered to be angry with the works of Gods providence? For thus we have many, that howſoever they will not plainly flie out and vent their paſſion againſt the providence of God under that name, yet when they have ſet a new name upon it, as of fortune, lucke, chance, or the like; they let flie and lay about them as if they were mad, they rave, and ſtamp and ſweare, and curſe at their hard hap, evill chance, bad lucke, &c. which indeed is nothing elſe but to flie upon the providence of God, which diſpoſeth all things, and reacheth even to things caſuall, as well as things neceſſary. The queſtion herethen will be, whether a man may not bee angry with ſome of Gods workes?

Anſw. For anſwer hereunto, wee muſt firſt know how to diſtinguiſh of Gods workes of providence: theſe are of two ſorts; firſt, immediate; ſeconly, mediate. Such of them as come immediately from Gods owne providence, ſuch as wherein the creature enterdeales not, meeddles not with them; theſe cannot be but well, and againſt theſe we may in no caſe ſhew our ſelves angry or diſpleaſed. But ſecondly, ſuch of Gods workes as he brings about mediately, by meanes of an inſtrument, whether ſome evill ſpirit or man, in ſuch a caſe, it is not denyed us to bee angry in ſome ſenſe, to wit, with the inferior and inſtrumentall cauſe. Thus *David was angry*, the Text ſaith, *When the Lord had ſmitten* Uzzah *with ſudden death*: But with whom? not at God, but at *Uzzah* and at the Prieſts, for that over-ſight of theirs, whereby the Lord was ſo provoked.

Queſt. But how muſt I carry my ſelfe toward God, in caſe I have beene provoked by my brother, and ſo diſtempered by reaſon of ſome injurie that hee hath done mee? whether in ſuch a caſe I may come before God in prayer, ſith the Apoſtle bids men lift up pure hands to God without wrath?

Anſw. For anſwer to which queſtion you muſt be told, that there are two ſorts of anger, (as hath beene above-ſaid) one reaſonable and warrantable: and ſo if a man be juſtly angry, diſpleaſed upon good ground, it need not be any barre to his comming before God in prayer. Nay, as thus, a man ought to pray the rather, that God would ſanctifie his anger, and that hee would make it of naturall, ſpirituall. But, if his anger be groundleſſe and unreaſonable, he may pray, but how? He is to confeſſe and bewaile it in prayer, to complaine of it unto God, and to crave ſtrength againſt it. For ſo long as a man retaines a ſettled reſolution of malice, hatred, revenge, in his heart, hee is not in caſe to pray; and if he doe pray, hee hath his anſwer given him before-hand by the Prophet, *Pſal.66. If I regard iniquitie in mine heart the Lord will not heare my prayer*: ſo that ſuch a one may ſee by that what hee ſhall truſt to, as touching his prayers. But if a man finding himſelfe thus cauſeleſly diſtempered, ſhall recall and checke himſelfe, and be moved with diſlike and deteſtation of this evill in himſelfe, and ſo come to God for help and cure, there need no queſtion be made, but hee may confidently come into Gods preſence, he comming as a patient to his Phyſician for cure.

Queſt. I, but our Saviour bids, *If I bring my gift to the Altar, and there remember that my brother hath ought againſt me, to leave there my gift, and firſt be reconciled, and then come and offer my gift:* What ſhall I doe now in this caſe, if being deſirous to reconcile my ſelfe to mine offended brother, I cannot come at him, I cannot ſpeake with him?

Anſw. I anſwer, there is a two-fold reconciliation; the one votall, the other actuall. Though matters ſo ſtand, that I cannot actually reconcile my ſelfe, yet, if I be deſirous ſo to doe, and am reſolved to take the firſt opportunitie, there and then to offer reconciliation, it is ſufficient, and ſhall be accepted.

Queſt. But what if my brother be unreaſonable in his demands, that I cannot ſatisfie him but with ſinne?

Anſw. In ſuch a caſe the Apoſtle fits us with an anſwer, *Heb.*12.14. *Follow peace* (ſaith he) *with all men:* but what followes? *and holineſſe*; we muſt conclude no peace without holineſſe: the very heathen would goe no further with his friend, than *uſq; ad Aras.*

Queſt. But what if my offended brother ſhew himſelf irreconcileable, implacable, ſo that he will not accept of peace, he will not admit of an amends offered him, no confeſſion, no ſubmiſſion, no ſatisfaction will be taken, or ſerve turne, what then?

Anſw. Why, yet doe thou tender it, and ſo doe thy dutie, and thou art diſcharged though he be not ſatisfied. The ground of this anſwer is that ſpeech of the Apoſtle, *Rom.*12.18. *If it be poſſible, as much as lies in you, live peaceably with all men.* If wee can, be at peace with all men, if ſome refuſe and will not, who can helpe it? onely, let not the ſtay be on our part, and we need not trouble our ſelves, or be hindred from prayer. And thus much be ſpoken to ſhew how we are to carry our ſelves toward God (above us) in point of meekneſſe.

Queſt. Now, as concerning men (that are about us) either they are our friends or our foes. And firſt, meekneſſe being a grace ſo excellent, ſo needfull as hath beene ſaid, the queſtion will be, whether I may make ſuch a man my friend as is given to paſſion, ſith *Salomon* forbids to make any friendſhip with an angry perſon.

Anſw. Wee anſwer to this by diſtinguiſhing of friendſhip. There is a friendſhip of amity, and a friendſhip of familiaritie. The former, of amitie, a common friendſhip we muſt hold with all men: but the other, of familiaritie, we muſt not grow into with an angry man. But here againe we muſt diſtinguiſh of anger. There's firſt, anger mortified and ſubdued in a man, and with ſuch nothing hinders but we may be a familiar friend. Secondly, Anger in the reign and rough thereof, and with ſuch a man is not to make friendſhip, namely, with ſuch an one as is a man of anger, that cannot rule himſelfe, hath no command over his paſſion, but is in bondage thereunto: Shunne familiaritie with ſuch, ſaith *Salomon*; and his reaſon's good: for (ſaith hee) by being inward with him thou ſhalt learne his manners. For all love and liking growes from likeneſſe, all friendſhip comes from agreement of manners; ſo that there muſt be ſome correſpondencie betweene you that are familiar. Now he will not come to thee, and thou muſt not come to him, there-

fore

fore contract no friendſhip with ſuch an one as is under the power of anger.

Queſt. But how am I to be angry, and in what ſort muſt I beare my ſelfe in mine anger toward a friend?

*Anſw.*1. I anſwer hereunto two wayes; firſt, Negatively, and ſo we muſt not bee angry with any one; firſt, for that which is good, for that is the Divels anger; ſecondly, not for things meerely indifferent, for in theſe there is a breadth and liberty permitted; thirdly, not for infirmities, either naturall, or ordinary, and unavoydable: for theſe none are without, nor can be; and here to ſhew our ſelves to be angry againſt others, is to forget our ſelves to be men.

*Anſw.*2. Secondly, I anſwer poſitively: we muſt be angry onely for ſin; and not ſimply for ſinne neither, but as it carries ſome obſtinacy, wilfulneſſe, and contempt along with it; as that he will not be ruled by counſell, will take no warning, &c. Here onely we have leave and libertie to be angry: for contempt is the proper object of anger, as we ſhewed before. And thus much of the carriage of our anger toward our friends.

Queſt. As for a mans foes, the queſtion will be; Muſt I forgive mine enemies?

Anſw. Yea, thou muſt forgive.

Queſt. But then how farre am I bound to this?

Anſw. I anſwer; Firſt, there is an act of the underſtanding, which is to take notice and be ſenſible of a wrong done me. Secondly, there is an act of the memory, which recoyles upon it ſelfe, and remembers that ſuch a thing was done. Thirdly, there is an act of the will, an averſeneſſe and diſtaſting of the injury, whereby I am offended and diſpleaſed thereat. Theſe three acts no man can have the command of in himſelfe, or hinder; but that when hee is wronged he ſhall ſee it, remember ſuch a thing to have beene done, and bee moved with juſt diſlike of it. But then withall adde, there muſt be, firſt, an act of the judgement, whereby though there hath beene a treſpaſſe done me, yet upon confeſſion and ſatisfaction I will not impute it or reckon it to him that hath done it; though it ſticke in the booke, yet it ſhall be croſſed out as it were. And ſecondly, for matter of revenge; I muſt alwayes forgive, as ever I looke to be forgiven of God; not returning like for like, not rendring reproach for reproach, or one injury for another; but contrarily, bleſſing thoſe that curſe me, and overcomming evill with good: for herein religion and Chriſtianitie triumphs over all moralitie, herein lies the power of godlineſſe in part.

Queſt. But what then? May not a man that is wronged goe to law with his adverſary?

Anſw. Yes, in a caſe of extremitie, when peace and right cannot otherwiſe be had; in the laſt place, and where there is no other remedie. Like as men may in ſome caſe goe to warre, namely, when peace can be purchaſed by no other meanes: ſo may they alſo in like caſe goe to law; but alway in reference unto peace to enſue, and with a peaceable and charitable heart, uſing law as a father doth the rod, full ſore againſt his will.

Queſt. But may I not ſeeke to avenge my ſelfe upon mine enemy?

Answ. No, thou maist lawfully wash off false aspersions cast upon thy name: thou maist also defend thy selfe, in case necessity make thee a Magistrate; but by no means revenge thy selfe. Thou maist go and say to the Magistrate, as the importunate widow in the gospell, *Avenge me of mine adversary*: and the Magistrate may lawfully doe it, so he put in no ingredients of his owne, and cover not private affections, ends and aimes with his publike calling and sword; but to doe it thy selfe in thine own cause, is to set thy selfe in Gods throne, and to take his office out of his hand: for, *Vengeance is mine*, saith the Lord. And thus we see how we are to carry our selves also, in point of meekenesse, toward those about us, both friends and enemies. Next for a mans selfe.

Quest. How shall I know mine anger to be right and approveable?

Answ. Looke first to the heart: secondly, to the outward man. If our anger doe no whit impeach, but rather perfect the powers of the soule; and for the outside, if it quickens us to good, edgeth us to duty, beats downe sin in us, breaks thorow all hindrances to obedience, makes us more fit to reprove, to pray, &c. then it is good.

Quest. But is it not lawfull for me to continue angry for a time, to sleepe on 't?

Answ. There is a double anger, just and unjust; or, if you will, the vertue of anger, and the vice of anger. In that anger which is justly conceived, a man may lawfully continue, so long as the cause continueth. As put case, I have a dissolute and sinfull child, that notwithstanding all admonitions, &c. takes bad wayes, and goes on in an evill course; if hee 'll sleepe in his sinne, I may sleepe in mine anger; nay, it is required of me so to doe, till he mend his manners. But when anger is naught and vicious, wee should not admit it at all into our hearts: but if we cannot chuse, it will thrust into our hearts before we are aware, shake it off quickly, as Saint *Paul* did the viper, and shut it out (that 's next) suffer it not to lodge with us one night: for, in giving place to it, wee give place to the Divell; and if wee suffer the Sunne to goe downe upon it, the Divell becomes our bed-fellow. Thus then it is, if there bee just occasion given of anger, upon confession, submission, reformation, it must be layd downe: if the cause continue, wee must continue the medicine, so long as the bad humour remaines to bee taken away. But if thine anger bee unjust, or unreasonable, cashiere it quickly, and make riddance of it: *Let not the Sunne goe downe upon it* (saith the Apostle.) Where hee seemes to allude to that law recorded by *Moses*, whereby it was provided, that the malefactor that had beene hang'd up before the Sunne, should bee taken downe from the tree, before the Sunne went downe: so must rash anger be contained and bounded within convenient limits of time; one nights lodging is enough and too much for such a guest, unlesse it would pay its host better.

Quest. But how shall I know whether I forbeare anger, and curbe it in for conscience sake, sith many doe it meerly of policie, and for some further end, to catch their enemies on the by, and to make their owne advantage?

Answ. Looke to thine inside, for there will easily appeare the difference.

A man may for ſome odd ends and by-reſpects, in very policy, hold his tongue, and hold his hand when he is angry with another: but he that doth it for conſcience ſake, he looks to his heart, and blames that for inward boylings and diſtempers, is angry with himſelfe for his want of love to thoſe that beare him ill will, and doe him deſpite; and much abaſhed that he hath no more power to forgive them, that hee can pray no more freely for them, &c. And thus you may diſtinguiſh of anger, as touching your ſelves.

Come we now in the laſt place, to ſpeake of thoſe that are under us, and how we are to exerciſe meeknes towards them. And firſt, for reaſonable creatures. Secondly, for the unreaſonable: For reaſonable creatures that are under us, as ſervants or the like.

Queſt. The queſtion here, is, whether a man may chide in anger, or ſmite in anger? &c.

Anſw. The anſwer is, we may, though not with rayling, chafing, crying out (as the Apoſtle hath it). In caſe we are to give a ſharpe reproofe, we may bee angry according to the nature of the fault, it is now lawfull, or never; for anger ſets an edge upon it, it is the whetſtone of fortitude, neceſſary in ſuch a caſe. So likewiſe it is lawfull to ſmite in anger, ſo it be not in bluſtering, furious, diſordered anger, whereof wee have ſpoken before, for ſo the very heathen would not ſmite; I would beat thee, ſaid he to his ſervant, but that I am angry: for indeed, when a man is beſides himſelfe through rage and fury, it ſtands not with diſcretion, as the very heathen could ſee, and ſay, to ſtamp, fume, fling, &c.

And thus wee ſee how farre a man may bee angry, and how farre not, with ſuch of the reaſonable creatures as are under him, as children, ſervants, &c.

Queſt. Now for the unreaſonable, it may be demanded whether one may be angry with them or not.

Anſ. We anſwer, that for as much as they have no ſin (to ſpeak properly) but onely ſomewhat like it, as to be untoward, unuſefull, &c. here a man may doe ſomething like anger; as, he may be diſpleaſed at them, he may correct them in his diſpleaſure, ſo that he doe it for the mending of his beaſt, and not for the madding of it, as ſome furious bedlams doe. For here, for the moſt part, it is verified which the Poet ſpeaks (we'll borrow his words, though with ſome alteration of the ſenſe) *Delirant reges*, the maſter dotes, and is in fault, and then *plectuntur Achivi*, the poore beaſt payes for it; the Maſter lames his beaſt, and then beates him for ſtumbling; ſtarves him, and then ſpurs him for not performing his journey. Nay, ſome are ſo mad and voide of reaſon, that they will even rage and ſtorme againſt the very inſenſible creatures, in caſe they are croſſed in them: as, if a chaire or ſtoole ſtand but in their way, they'll ſpurne and fling, and make it ſmart as much as lies in them to doe. Theſe be the parts of mad men, not of meeke men. And thus we have ſhewed you how you ought to behave your ſelves in point of meekneſſe towards God, your ſelves and others, whether above or below you. And this is all wee'll ſay to the grace it ſelfe here commended. There remaines yet one caſe more to be reſolved, ariſing from the reward here propoſed; *For they ſhall inherit the earth*: For, here ſome may make queſtion,

Queſt. whether a man may ſerve God in reference to the reward, or not?

Anſw. There is a two-fold reward propounded to the obedient. The firſt is ſpirituall and eternall, and of this there is no queſtion to be made, but a man may help himſelfe by reſpect to this recompence of reward; for it ſtill referres a man to God, tends hereunto to make him capable of God, to be united more cloſely unto him, and to have more full fruition of him, for here God is the reward. But ſecondly, there is a temporall reward, as to have health, wealth, credit, &c. Now here's the doubt, whether a man may ſerve God for theſe, or not? I anſwer: theſe outward things have a double relation: Firſt, as a man propounds them to himſelfe, as his utmoſt end; and to make them ſo, is altogether unlawfull: for God muſt be our utmoſt end in all, we muſt love and obey him principally for himſelfe. But ſecondly, as other outward things are meanes under God to bring us unto him, ſo wee may uſe them as helps, though we may in no caſe have reſpect to any thing above God, or beyond him, yet under him we may.

Queſt. But is not this a mercenary ſervice that is thus performed with an eye to the reward?

Anſ. No, for God makes it a reaſon to us to draw us to obedience, and we may very lawfully ſerve God upon his owne motives. If he make it a reaſon to us (as here in the Text, and otherwhere) wee may well make it a reaſon to our ſelves. Indeed, it is true, that he that ſerves God onely for outward wages, that will follow him no longer than he feedes him, cloathes him, &c. his ſervice is mercenary: But if a man will ſticke to God as *Job* did, and doe him ſervice in want as well as in wealth; in adverſity as well as in proſperity; even then, when he hath little or no wages at all for preſent, he need not bee troubled with doubts of this nature. Indeed Satan accuſed and charged *Job* before the Lord, that he *ſerved him not for nought, but let* (ſaith he) *Gods hand bee upon that which hee had* a while, *and he would curſe God to his face*: but the Lord cleares him, and *Job* cleares himſelfe of that ſlander: for whether God give him the things of this life, hee'll be his ſervant; or whether he take them away, hee'll be his ſervant too: and therefore *Job* is no mercenary, as the Divell unjuſtly layd to his charge. In the meane we need not doubt, but that if God give us temporals, we may uſe them as encouragements to further holineſſe and obedience. And now wee have ſaid what we have to ſay of this grace of meekneſſe: but though wee have done ſpeaking of it, yet neither you nor I muſt have done practiſing of it: It is of continuall uſe in common life. Apply your ſelves therefore to the practice of it; for if you know theſe things, happy are you if you doe them. And ſo we diſmiſſe this duty alſo, and proceed to the fourth ſteppe of bleſſednеſſe, even ſpirituall appetite, as you have it in the ſixth verſe: *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe, for they ſhall bee ſatisfied.*

THE

THE NINTH SERMON.

MATTH. 5. 6. *Bleſſed are thoſe that hunger and thirſt, &c.*



Irſt, God convinces a man of his owne emptineſſe, lets him ſee himſelfe ſpiritually poore; thereupon hee begins to mourn in himſelfe: this mourning meekens him, and that meekneſſe leads him to an earneſt deſire, and hungering, and thirſting after righteouſneſſe. And this for the order. In handling the words, we ſhall ſpeake, firſt, of perſons; ſecondly, things. The perſons are ſuch as hunger and thirſt: where obſerve, that emptineſſe is one thing, hunger another; that is the cauſe of this. Beſides, poverty of ſpirit and emptineſſe is a worke upon the judgement, but ſpirituall appetite, upon the affections. For the matter, *Hunger* (thinke the ſame of *thirſt*) is a ſtrong and painefull affection: what it is, wee need not tell you; onely thus much: As in the naturall eſtate, ſo likewiſe in the ſpirituall there is a ſpirituall life, ſpirituall food, ſpirituall appetite, which is here called *hunger and thirſt after righteouſneſſe*. And as in the naturall life there is firſt, a deſire of preſerving it: ſecondly, whereas life conſiſts in the juſt mixture of heat and moyſture, that which preſerves it, is the due receiving of ſuch things as are agreeable thereto, both hot and moiſt, the deſire after which, is called *hunger* in ſome caſes, *thirſt* in other: So it is alſo in the ſpirituall life of a Chriſtian; there is a deſire of preſerving it, and thereupon followes an earneſt appetite after the meanes of preſervation. Now, our Evangeliſt here names both *hunger and thirſt*; firſt, becauſe both argue a juſt temper and conſtitution of the ſoule; ſecondly, wee need both meate and moyſture; and thirdly, the ordinances of God doe make a full ſupply of both, and therefore hee requires both unto the making of a man truly bleſſed. But becauſe all kind of hunger inferres not bleſſedneſſe, therefore our Saviour limits the propoſition, and ſhewes in the Text what kinde of hunger he meaneth, even that which is (*after righteouſneſſe*,) The object then of this holy hunger is ſet downe to be righteouſneſſe. This darkens not the Text any whit (as the Jeſuite ſaucily enough ſaith): The truth is, they with their gloſſes do greatly obſcure the Text, whiles they jumble and confound the graces together, making this hungering and thirſting after righteouſneſſe, to bee the ſame with poverty of ſpirit, or with ſuffering perſecution. *Maldon.*

But by righteouſneſſe here, we underſtand (as *Cajetan* well interprets it) univerſall righteouſneſſe; a word of great latitude, for it comprizeth not only all morall vertues, but alſo all divine and ſpirituall graces, faith, patience, love, and the reſt. It alſo involves all the meanes of grace (Gods holy ordinances) that tend thereunto. In this large ſenſe, wee ſhall read the word *Righteouſneſſe* taken in other places of Scripture; as where our Saviour tels his fore-runner, *John*, that *thus it behoved them to fulfill all righteouſneſſe*, *Mat. 3.*

*Mat.*3. And *Jam.*1. *The wrath of man,* ſaith the Apoſtle, *doth not fulfill the righteouſneſſe of God.*

You ſee now (beloved) the perſons, who they are that hunger and thirſt after righteouſneſſe; namely, men that are carried with earneſt deſire after all grace, in all the meanes and ordinances. And theſe are here pronounced (bleſſed men) not that their hungering and thirſting after righteouſneſſe is any cauſe of their happineſſe, nay, it is ſcarce a part, but it is a meanes and way leading unto it. And herein appeares a difference betweene Philoſophicall beatitude, and that which is Theologicall (the Chriſtian mans happineſſe). The former lookes onely to the end; and cries out, *ante obitum nemo, &c.* No man can be ſaid to be happy before his death, till there be an end of him: but Theologicall happineſſe hath a ſtrong influence into the meanes; every ſtep tending to happineſſe hath happineſſe; every meanes to it inferres it; yea, every particular grace (as here ſpirituall appetite) proves a man bleſſed. And this is further confirmed by our Saviour in the words following (*for they ſhall be filled.*) It is an alluſion to cattell put to feed in the ſtall, or in ſome fat paſture: as if hee ſhould ſay, he that thus hungers after grace in the meanes of grace, ſhall thrive, be battle, well fed: for firſt, Hee pitcheth upon that which is food indeed: *My fleſh is meat indeed, &c.* he *labours for the bread that periſheth not, but endureth to everlaſting life,* even righteouſneſſe, grace, and things ſpirituall. Secondly, God hath undertaken here in the Text, that they ſhall be filled, that is, they ſhall preſently have a meaſure of grace; (which onely is filling and ſatisfying, as you ſhall heare more at large hereafter) ſo much they ſhall have of it here, as may hold life and ſoule together. They ſhall alſo be growing ſtill more and more herein (which is the top of the Chriſtian mans happineſſe in this life) and hereafter they ſhall have it in all fulneſſe, they ſhall be then at the Well-head, &c. *When I awake* (ſaith *David*) *I ſhall be full of thine Image, Pſal.*17.*ult.* Thus having paved the ground, let's proceed to lay the foundation (the firſt ſtone at leaſt) of our following diſcourſe. The time will not permit us to do much, yet let's, as the husbandman, put in the plough, and take a bout or two for another day.

Doctr. The point you ſee that naturally riſeth out of the words, is this, That They that ſpiritually hunger and thirſt after righteouſneſſe, are in a bleſſed eſtate. Every man that thirſteth after grace in the meanes of grace, is an happy man. Bodily hunger and thirſt makes not a man ſo miſerable as this doth happy. This our Saviour affirmes in the Text, and he that would not beleeve Chriſt here, would queſtion other proofes; and therefore we ſhall ſpare any further paines that way. Yet, if any doe not beleeve Chriſt bleſſing the hungry, let him beleeve him curſing the full, *Luke* 6.25. *Woe unto you that are full now:* and he further proves it by reaſon, *for ye ſhall hunger.* If thoſe then that are full be curſed, it muſt needs follow, that they that hunger in holy maner are in a bleſſed eſtate. And this ſhall yet further appeare, when we ſhall have ſhewed that this hunger is bleſſed, firſt, in the fore-runners thereof; and ſecondly, in the conſequents.

*Reaſ.*1: Some things muſt goe before, afore a man can come to this promotion, to be ſpiritually hungry; *viz.* all the fore-mentioned graces: as firſt, Spirituall

poverty: the judgement muſt bee informed, before the affections can bee quickned; who ever hungers, before hee findes an emptineſſe? So neither can a man hunger after righteouſneſſe, till hee be convinced of his own nothingneſſe, till he be poore in ſpirit, and ſo he becomes bleſſed, *verſe* 3. Secondly, before a man can thus hunger, he muſt be a mourner. Hunger and thirſt doe ever carry paine along with them: ſo hee that hungers and thirſts after righteouſneſſe, feeles himſelfe inwardly wringed, pained, and in very ill caſe, halfe undone for want of grace. Thus he is a ſpirituall mourner: And there is a bleſſing ſet upon the head of this grace alſo, *verſe* 4. Thirdly, This ſpirituall appetite meekens a man, and ſo brings him within the compaſſe of bleſſednеſſe, *verſ.* 5. Hunger, we know, it tames both man and beaſt, if it be not extreme; ſo doth this ſpirituall hunger, it humbles a man, takes him downe, makes him vile in his owne eyes, puts upon him a diſpoſition of meekneſſe, &c. And thus all the forenamed graces meet in this holy hunger, which muſt needs evince ſuch a man to be a right bleſſed man; bleſſed becauſe poore, bleſſed becauſe a mourner, bleſſed becauſe meekned. Hereunto we may adde, that it firſt argues life, and ſecondly, tends unto life; it is an evident ſigne, that the ſoule is alive to God, that thus hungers after righteouſneſſe. A dead man, you know, can lye an hundred years without food, and never hunger; ſo he that is dead in his ſinnes: but this ſpirituall appetite argues life, and a good conſtitution of ſoule for the preſent, and it promiſeth more, for it tends to life and happineſſe too: So that he that is thus ſpiritually hungry is both alive, and alives like. And thus ſtands the firſt reaſon, taken from the fore-runners of ſpirituall appetite.

Secondly, we may reaſon from the conſequences, and that which follows after it: Firſt it is violent, carries a man eagerly after the meanes, and he is a bleſſed man that enterdeales with them. Like as bodily hunger puts a man out of himſelfe, breakes thorow ſtone-walls, makes that no mounds will hold a man, cauſeth him to take his life in his hand, fall upon the ſpeares point rather than famiſh, as thoſe foure leprous men that ſate in the gate at the ſiege of Samaria, 2 *King.* 7. 3, 4, 5. *Why ſit we here*, ſaid they, *untill wee dye?* Out we muſt, though we fall upon the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die. So it is in the ſpirituall hunger; It carries a man with violence to the Word, to the Sacraments, to Prayer, to all the Ordinances, both publike and private, and ſo renders him bleſſed. *Reaſ.* 2.

Secondly, as it bringeth him to the ordinances, ſo it makes him fall to when he is there. A hungry man needs not be perſwaded to fall to his meat: bring a thirſty man wholeſome drinke, and you need not make any long Oration to perſwade him to make uſe of it; his need is augument enough unto him: as it was to *Sauls* ſouldiers, 1 *Sam.* 14. when they were diſtreſt, and faint with hunger, *they flew upon the ſpoyle*, the Text ſaith, *and tooke ſheep, and oxen, and calves, and ſlew on the ground, and ate them with the bloud*; ſo greedy they were, and ſo ſharp ſet. And even ſo it is with a man that is ſpiritually hungry, he falls to the word with all his might, he layes about him with all his ſtrength: bring him to a Sermon, and you need not to awaken him out of his ſleepe, or to call upon him for attention; he brayes after theſe water-

brooks

brooks with *David*, as the Hart (a dry creature of it ſelf, but eſpecially when it is chaſed and ſpent): he hangs upon the mouth of the Miniſter, as the little bird doth upon the bill of the damme for food; he catcheth at the word before it comes to ground, would not loſe any thing of all that is ſpoken, nothing ſhall be ſpilled by his good will.

Luke 19.48.

Thirdly, it gives his meate a pleaſant taſte, makes him to reliſh all well, as *Salomon* ſaith, to the hungry, even that which is bitter, becomes ſweete and toothſome: whether they be plaine diſhes or dainty, nothing comes amiſſe to an hungry perſon. As to that great Monarch, that in a great ſtreight by the enemy, took off a cup of puddle-water ſo ſweetly; for he never knew what thirſt meant. And *Hunniades* in a like caſe, eating bread and onions in a ſheep-coate, ſaid, it was the beſt meat that ever he taſted of: In like ſort, ſpirituall appetite reliſheth all things, brings ever its ſawce along with it, makes that which is bitter become ſweete: a reproofe, though it be tart, yet it is ſweet; the Sermon, though it be plaine, yet it is good; howſoever, 'twill downe, and that with delight. *Gods Word*, to *David*, *was ſweeter than honey*, *Pſalm.* 119. and to *Job*, *more deſired than his appointed food*, *Job* 23.12.

Vide Curt. & Turk. *Hiſto.*

Fourthly, adde hereunto in the laſt place, that the bleſſing is tyed unto it, ſuch have the promiſe that *they ſhall bee filled*, *they ſhall bee ſatisfied* to the full who thus hunger and thirſt: they ſhall be fat and well liking, grow up *as calves of the ſtall*, *Mal.*4.2. Corporall food a man may take, and it not agree with him or be digeſted, if God adde not the bleſſing: but here a man is ſure of the bleſſing; he is fed with the bread of life, and ſhall be ſtrengthened, ſet on his feet, and a new life put into him. And thus you have ſeen the happineſſe of him that hungers and thirſts after righteouſneſſe, proved both from that which goes before, and that which followes after this affection. Lay now all theſe together, and you will ſoone conclude the point, and ſee the truth of it.

Uſe 1. Which ſerves in the firſt place to ſet forth, and diſcover the unhappineſſe of all ſuch or are full and fat, and finde no ſuch ſpirituall appetite and affection in themſelves after grace in the means. They can hunger greedily after other things, as profit, pleaſure, preferment, &c. of theſe they are inſatiable: but after righteouſneſſe they finde not any ſuch longing deſire, nor ſee they any ſuch need of it. And thus they are full, not in body, but in ſpirit, and not truely in ſpirit neither, but onely in conceit and imagination: for they that have any meaſure of grace in the truth of it, cannot be ſatisfied with that they have attained, but would ſtill have more: and therefore it is a ſure ſigne, that thoſe that have no appetite toward grace, did never yet taſte the ſweetneſſe of it. Here therefore let us joyn both th'Evangeliſts together, and at once get up both on mount *Gerizim* and mount *Ebal*, and from thence pronounce on both hands the bleſſing and the curſe. *Bleſſed are they* (ſaith S. *Matthew*) *who hunger and thirſt after righteouſneſſe*, for they are empty and poore in ſpirit: bleſſed are they, for they mourne in the ſenſe of their ſinfulneſſe: bleſſed are they, for they are meeke and gentle; beſides that, they are alive to God, and alives like, they are carryed to the means, and being there, they fall cloſe to, and lay about them luſtily; they reliſh their food well, and grow thereby,

by, and are therefore in a bleſſed eſtate. On the contrary, they are in a wofull caſe (ſaith St. *Luke*) that are full, they are wretched and miſerable that hunger not after righteouſneſſe, wo be unto them, for they are not poore in ſpirit, but proud and conceited: wo unto them, for they mourne not in ſpirit, but rejoice in the fleſh: wo be unto them, for they are not meek and gentle, but fierce and unmercifull: wo unto them, for they hunger not after righteouſneſſe, but are full; for they are neither carried after the meanes, nor feed heartily thereon, nor finde ſweetneſſe therein, nor grow up thereby, but are ſent empty away. In ſhort, as all bleſſings meet in thoſe that are ſpiritually hungry; ſo all curſes in that ſoule that is without appetite and affection to ſpirituall things.

Queſt. But are there many ſuch that are full? who are they, and how may I know whether I be not one?

Anſw. Conſider of theſe ſignes and evidences of a ſoule not thirſty after grace, and hereby thou ſhalt bee able to reſolve thy ſelfe in this point.

Firſt, ſuch a one feels no want, being full already, and ſo cares not for any more. Aske theſe kind of men of knowledge, they know already as much as the Miniſter can teach them, and need not be told what they have to doe toward God or man. Aske them of faith, they never doubted, but have beleeved ever ſince they could remember. Aske them of repentance, they repent night and day. Aske them of love, they'll tell you they love God with all their heart, and their neighbour as themſelves: Now *love*, ſaith the Apoſtle, *is the fulfilling of the Law*, and *faith is the fulfilling of the Goſpel*. So that theſe having both love and faith, as they pretend, what can they want? they have fulfilled both Law and Goſpel, and ſo want nothing; ſo farre are they from hungering after more, that they are (in their owne conceits) at their full growth already.

Secondly, theſe full ones complaine not, are not pinched and pained with the ſenſe of their emptineſſe. Hunger (thinke the ſame of thirſt) is a painfull affection, and forceth complaints: as in a childe that's hungry, as in a man that's thirſty, hee hath no reſt till hee hath ſatisfied and refreſhed himſelfe. Hunger and thirſt carry a paine ſtill along with them, and will make a man cry out as *Eſau*, when he returned from hunting, *I am almoſt dead*, ſaith he, *with hunger*; and as *Sampſon*, after the ſlaughter of the Philiſtims, *Behold I die*, ſaith he, *with thirſt*. You may ſee how 'tis with ſuch a one by his face, by his gate, by his language; he lookes wan, he droops, he goes as if he had neither life nor ſoule in him. And ſo it is with the hungry ſoule that faints after grace. He finds in himſelfe want of faith, want of patience, want of goodneſſe, &c. and he is greatly diſtreſt, cannot tell what to doe till his needs be ſupplyed. It fares here with a Chriſtian, as it is betweene the mother and the child, when it comes to an empty breaſt, that affords no milke, the mother's diſtreſt, her back akes, and her veines ake; the childe is diſtreſt for want of that nouriſhment which the ſtomack calls for; and ſo there's a great deale of affliction on both ſides. And as in the bodily hunger, when the ſtomack is empty, there is a great deale of paine (for the ſtomack drawes the veines, and the veines draw the outward parts, and ſo there is little reſt till there

Speculum mentis eſt facies, Pfier. ad furtum.

there be ſupply made of the parts by fit nouriſhment): ſo it is with the hungry Soule, it would have more grace, more ſtrength and victory over corruption,&c. and till it hath in ſome meaſure its deſire, it is greatly pinched and afflicted. You may ſee ſadneſſe ſit in ſuch a mans face, ſorrow in his lookes, heavineſſe in his countenance,&c. But thoſe that can ſpeak of their wants ſo lightly, we have all our failings, and God amend us all,&c. without further complaint or mourning over their wants, they plainly ſhew themſelves to be unacquainted with this ſpirituall appetite.

Thirdly, they that are full will behave themſelves ſlackly and coolely toward the meanes, they can finde no leiſure to come at the Ordinances, and to apply themſelves thereunto, for ſupply of their wants; or being there, they cannot have while to attend on them. A child that will be playing in the ſtreets, when he ſhould be waiting at table, it is a ſigne he hath ſmall liſt to his dinner: we may judge the ſame of ſuch a man as ſaith, he loves the Word as well as another, and would heare it, reade it, pray,&c. as often as others doe, but he wants leiſure (no, but rather he wants appetite) he cannot awhile, what? a hungry man not awhile to eat his meat? a thirſty man not at leiſure to drinke? he can get no reſt, take no ſleepe till he hath quieted his hunger, quenched his thirſt: and ſo here, 'tis want of a heart, and not of time: if they had but a deſire they would finde a time for holy duties. Againe, if being at Table a man talke all the while, or fall aſleepe at his meat, or ſtand a picking upon a bone, you'll ſay, his ſtomacke is not good: ſo neither is his, that being at the Word cannot hold up his head, but drowſe and ſleep all the while, or elſe cannot feed upon ſuch wholſom fare as is ſet before him, unleſs it be ſawced and daintily cooked, but only picks here a little and there a little, and piddles and trifles, and makes a great deale of refuſe.

Fourthly, ſuch are full as prize not the meanes of grace, and of holineſſe. Hunger (and thirſt too) you know raiſeth the markets, ſets an high price upon every thing, as in the ſiege of *Samaria*, a little homely proviſion was worth a great deale of money: ſo when a man is almoſt loſt for drinke, hee 'll give twelve pence for that 's not worth a penny, rather than hee 'll goe without it. They then that prize not Gods Ordinances, but are indifferent; they can have them or they can want them, care not whether they have them or no, wil be at no charge or trouble for them, will not give ſix pence for a Sermon; theſe want ſpirituall appetite.

Laſtly, ſuch as are ſpiritually full, are alwayes carried with ſtrength of deſire after earthly things, which ſhewes them to be wanting in affection to heavenly; for there is a flat oppoſition betweene earth and heaven, ſo that a man cannot be ſtrongly carryed toward them both: ſuch therefore that are ſo keene and ſharpe ſet upon theſe things on earth, that doe ſo earneſtly hunger after wealth, that are ſo thirſty after honour, outward commoditie, &c. they have loſt their appetite to things heavenly, (if ever they had it) or otherwiſe they ſhew themſelves to be of thoſe full ones that bee under the curſe. Looke to it now all ye whom it concernes, all theſe ſignes conclude the wofull eſtate of ſuch as do not hunger and thirſt after righteouſneſs. And this is our firſt uſe.

Uſe 1. A ſecond uſe to be made of this point is for exhortation, and ſo it calls upon

on us all to make out for grace in the meanes thereof, and to get this ſpirituall appetite. This is it which perfects deſire and enlargeth the ſoule: earth ſtraitens it, for the ſoule is large, and cannot be filled with earth; but grace gives it all its dimenſions, cooles the inordinate and ſicke appetite, and gives the ſoule full ſatisfaction. He that deſires ſilver (ſaith *Salomon*) ſhall not be ſatisfied with ſilver, &c. theſe are not things ſatisfying; grace onely can do it, which alſo barres out all inordinate deſire after earthly things. Now therefore if you would finde reſt to your ſoules, have full content, enjoy your ſelves, and ſtay your appetite, make out for your grace: this the more you covet, the more bleſſed you are, and the more evidences you muſt needs have of your ſpirituall life and condition. Now this exhortation muſt be addreſſed to two ſorts of people: Firſt, ſuch as have had ſometimes this ſpirituall appetite and affection to the beſt things, but have loſt it. Secondly, to ſuch as never yet found this hunger after righteouſneſſe in themſelves. The former ſort muſt be earneſtly entreated to recover themſelves quickly, and for that end, to embrace that counſell of our Saviour to the declined Church of *Epheſus*, *Rev.2. Remember* (ſaith he) firſt, *whence thou art falne*; and then *repent and doe thy firſt workes*. Take this counſell, and make uſe of it; firſt looke upon thy ſelfe now, and ſee how little like thy ſelfe thou art, in regard of time paſt: compare and meaſure thy ſelfe by thy ſelfe, and then ſhame thy ſelfe and ſay, Once I had a good appetite to Gods Ordinances, they were ſweeter to me than mine appointed food; but now the edge of my deſire is grown dull, my affection flat, &c. and I am become almoſt neutrall and indifferent. There was a time when I had ſome life to pray, now 't is death to me to go about it. Once the ſocietie of Gods people was ſweet to me, and I took great content in their company; but now I have no heart to come among them, no delight in their fellowſhip. I can remember ſince the very feet of ſuch as brought the glad tidings of peace were beautifull unto me, but now not their faces. Once I could have pulled mine eyes out (as the *Galathians* for *Paul*) to have done them good, but now I had rather ſee their eyes out. Reflect upon thy ſelfe, and take ſpeciall notice of this change in thee for the worſe. And then, ſecondly, repent thee of this thy decay, and doe thy firſt workes; for matter and for manner exceed thy ſelfe, pray more than ordinary, be humbled and mourne in more than an ordinary manner. A mans knife, through daily uſe, in time will grow dull, and ordinary whetting will not ſerve turne, a man muſt put his ſtrength to it, and it may be, be faine to have it to the cutlers grindſtone: ſo if our affections to goodneſſe be growne dull and blunt, we muſt whet them up, and put our ſtrength to the buſineſſe to ſet a new edge upon them. To the maintenance and preſervation of life there is Phyſicke ordained, and to be uſed as well as food. Now if a man be ſtuft, have taken a cold, or otherwayes obſtructed, ordinary food will not ſerve turne, but he muſt take a purge: ſo here, if deadneſſe, coldneſſe of affection, &c. be growne upon us, we muſt pray more than ordinarily, ranſacke the heart more than ordinary; yea, and faſt it out too (which is the beſt thing we can doe in caſe of fulneſſe) if it will not otherwiſe be removed. Laſtly, renew thine acquaintance with thine old and beſt friends, Chriſtians; confer with them, conſult them, and beleeve *Salomon*; as iron ſharpens iron, ſo one

friend another; as one bedfellow warms another, ſo is it betwixt brother and brother in ſpirituals. Above all flie to Chriſt, as that mother to the Prophet; get him to apply himſelfe to thy dead ſoule, as ſhe the Prophet to her dead ſon, for thy recovery: and this to thee. Now, ſecondly, for ſuch as never yet found this good affection in themſelves, theſe muſt be called upon, to divert and turne the ſtreame of their deſires the right way, and to breathe after heaven as much as ever they have done after earth. For the better effecting whereof, two things muſt be done: firſt, ſuch rubs and hindrances as doe blunt the edge of our affection to the beſt things muſt be removed: ſecondly, the meanes to further and ſharpen appetite muſt be uſed.

2 Kin. 4.

The hindrances may be all referred to two heads; firſt, conceit: ſecondly, pre-conceit and prejudice. And firſt, there is no greater hindrance to this holy hunger after grace and the means thereof, than conceit, ſelf-ſufficiencie, an opinion that a man is well alreadie, and in caſe good enough for grace and happineſſe. This fond conceit, as it proceeds from bad cauſes, ſo it produceth as bad an effect. The cauſes of it are two: firſt, groſſe and deepe ignorance; for ever you ſhall obſerve, the more ignorant any man is, the more conceited: as on the contrary, the more one knowes, the leſſe he knowes, and the more he ſees his owne ignorance. And this was verified in that heathen, who being judged by the Oracle to be the wiſeſt man on earth, profeſſed of himſelf, that he onely knew thus much, that he knew nothing. Thus wiſedome is ever modeſt, ſober-minded, and fartheſt from conceitedneſſe; whereas ignorance is bold and preſumptuous, makes a man thinke too highly of himſelfe, and too meanely of others. But if any man thinke himſelfe to be ſomething (that's his errour) when he is nothing (for that's the truth of it) *he deceives himſelfe*, ſaith Saint *Paul*, *Gal.* 6. 3. therefore if you would be ſpiritually hungry, lay aſide all high conceits of your ſelves, empty your ſelves of your ſelves, be in no credit at home with your ſelves, ſeek all your ſufficiency without you; for to overween your ſelves argues groſſe ignorance. But beſides this, there is another cauſe of conceit as bad as the former, or worſe; and that is diſtemper and hollowneſſe of heart. He hath a falſe heart that ſets bounds to himſelfe in grace, and thinks, thus farre I will goe and no further. For ſuch a one ſeekes not grace for it ſelfe, for the love he beares to grace, for graces ſake; That that a man loves for it ſelfe, he will not ſet bounds to his deſire about it. It is plaine therefore, that they love not grace for it ſelfe, whoſe deſire after it is bounded by a further end, or by-reſpect: as if a man deſire money onely to ſupply his needs, when he hath gotten ſo much as will ſerve his turne, he deſires no more: but if a man deſire mony for monies ſake, his deſire will be infinite, he will ſtill covet after more, though he have never ſo much, as long as there is any money in the world. So if a man deſire grace, not for it ſelfe, but for ſome by-reſpect (as to be able to hold argument with others, to get credit and reſpect with thoſe that are good, or to ſtill the clamor of his owne conſcience) when once he hath attained ſo much as will fit his turn, and ſerve his purpoſe, he reſts in it, and hath enough. But hee that hath true grace, the more he hath the more he deſires: and it is a very ill ſigne, when men will ſtint themſelves, when they have knowledge enough, grace enough, &c. In temporall things let men ſay they have ſufficient, if they have enough

enough to bring them honeſtly home: but in ſpirituall things our deſires muſt be boundleſſe. Here a *ſufficit* is deadly, as *Auſten* once.

Theſe are the cauſes of ſelfe-conceit; the effect alſo is no leſſe naught, and that is ſelf-deceit, as S. *Paul* ſaith *Gal. 6. He deceiveth his own ſoule*; he is in a dreame, he perſwades himſelfe better of himſelfe than there is reaſon. *Hee dreames he eats, but when he awakes, behold, he is hungry*; (as the Prophet *Eſay* brings one in) he dreames he drinkes, but once awakened, behold, he is thirſtie. Thus he deludes himſelfe with falſe and vaine fancies; that is, he is ſelfe-conceited.

The ſecond hindrance of ſpirituall appetite is pre-conceit and prejudice, which is when a man hath taken a toy in his head, gotten a conceit againſt holineſſe, as if it were needleſſe, bootleſſe, fruitleſſe, or comfortleſſe. To ſpeak ſomething to each of theſe; firſt, it is conceived a needleſſe thing to be ſo forward and preciſe, as the world now phraſeth it, oh (ſay they) here 's more adoe than needs.

Ob. What need we ſo to hunger and thirſt after more righteouſneſſe? there 's reaſon in all things, and enough is enough in conſcience.

Anſw. A good rule, I confeſſe, in outward things, wherein men know neither meane nor meaſure, cannot be content with enough. It holds alſo in falſe and fained holineſſe; but not ſo in ſpirituall things: in true holineſſe 't is needfull to deſire and labour for more grace. Needfull it is, firſt, in reſpect of the thing it ſelfe: ſecondly, in reſpect of the meaſure. Grace is neceſſary in it ſelfe: Is not meat and drinke neceſſary? Grace is the ſoules food, 't is that one thing neceſſary, as our Saviour told *Martha*, that brings a bleſſing and no trouble therewith; it is that good part which *Marie* having pitched upon ſhould never part with. It is ſimply neceſſarie to ſerve God, to get grace, make ſure heaven: other things are neceſſarie in a degree onely, or in ſome particular; as riches, which a man may either have or want, without hindrance to his happineſſe. Secondly, in reſpect of the degree and meaſure; it is neceſſary not only that we have grace, but alſo that wee have ſo much, that we ſtrive to have more yet, conſidering our ſmall ſtocke of grace gotten under ſo great meanes, ſo long-continued light, &c. God hath beene at great paines with us, made many journies unto us, beene inſtant with us by his meſſengers, riſing early, and calling upon us, &c. but what a little is it that we have profited? what a poore returne of fruits have we made him, no way anſwerable to his expectation, or our owne dutie? where God gives much he lookes for much againe. So neceſſary it is, that we ſtrive to more holineſſe.

Object. But ſecondly, it is further conceived, to be bootleſſe to hunger after more righteouſneſſe, ſith the more a man hath of it, the more he wants, and deſires.

Anſ. To which I anſwer, that it is not as they imagine: For, firſt, it is feiſable and attaineable, for God hath bound himſelfe by promiſe to give it, if wee'll but apply our ſelves to the ſeeking of it in Gods meanes. A man may thirſt after more health, more wealth, more honour, and yet goe without it: but he that thirſteth after more grace, hath Gods promiſe for it that he ſhall be filled. Here, every one that asketh, receiveth; that ſeeketh,

findeth; that knocketh, it ſhall be opened unto him. *And if yee being evill, can give good things to your children* (ſaith our Saviour *Luk.* 11. 13.) *how much more ſhall our heavenly Father, &c.* Thou maiſt ſafely promiſe thy ſelfe more from God in things ſpirituall, than any child can doe from his tender-hearted father in things temporall.

But ſecondly, as it is poſſible to attaine to more grace if wee ſeeke it, and therfore not bootleſs: ſo it is worth while, for that it is ſatisfying (as you ſhal hear more hereafter) it cools and quenches the thirſt of the ſoule (which no outward comfort can do) according to that expreſſion of *David*, *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe: and thou ſhalt make them drinke of the river of thy pleaſures, for with thee is the fountaine of life, &c.* There *David* ſets up his reſt; for there's the beſt houſe kept, the beſt proviſion is to be found in Gods houſe, all fat, and rivers of pleaſure runne at Gods right hand: and therefore it cannot be bootleſſe to thirſt after more, where there is ſuch ſtore to be had of that which cooles the deſire, ſo that ſuch as once taſt thereof, ſhall thirſt no more, hunger no more. Hunger indeed they ſhall, in a ſenſe: But there is a double hunger and thirſt. There's a hunger and thirſt, firſt, of indigence; ſecondly, of complacence: ſo tis here. The firſt proceedes from the weakeneſſe and impotency of the ſubject; and this is painfull and deſtructive: The ſecond proceeds from the ſweetneſſe of the object; and this is joyfull and contentfull, not painfull and afflicting. They that deſire more grace, hunger not in the former, but in this latter ſenſe.

Object. Thirdly, it is miſ-conceived, that this ſpirituall appetite and meat is fruitleſſe, and rather hurtfull than helpfull to a mans preſent eſtate.

Anſ. Nothing leſſe: For firſt, *Godlineſſe is profitable to all things* (as the Apoſtle ſaith, and as hath been proved in the points afore-going) having the promiſes of both lives: ſecondly, Grace makes a man a good husband, teacheth him thrift, ſhewes him how to improve, and put every thing to the beſt: thirdly, it procures the bleſſing of God upon that we have, and brings no ſorrow therewith: fourthly, it ſettles and quiets the mind, it brings ſound content, and that's riches enough, as hath been above-ſaid. And therefore it cannot bee a fruitleſſe thing to hunger after holineſſe, as they pretend and object.

Prov. 10.

Object. Fourthly, they ſay it is comfortleſſe.

Anſw. But that cannot be: For firſt, it hinders not a man from taking his part in naturall comforts, nay it gives a man more comfort in outward things than others can have (as the Philoſopher long ſince ſaid of his wiſedome) for it cauſeth him to taſte not onely of the ſweetneſſe of the creature, but alſo of the Creator in the creature: Beſides an addition of ſpirituall comforts, which are unconceivable, and do greatly ſurmount all that earth can affoord. So that you ſee there is no reaſon at all, why men ſhould be ſo ſhy of grace, as if it were needleſſe, bootleſſe, fruitleſſe or comfortleſſe, as it is commonly conceited. And theſe bee the rubs that muſt bee removed. The meanes that help us to this ſpirituall appetite, follow, and are theſe. A man muſt make to Chriſt, that quickning ſpirit, pitch upon his perſon, partake of his Spirit, derive from him the righteouſneſſe of faith, before he can have righteouſneſſe

See Prov 3. throughout.

teouſneſſe of nature and life. Therefore firſt ſee all things out of Chriſt to be no better than chaffe, than *huskes, Luk.*15. than offall, than *dogs meat, Phil.* 3. Next ſee, that in him is all fulneſſe of proviſion, *milke, honey, bread indeed, Eſay* 55. whatſoever makes for life. Thirdly, that he is moſt able and willing to ſupply thee; ſo willing, as that he begs, commands, prayes, threatens, doth all that can be done to draw thee in, and thereupon thirſt and reach after him, and with him after his righteouſneſſe of Juſtification firſt, of ſanctification next, the former whereof is here preſuppoſed, though not directly (I thinke) intended.

To proceed therefore in the rules, being once in Chriſt, labour more and more for a new frame and conſtitution of ſpirit, for a new nature; for a mans luſt is as his conſtitution is, &c. There is a different appetite of a ſheep and a ſwine: and ſo there is of the godly and the wicked. The naturall man, ſaith the Apoſtle, ſavours not the things of the ſpirit, *Rom.*8. he findes no taſte or ſweetneſſe in them; carnall things make wel to his palate, and theſe he can reliſh well enough. Contrarily, *The ſpirituall-minded man ſavours the things of the ſpirit*, and therefore carnall things are bitter unto him. And this is the reaſon of that difference we commonly finde betweene hearer and hearer. One comes to the meanes, to a Sermon, and findes ſo much ſweetneſſe in it, as that he would not have miſſed it for any good: Another findes no more reliſh in it than in a rotten ſtick. Now this proceedes from the difference of their conſtitutions: For as the appetite that a man brings with him is, ſuch is the food, ſuch is the ſermon, ſuch is a mans delight, there he feeds, there he dwels. When a man comes to the Word, if he looke at learning, he pickes out that; if he look at eloquence, he picks out that; if at holineſſe, he picks out that. Therefore, if you would hunger after righteouſneſſe and get a good appetite and affection thereunto, labour and pray for a new nature, a ſpirituall temper. Then ſhalt thou bee brought to reliſh that which before thou diſtaſtedſt.

Secondly, mortifie the deeds of the fleſh, and all inordinate luſts to the things of this world: take off your affections from following theſe things on earth, that all ſtreams may runne in one channell, and ſo may run with more ſtrength after grace. Nothing can overcome love, but love (as a Father ſpeaks) as nothing can fetch out fire but fire: So nothing can ſo quench inordinate deſire after the things of this life, as the true love of better; according to that which the ſame Father (*Auſtin* I mean) honeſtly confeſſes of himſelfe, that his wanton luſts of youth were cooled and cured by nothing ſo much, as by the ſweete apprehenſion of ſpirituall comfort, and by the pleaſant taſt of heavenly graces. Therefore weaken and with-draw your deſire to the creatures, and things beneath, if you would attaine to ſpirituall appetite. Col.3.5.

Thirdly, make experiment of ſpirituall graces, feare not to try and taſte what ſweetneſſe and excellency is in them. A man by diſcourſe can never poſſibly perſwade another of the ſweetneſſe of hony (as *Auſtin* ſomewhere, hath it upon the *Pſalmes*) ſo fully, as if himſelfe doe taſte of it: ſo 'tis here, it cannot be told how ſweet a thing grace is: doe but try, and you ſhall ſoon perceive a difference betweene it, and all outward comforts; therefore, *come and taſte*, ſaith the Prophet, *how good the Lord is*, *Pſal.*34. Doe but make try-

all of him awhile; none elſe can know how ſweet the Lord is, but thoſe that have proved it. And ſo Saint *Peter*, *Laying aſide*, ſaith he, *all malice and guile, &c. as new-borne babes deſire the ſincere milk of the word, that ye may grow thereby*. An infant, you know, is carried to the breaſt with all his ſtrength, and nothing elſe will give him content. You may pleaſe him a while with a toy, but that will not be long; cloath him with gold or pearl, it will not ſtill or ſatisfie him, it is the breaſt only that can quiet and content him. Now, with like earneſt deſire, and ſtrength of appetite, the Apoſtle would have us carryed toward the Word: But how ſhall this bee done? Why, if you'll but taſte, ſaith he, *how gracious the Lord is*, 1 *Pet*, 2.2,3. which if you once doe, you'll never leave him. Set aſide ſome time every day for a quarter of a yeare, for holy duties, and reſolve with thy ſelfe, I'll tye my ſelfe to a taske of hearing as often as I can, of reading and praying morning and evening, &c. and make experience of it, what ſweetneſſe it is that men finde in theſe holy exerciſes. This if thou wilt but doe for a while, it would never repent thee to have begun, nor wouldſt thou ever give it up, having once found the ſweetneſſe of it.

Fourthly, meditate ſeriouſly upon the excellency of grace, and ſo ſet thy mouth on watering after more of it. The leaſt ſaving grace is a pledge of heaven; it is our life, our comfort, our honour. Thinke on this with thy ſelfe; O that I had but a little more faith, a little more knowledge, a little more patience, ſtrength againſt my corruptions, &c. I ſhould pray the better for it as long as I live, bee the better for it when I dye, yea, a thouſand yeares hence, yea, have the more glory and comfort when I riſe againe. Thus you ſhould ſet an edge on your deſires after more grace, by meditation upon the excellency of grace.

Laſtly, provoke your ſelves to a more eager purſuit of things ſpirituall, by that inſatiable deſire that is in worldly-minded men after things temporall. They, if they be never ſo rich, never ſo high, never ſo great, they would ſtill be greater; nay, if they had ingroſt the whole world, they would yet covet more, and be grieved there were no more worlds left them to graſpe. Thus *they enlarge their deſires* this way, *as hell*, as the Prophet ſpeakes of gold-thirſty *Nebuchadnezzar*. Now, doe wee ſee men ſo toyle and travell for earthly commodity; riſe up early, and lye downe late for dung, for traſh, that periſheth in the uſe, that they muſt ſhortly leave, that will yeeld them no ſound comfort here, but leſſe hereafter? O then, reflect upon your ſelves, chide and quicken your ſelves to a more ready and earneſt purſuit of things ſpirituall, ſo deſireable, ſo durable, &c.

Uſe 3. Our laſt uſe of this point ſhall be an uſe of comfort to thoſe that pant and faint after righteouſnes, that find great deſire in themſelves after things ſpirituall; where ſhould the bleſſing be placed, rather than upon ſuch as theſe? eſpecially, ſith this is all that many a poor Chriſtian hath to reſt upon, when the divell comes and roares upon him, and thunders thus; Thou Gods child? an heire of bleſſing? Where's thy faith? where's thy love? where's thy patience? where's thy repentance? Here now, the Chriſtian ſoules comfort lies in his deſires. He can ſay, though I have not much of theſe graces (and thats my great grief) yet I deſire & hunger after more, and thats my comfort. For

not

not thoſe that poſſeſſe a great meaſure of grace onely are here pronounced bleſſed, but even thoſe that hunger after it: For this argues that there is ſome life of grace in me, elſe how could there be a deſire? Say a child cry but weakly, yet in that he cries, it appears he lives: ſay a man have but a queſie & weak ſtomack, ſay he complain of his diſtemper, &c. it ſhewes hee's alive: ſo hee that ſees his want, and ſighes after a ſupply of further holineſſe, cannot be altogether voyd of that which he ſo greatly deſires.

Queſt. But may not a man meerely carnall and unregenerate, thirſt after grace?

Anſ. He may, but yet a wide difference may be diſcerned betwixt their deſires in this kind. For firſt, if our deſires bee right, they are conſtant: A man is ever hungring and thirſting, as it is in the originall, which implies a conſtancy of deſire, a conſtant appetite after grace; conſtant, I ſay, though not to ſenſe, and in the ſame degree and meaſure, yet in the root. A ſicke man may have ſome weake deſires and flaſhings for a fit after ſomething that he hath a minde to; he may linger and hanker after this thing, and that thing, but this is but for a fit, hee is ſoone weary of every thing, and a little ſerves him: but he that is ſtrong and in good health, can come with a good ſtomack to his break-faſt, and then to his dinner, and then to his ſupper; he can doe it this weeke, and the next weeke; he can doe it in ſummer, and in winter too. Our ſtomacks indeed are uſually worſt in ſummer: ſo are our appetites toward grace weakeſt in time of proſperity & peace; but ſtill there is in a Chriſtian an affection toward his meate, more or leſſe, it is not by fits and ſtarts, now and then, but in ſome degree it is conſtant, and ever found in him. An hypocrite in a paſſion, will pray, have good reſolutions, and do good duties, but 'tis but for a ſpurt, he ſoon growes weary, and gives up all. But the ſound-hearted Chriſtian is the ſame to day and to morrow, and ſtill the ſame, unleſs it be in ſome ſpeciall deſertion or temptation.

Secondly, if our deſires be right, they are after righteouſneſſe (for I hold my ſelfe in theſe notes to the words of the text) that is after all graces in all the meanes.

Here then is a double difference of deſires. Firſt, the good heart hungers after all grace, in all the meanes and ordinances. A ſick man that hath a bad ſtomack, liſtens after this thing and that thing (hee cannot away with all kind of meates) and when he hath what he wiſhed for, he doth but piddle a little at it: whereas a healthy man that hath a good ſtomack, give him beefe, he falls to that; give him mutton, he falls to that; give him any thing, in caſe it be wholeſome, if it be mans meat (as we ſay) nothing comes amiſſe to him: not ſo the unregenerate man, he can like well of ſome ſound doctrine, but not of ſome; of ſome points, but not of others; he muſt pick and chuſe what he ſhall like and approve of: when the true Chriſtian on the other ſide can away with any thing, he can away with promiſes, hee can away with threatnings, &c. any food (though never ſo homely cookt) will down well enough.

Secondly, the good heart will bee content to ſeeke Chriſts graces by Chriſts meanes. If he muſt have it by prayer, hee'll pray; if by hearing, he'll heare, &c. There is a twofold will, *Voluntas medii, & voluntas finis*; I know but few but wiſh well to the end, but they like not to uſe the meanes; they would

would gladly dye well, and reigne with the righteous, as *Balaam*; but they would have this happineſſe by playing, or ſleeping, &c. But the true Chriſtian deſires grace in Gods way, will have it on Gods termes, will uſe the meanes of attaining it, both publike and private. Commend unto him the reading of the Scriptures, hee'll read: bid him examine himſelfe, hee'll do't: tell him, he muſt live in a calling, faſt, pray, &c. hee's for any ſervice that God will put him upon, he is reſolved to be whatſoever God would have him be: whereas the other, like the ſluggard in the Proverbs, *hee wiſheth*, ſaith *Salomon*, *but hath nothing*, becauſe he will doe nothing. He lies a bed, and wiſheth, oh that I had ſuch an houſe, oh that I had ſuch a field, oh that I had ſuch a rick of corne, or ſuch an inde of ſheepe: Thus he wiſheth well to himſelfe; but *wiſhers and woulders were never good houſ-holders*, as the Proverb hath it. And theſe are the notes of difference between ſound deſires, and thoſe that are faint and falſe. If now you deſire grace, and apply your ſelves carefully to the meanes, all as well as ſome grace, and in all the means as well as in ſome, and this conſtantly, not in a paſſion, in a mood onely, and by fits, Chriſt himſelfe puts the bleſſing here upon you, let not any take it off. *Bleſſed are thoſe that mourne*, or would mourne; bleſſed are thoſe that beleeve, or would beleeve; bleſſed are thoſe that overcome their corruptions, or would overcome them; that are poore in ſpirit, or would be ſo, &c. *Theſe* (I ſay) *are the bleſſed of the Lord, and they ſhall be bleſſed.*

THE TENTH SERMON.

MATTH. 5.6. *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe, for they ſhall be filled.*

THe ſenſe of theſe words hath been given already. The leſſons they afford are three: namely, that

Firſt, they are in a bleſſed eſtate that can ſpiritually hunger.

Secondly, they that thus hunger after righteouſneſſe, ſhall be filled.

Thirdly, they are bleſſed men that ſhall be ſo filled.

The firſt of theſe we have almoſt diſpatch't: we proved it by Scriptures and arguments; we gave you alſo the uſes of the point, the laſt whereof was for comfort to ſuch as finde in themſelves this good affection toward grace and the ordinances. And indeed this is the greateſt comfort that can be laid before a languiſhing ſoule. A Chriſtian is oftentimes at a low ebb, and finds in himſelf but a ſmall ſtock of grace, yet he ever deſires more, and this deſire hath the bleſſing here put upon it by our Savior. And hereby may we anſwer all Satans accuſations and temptations: which ſurely we ſhall do with more eaſe and ſafety, if we ſhall firſt meete with ſuch caſes which here fall in, and call for reſolution.

Queſt. And firſt, whether a naturall man may not have ſome deſires after righteouſneſſe?

Anſ.

Answ. We told you he might, but yet the difference is great, as out of the text we ſhewed you the laſt time.

A ſecond caſe here incident, is touching the meaſure: while we are comforting the godly Chriſtian, he objects againſt himſelfe thus;

Object. I find not (ſaith he) in my ſelf ſuch vehement deſire and affection after things ſpirituall, as ſeemes here to be required. Hunger is a violent affection, &c. but I find not that I purſue the beſt things ſo earneſtly as naturall comforts. I can tell what it is to hunger after corporall food, and in ſuch a caſe I can uſe much earneſtneſſe to ſatisfie my hunger, but I cannot offer like violence to Gods kingdome, nor deſire grace ſo keenly.

Answ. You muſt not expect, that rationall affections ſhould be ſo ſtrong as ſenſuall: nor muſt we judge of theſe matters by ſenſe, but by reaſon rectified by the word of God. But here conſider, firſt, what you prize moſt, and what you preferre in your judgement, whether things ſpirituall or things temporall; eſpecially when they ſtand in competition the one with the other: put grace on the one ſide, and profit on the other, and which doe you ſet the greater price on of the two?

Secondly, looke to your affections, what is the reflect act, the rebound of your affections? Are you not offended with your ſelfe, and grieved at this, that your deſires are no more eager after holineſſe? &c.

Thirdly, look what your endeavour is, where doe you beſtow moſt pains, and for what doe you make moſt prayers? for things earthly or for things heavenly? for things heavenly no doubt: well then; if in our judgements we prize and preferre grace before all, and condemne our ſelves for want of appetite toward it, and are at moſt paines, and pray moſt for it; then we doe (at leaſt in Gods acceptation) moſt hunger and thirſt after righteouſneſs, and have intereſt in the bleſſing.

Queſt. I, but what will you ſay to one that finds not in himſelfe that good deſire and affection toward grace and the meanes thereof hee was wont to find? Once Gods word and ordinances were dearer to me than mine appointed food; Gods grace and favour was ſweeter unto mee than any thing in the world; but now I cannot finde in me that delight in him, or in his holy ordinances.

Answ. In this caſe you muſt examine your ſelves, whether you have not beene wanting in the uſe of the meanes, whether you have not ſlacked your endeavour, let fall your watch, caught cold, doted over-much upon earthly things: If ſo, there's matter of humiliation, and, as our Saviour adviſeth, you muſt recover your ſelves by repentance, and doe the firſt workes. But if you finde no ſuch matter in your ſelves, but that you pray as much as ever, and are as conſtant and conſcionable in the uſe of good means as ever, be not diſcouraged, though you finde not thoſe pangs of deſire and affection after God and the things of God, as you felt about your firſt converſion. For there are two things in the firſt converſion, the raritie of grace, and the excellency of it; and it is no marvell, if both theſe concurring (as then they doe) they ſeem to be much greater than afterwards the one alone doth.

Queſt. I, but what ſhall I ſay, that have no ſuch great affection in mee to holy duties? I doe them indeed, but (alas) with little or no appetite towards them,

them, but out of cuſtome, or for feare, &c. I feele my deſires dull, mine affections flat; ſhall I goe about them now, or had I not better forbeare till I ſhall find my ſelfe more fit? &c.

Anſw. No, but if thou find it thus with thee, goe alone and confeſſe it, bewaile it, uſe the beſt meanes to get out of this eſtate, and then goe to God notwithſtanding, tender your ſelfe unto him in the ordinances, and you ſhall find, that as it is in the bodily food, though a man have no great ſtomacke to it, yet let him eat nevertheleſs, and one bit will drive down another: ſo, though we find not our ſelves ſo well affected to Gods ordinances as were to bee wiſhed, but are ſeized upon with a kind of dulneſſe and indiſpoſition thereunto; yet let us keep our times, preſent our ſelves before the Lord, and we ſhall finde, that having once begun, we ſhall gather heat; yea, Gods people know by experience, that oftentimes they have never been more enlarged in holy duties, nor concluded with more comfort, than when not being ſo fit for the ſame in their owne feelings, they have yet forced themſelves to the performance thereof meerly out of obedience. And thus much of the firſt point.

Vid. Baſil de patient.

For they ſhall be ſatisfied.

Doctr. THe ſecond thing that we propounded to ſpeake of, was, that They that hunger and thirſt after righteouſneſſe ſhall be filled; they ſhall have their fill of thoſe things they ſo greatly deſire. We cannot ſtand to prove it by other Scriptures; it is here plainly affirmed, you ſee, and theſe be the grounds of it.

Reaſ. 1: Firſt, from the party that here undertakes it, God; who hath firſt planted in man holy deſires and affections, and that not in vaine. In nature, deſires are made for delights, emptineſſe is made for fulneſſe, motion for reſt; for every thing moves that it may attaine reſt. Nature, we ſay, doth nothing in vain, it abhorres vacuity: ſo doth grace much more. Gods bleſſing followes ever upon good deſires, wherewith they are filled: for as there is a curſe upon inordinate luſts and affections, that they ſhall not be ſatisfied, as it was with thoſe *Iſraelites* in the wilderneſſe, God *gave them their deſire*, ſaith the Pſalmiſt, but *withall he ſent leanneſſe into their ſoules*: ſo there is a bleſſing of ſatisfaction to ſuch deſires as are holy. Again, God promiſeth it in many places, as *Pſal.* 145.19. *The Lord will fulfill the deſire of them that feare him: he will alſo here their cry, &c.* And *Eſay* 55.1,2. *Ho, every one that thirſteth, &c. hearken diligently unto me, and eat ye that which is good, and let your ſoule delight in fatneſſe.* So *Eſay* 44.3. *I will powre water* (ſaith the Lord there) *upon him that is thirſty, and floods upon the dry ground*: and he expounds in the next words, what he meanes there by waters; *I will poure my ſpirit upon thy ſeed, and my bleſſing upon thy off-ſpring.* Thus God hath promiſed a rich increaſe to thoſe that hunger after righteouſneſſe, and he'll ſurely be as good as his word; for he is power, and therefore can, and hee is truth, and therefore will bleſſe them with ſatisfaction that thus hunger. He never ſaid in any place (as we have ſaid before) bleſſed are thoſe that hunger after riches, that thirſt after pleaſures, honours, &c. for they ſhall be filled: but he hath ſaid, Bleſſed are thoſe that hunger after holineſſe, that thirſt after righteouſneſſe, for they

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ſhall have their fill of them. And ſith the word is gone out of his mouth, he will ſurely make it good with his hand. But ſecondly, as God hath planted in his people theſe good deſires, and promiſed to fulfil them, ſo he takes a right courſe for the fulfilling of them: for together with his graces he communicates himſelfe to his people, and ſo fils their ſoules. There is an emptineſſe in the creature, ſo that it cannot ſatisfie; for the world was nothing before God made it, neither was it made by him to fill mans appetite; not but that other things may be of as large extent and capacity as the ſoule of man, as the Angels, which are more excellent than man by creation: but there is nothing in the world appointed to this end by God, and ſo cannot ſatisfie. Like as in the body many things beſides meat and drink may fill the body of man, but there is nothing elſe can feed it, becauſe nothing elſe was ordained for that purpoſe: even ſo it is alſo with the ſoule, which as it was made by God, ſo it was made for God alone, and therefore cannot be filled and ſatisfied but only by him. Now on whomſoever he beſtowes his graces, withall he beſtowes himſelfe, himſelf comes along with them; according to that he ſaith, *I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit; to revive the ſpirit of the humble, and to revive the heart of the contrite one*, *Eſay* 57.15. Thus God the Father, hee that fils all things, inhabits the humble heart, which therefore muſt needs be filled. Secondly, as God the Father, ſo God the Sonne reſides with ſuch a one: for, *If any man open, I will come in and ſup with him, and he with me*, *Rev.* 3. Now Chriſt is hee that filleth all in all, *Epheſ.* 1. *ult.* And thirdly, God the holy Ghoſt beſtowes himſelfe upon the faithfull; he is in them otherwiſe than he was in *Adam*: In him he was by his grace, but in us he dwels perſonally; I want a word, I meane in ſuch a manner as beſeemeth his greatneſſe and our meanneſſe; he beſtowes not his grace onely, but even himſelfe, for we are the temples of the holy Ghoſt, ſaith the Apoſtle: ſo that as God filled the materiall Temple, ſo doth he fill the ſoule of a Chriſtian; according to that which the Apoſtle prayes for the beleeving *Romans*, *that the God of hope would even fill them with all joy and peace in beleeving, that they might abound in hope through the power of the Holy Ghoſt*, *Rom.* 15. 13. And in the next verſe hee ſaith of them, that they were full of goodneſſe, and filled with all knowledge, &c. Now therefore ſith it is ſo, that God is Author of theſe good deſires, hath promiſed to fulfill them; and to that end doth himſelfe (both the Father, Sonne, and holy Ghoſt) goe along with thoſe graces, wherewith he ſatisfies the deſires of his people, it muſt needs be that they ſhall be filled. And this is our firſt reaſon taken from the Author.

The ſecond reaſon is taken from the things deſired, which is ſaid to bee righteouſneſſe, that is, all ſpirituall graces which are of a filling nature. The food here hungred after doth give ſatisfaction: for firſt, it is proper to the ſoule, and therefore fils it. In all kinde of nouriſhment there muſt be an aſſimulation; bodies feed not upon ſpirituall things, nor ſpirits upon corporall; but bodies are ſuſtained by things bodily, and ſpirits by things ſpirituall. Now therefore, ſith the ſpirituall part pitcheth upon ſpirituall food, hence it is that it is ſatisfied. Secondly, ſpirituall affections are violent, ſerious, eager, will not be put off with trifles: the ſtomack that is hungry cannot ſatisfie it ſelfe with ſhewes *Reaſ.* 2.

ſhewes and ſhadowes. You cannot ſatisfie an hungry man with painted cheer, a thirſty man with painted wine: you cannot quiet a childe with a painted bib, no more will the ſoule be ſerved or filled with traſh; it muſt be ſubſtantiall food that muſt give it content: but this is onely in grace, which is therefore by *Salomon* twice called by the name of ſubſtance, *Pro.* 2. and *Pro.* 4. however your bookes have it, *wiſdome* is the principall thing, &c. the originall hath, Wiſedome is ſubſtance. So in the new Teſtament the Apoſtle when he ſpeakes of faith, he calls it ſubſtance; when he ſpeakes of hope, hee calls it ſubſtance; noting that grace onely hath ſubſtance in it to ſatisfie the ſubſtantiall deſires of the ſoule. Thirdly, this ſpirituall food is powerfull and effectuall in operation, it will ſtrengthen and nouriſh the ſoule of him that uſeth it. The Maſters of Phyſicke tell us, that that is the beſt food that oppoſeth the enemy, namely, hunger; and nouriſheth the friend, namely, nature: ſo it is alſo in this ſpirituall ſuſtenance, it cheriſheth the ſpirituall part of a man, it perfects that, but oppoſeth ſinne, the ſoules enemy; it expels boundleſſe luſts, that dropſie wherewith many men labour after worldly things, that Βουλιμία, as they call it, that dog-like kind of appetite, whereby they become inſatiable after outward things; ſo that the more they have of them, the more they purſue them: this is taken off by grace, and removed to better things, ſpirituall objects. Againe, the ſoule is ſtrengthened by grace, it is united to God, and ſo fully ſatisfied; being filled, as the Apoſtles phraſe runs, with the fulneſſe of God. And theſe are the grounds of the point. Before we come to the uſe an objection muſt be anſwered; for here ſome may ſay:

תושיה.

ὑπόστασις.

Object. How can the thirſty ſoule be ſaid to be ſatisfied with righteouſneſſe, when as the more it hath, ſtill the more it deſires, and none ſo hungry after more grace, as they that have moſt?

Anſw. Though this be true that is objected, yet it remaines no leſſe true on the other ſide, that ſuch as hunger after righteouſneſſe are abundantly ſatisfied: and that firſt in reſpect of the object, which ſuch a man makes choice of, whereupon he hath pitched, namely righteouſneſſe, which having once attained, he is quieted, ſatisfied, and ſets down his reſt. In outward things it is otherwiſe, there the ſoule flits ſtil from one thing to another, as having no reſt in any thing, as *Salomon* ſhewes in his ſacred Retractions, by his own example; he ſet his deſire upon wealth, but that failed him; upon honour, but that failed him; upon pleaſure, that alſo failed him, &c. ſo that at length after triall made, he was faine to conclude them all to be but *vanity and vexation of ſpirit*, ſuch as wherein the ſoule cannot be quieted, till at length it pitch upon grace, till it reſt upon God, and then it hath full ſatisfaction. When a man hath gotten God, he ſets up his reſt, he deſires nothing more, hee will have none elſe: *Whom have I in heaven but thee, Lord*, (ſaith the Prophet) *and in earth, none in compariſon of thee? Pſal.* 73. And in another place, *One thing* (ſaith he) *have I deſired of the Lord*, which yet ſtill I do deſire and will deſire, and that is, *that I may dwell in the houſe of the Lord, &c. Pſal.* 27. that I may feed on Gods diet, reliſh and taſte of his ſweetneſſe; in a word, that I may enjoy God. This was that one thing he ſo earneſtly deſired, and in the having whereof he ſhould thinke himſelfe abundantly bleſſed. Thus

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in reſpect of the object of this ſpirituall appetite, ſuch as hunger and thirſt after righteouſneſſe ſhall be ſatisfied; that is, they deſire no new object of delight, they would change no more, but ſay with *Peter, whither ſhould we go? thou haſt the word of life.* Secondly, for the meaſure; the Text tels us, that *they ſhall be filled:* here in this life they ſhall be filled in reſpect of the parts, that is, they have ſomething of every grace: though in reſpect of degrees they ſhall not have that fulneſſe and perfection till they come to heaven, but then they ſhall be filled brim-full, each according to his capacity; according to that of *David, Pſal.17.ult. When I awake,* that is, at the laſt day, *I ſhall be full of thine Image:* they ſhall be as full of grace as ever they can hold. Thirdly, this hungring after righteouſneſſe is not (as before we told you) a vexing or deſtructive hunger, but delightfull and preſerving: for the more one hungers and thirſts after righteouſneſſe, the more he lives; (and to live is that we moſt of all deſire) and ſo the more a man deſires grace, the more he delights in his deſire, he is ſorry he can deſire it no more. Beſides that, this deſire doth more and more unite him to the thing deſired: ſo that the more he thirſts, the more he enjoyes himſelfe, and that he thirſts after; for this thirſt ariſes out of complacency and content, not out of indigency and defect. And thus much for anſwer to the objection.

The uſe that we ſhall make of the point (being ſtraightned of time) is only one; that is this: Let all that would have their wils, and not loſe their labour, be exhorted to deſire holineſſe, to hunger & thirſt after things ſpirituall and heavenly. And for this end you muſt underſtand, that man, being in himſelfe an empty and impotent creature, hath theſe affections and deſires planted in him by God, that he may ſeeke his happineſſe out of himſelfe. And ſecondly, you muſt know that he muſt have it not in earthly things, but in heavenly. He may have both, but he muſt not thirſt after both; he may not terminate his deſire in theſe things on earth. Hence is it that the holy Ghoſt makes a flat oppoſition betweene things earthly and heavenly; as, *Set your affections on things above, and not on things that are on earth, Col.3. Labour not for the meat that periſheth, but for the meat that endureth to eternall life, John 6.* and in a number of ſuch places more we finde them oppoſed, ſo that it is in vaine to ſeeke to reconcile them. Our affections cannot be ſet upon them both in extremitie. Thirdly, come therefore to the choyce, looke on the commodities on both hands, and make your choice: if earthly things be the beſt penni-worth, take them; if heavenly, take them. But without all queſtion heavenly things are much to be preferred, as will appeare, firſt, if we compare the things themſelves, and ſo indeed there is no compariſon. Our Saviour hath gone before us in one branch of theſe earthly things, *Luk.* 16. where ſpeaking of treaſure and riches, he calls them firſt, *the leaſt things; He that is faithfull in that which is leaſt, &c.* and *he that is unjuſt in the leaſt, is unjuſt alſo in much.* Secondly, he cals them wicked, that is, ſuch as may be abuſed ſinfully: *If ye have not been faithfull in the unrighteous Mammon, &c.* And laſtly, counterfeit upon the matter, for he oppoſeth them to the true treaſure, *ver.*11. And what our Saviour there ſaith of treaſure, is alike true of all other outward things, whether profit, pleaſure, or preferment (the worldly mans Trinity) they are rightly called the leaſt things: Riches

eſpecially may be ſo called; for that they are leaſt, not only in compariſon of ſpirituall, but even of other outward things. Riches are leſſe than a mans health, leſſe than his good name: yea, *Salomon* tels us, that *loving favour is better than great riches*. Secondly, riches are other mens more than ours, in other mens hands more than in our owne, *Luke* 16.12. for a man muſt aske his wife whether he ſhall thrive or not, aske his ſervants whether hee ſhall thrive or not, aske the fire, aske the water, hee muſt aske theeves, hee muſt aske the ruſt whether he ſhall thrive or not: ſo that riches are not a mans own, but they lye out in the hands of others, and are in the power of other things and perſons. Thirdly, riches are wicked, *ver.* 11. they are ſubject to abuſe; they may be got ill, kept ill, ſpent ill, and ſo be mingled with ſinne. Fourthly, they are not true treaſure, *ver.* 11. but counterfeit: they are true in their kind, but not that true treaſure to be chiefely defired of man (for they were not made for that purpoſe) heaven onely is ſo, which therefore hee ſhould prize above all. For firſt, heavenly treaſure is greateſt, it doth a man moſt good, perfects his beſt part, drawes him to God the chiefe good: and ſecondly, it is a mans owne peculiar, *it ſhall never be taken away from him*, as our Saviour told *Martha*. No theeves can ſteale it being once laid up in heaven, no ruſt can corrupt it; it is not periſhable, or ſubject to vanitie or violence. Thirdly, As it is not ſubject to loſſe, ſo neither to abuſe: ſaving (though not common) grace prevents this, as being in its owne nature ſimply good. Fourthly, ſpirituall treaſure is true, not counterfeit: *My fleſh is meat indeed* (ſaith our Saviour) *my bloud is drinke indeed*, not in ſhew onely or opinion. Heavenly graces are things reall and ſubſtantiall, they bring comforts indeed, joyes indeed; whereas temporall give but light-flaſhing comforts, make men to rejoyce in the face, but not in the heart. Thus, if we make compariſon of things (ſpirituall and temporall) in reſpect of the things themſelves, thoſe that are ſpirituall muſt needs have the preheminence. But ſecondly, look to the effects, and we ſhall ſee, firſt, that temporall things are vanity and fill not; yea, ſecondly, they are vexation, and quiet not; thirdly, there is no novelty in them, there is nothing new under the Sun, nothing continues in its ſweetneſſe which it had at firſt, but there followes a ſatiety of all things; and as a poſie which in the morning is ſweet, and a man delights in it, but ere night it ſtinkes and is caſt away, ſo it is in theſe outward comforts; as *Salomon* ſaith of them, *the eye is not ſatisfied with ſeeing, nor the eare with hearing, &c.* they bound not a mans deſires, nor ſatisfie the ſoule; but the more one hath of them, the more hee wants ſtill. *Hee that loves ſilver ſhall not bee ſatisfied with ſilver*; and ſo he that loves pleaſure ſhall not be ſatisfied with pleaſure; he that loves honour, &c. ſhall not be ſatisfied therewith. But now on the other ſide, heavenly things will firſt bring all a mans deſires to one point, and ſet them all upon the one thing neceſſary; give a man God, give him grace, he hath enough, he reſts abundantly contented. Secondly, they reduce a man to his primitive eſtate: *Adam* in his integrity was therefore moſt happy, becauſe he was holy: his affections were holy; ſuch as are carnall came in by the by, they came by accident. Now grace (like unto Phyſicke) brings the ſoule back to its firſt eſtate, and ſo gives it reſt. A mans naturall conſtitution is pleaſing and eaſefull. A diſeaſe diſtempers the body, and puts it into

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an eſtate that is preternaturall; but phyſicke reduces him, reſtores him as before, and ſo makes all well with him: ſo ſinne, as a diſeaſe, diſtempers the ſoule; but grace, as phyſicke, ſets all things right, as at firſt, and then there is content. Every thing reſts when it is on its owne center, when it is in its own place; and ſo it is with the ſoule. A man is never at reſt, hath never any peace, till he comes to his firſt eſtate, which grace only can bring him to.

Againe thirdly, ſpirituall things are the beſt, for they will doe a man good at the greateſt need, when he is in extremitie. And why doe men ſet more by balme-water, and ſuch precious liquors, but becauſe they will helpe at a time of need? Indeed of ordinary waters we have more common uſe, but yet we make not ſo great account of them as of the former, becauſe they will ſtand us in ſtead when the other will not: ſo though outward comforts have their uſe, yet nothing can doe for us in our greateſt need as grace will; for when wealth failes, friends faile, comforts faile, pleaſures faile, grace will ſticke to us, and beſtead us: when thou art ſicke, poore, diſeaſed, &c. yea, when thou dyeſt, riſeſt again, &c. a thouſand yeeres hence grace will comfort thee and doe thee good. You ſee then what are the beſt things, therefore pitch upon things ſpirituall, *buy of me* (ſaith the Lord) *honey, wine, milke, Eſa.* 55. and you ſhall be ſure of the beſt penni-worth, for you ſhall have them *without monie or monies worth*: againe, *Wherefore doe you ſpend your money for that that is not bread? &c.* Nothing elſe but grace is bread, nothing elſe ſatisfies the ſoule, nothing elſe can doe it: therefore covet heavenly things, for they will. But hitherto of our ſecond propoſition gathered out of the words: the third followes.

Bleſſed are they that hunger, &c. for they ſhall be filled.

HEnce we conclude, that

It is a bleſſed thing to be filled with righteouſneſſe. *Doct.* 3.

They are in a bleſſed caſe that are filled with righteouſneſſe. It is our Saviours Argument here, it is his *medium*; for thus he reaſons: they that ſhall be filled with righteouſneſſe are bleſſed; but they that hunget and thirſt ſhall be ſo filled, therefore they are bleſſed. And indeed, if in hungring they are bleſſed, much more in having righteouſneſſe: if the deſire prove them bleſſed, much more the fruition; if the means hath bleſſedneſſe, much more the end; if for the firſt-fruits Chriſt call them bleſſed, (even for a little grace) what then ſhall they be when they have the whole harveſt?

The reaſons of the point are theſe: firſt, they are freed from all ſinne; and ſecondly, from all miſeries, which are the fruits of ſinne. For the firſt, fill the minde with wiſedome, and folly flies away; fill it with faith, and unbeleefe will be caſhierd; fill it with humility, and there 's an end of pride; and ſo in all other ſins, they are baniſhed at the comming in of grace, according to the ſtrength of grace. Secondly, it frees a man from the ill conſequents of ſin; as ſickneſſe, pain, ſhame, &c. you know *Adam* knew not what miſery meant, either in his family, or in his eſtate, or in his perſon, till ſin came in; ſo long as he held him to God he felt none ill: ſo when a man is filled with Gods Image, he becomes happy in ſoule, body, name, eſtate, & every way, then he is *Adam* again. *Reaſ.* 1.

2 As it frees a man from all evill, ſo it fils him with all manner of good. But of that enough hath beene ſaid already: wee'll therefore come to the uſe.

Uſe 1. And firſt, is it ſo great a happineſſe to be filled with righteouſneſſe? this ſerves to confute ſuch as are affraid to ſurfet this way. In earthly things they are otherwiſe affected; they would have their purſes full, their barnes full, their coffers full; and the fuller theſe are, the better they like it: but in heavenly things they are of another minde and diſpoſition; like as we ſay of children that goe to ſchoole, they are very reaſonable people, and care not how little they have for their money.

Object. Here they ſay, 't is good to hold a meane, and a little does well; but what needs ſo much adoe, there is reaſon in all things, and enough 's enough of conſcience.

Anſw. This is a good rule indeed (as we ſaid before) to be held in worldly things, wherein to hold the meane is worth gold. It holds well alſo in needleſſe ſcrupuloſities, and groundleſſe ſuperſtitions, &c. but to be affraid of having too much true grace, too much righteouſneſſe, is to be affraid of having too neare communion with God, of being too full of heaven.

Object. Yea, but doth not *Salomon* bid, Be not juſt over-much? it ſeems then a man may exceed that way.

Anſw. 1. Are you ſure they are *Salomons* words? and not rather that he brings in there ſome Atheiſt ſo ſpeaking? There are that doe ſo underſtand the words, and therfore they make the next verſe, Be not wicked over-much, to be *Salomons* anſwer.

Anſw. 2. But if he ſpeake it himſelfe, I anſwer, if he ſhould be underſtood of warranted and well grounded righteouſneſſe, they were words not farre from blaſphemie: but if he meane it of that righteouſneſſe that is ſuperſtitious and ungrounded, it reacheth not to our point. In that which is warrantable never feare exceſſe, there is no danger can come that way, ſith he that hath moſt, hath a great deale too little; and he that ſets bounds to his deſires after grace, deſires not grace for it ſelfe, but for ſome ſiniſter end and reſpect. Beſides, thoſe that are affraid of ſurfetting of grace here, what will they doe when they come to heaven? *If the foot-men have tyred them* (as *Jeremie* ſpeakes in another ſenſe) *how will they doe to hold pace with the horſe-men?* If they thinke that little too much, that they ſee in the Saints on earth, how will they brooke that excellency that is in the Saints in Heaven, that is in the Angels, in Chriſt, in God?

Uſe 2. Secondly, this affoords matter of encouragement to Gods people, to advance forward, and goe on in the way that is called holy. Conſider, firſt, that you are in a good way, for without holineſſe none can ſee God. Secondly, that the longer you trade in it, the more eaſefull you will finde it. The Divell, when hee tempts a man to ſinne, hee ſhewes him the beſt firſt; and in this way of his, the further a man goes, the worſe hee findes it: but in the wayes of God, the worſt is at firſt; hee, like the maſter of that Feaſt, *John* 2. *keepes the beſt wine till the laſt.* The more we taſte of the wayes of righteouſneſſe, the ſweeter they will be: *The way of the righteous* (ſaith *Salomon Pro.* 4.) *is as the ſhining Light, that ſhines more*

and

and more unto the perfect day. He begins ſomewhat darkly, it may be he goes forth before day, but he travels to meet day (as they ſpeake) and the farther he goes, the more light he enjoyes; whereas the wicked, the farther they go, the worſe they fare, they are in the darke, and know not what they doe. Be exhorted therfore to go on cheerfully in your courſe, purſue after more godlineſſe, accounting that the more godly you are, the more bleſſed you ſhall be. Only provided that you, firſt, walk by rule, by direction of the word, keeping within the compaſſe of your owne calling. Secondly, be ſure you aime at true grace, ſeeking grace for graces ſake, and beginning with that which is ſubſtantiall, not ſticking in, or taking moſt care about circumſtances. Thirdly, carry alwayes an humble and mercifull heart toward thoſe that are below you, not cenſuring, but helping them rather toward heaven. And obſerving theſe cautions, *preſſe on* with S. *Paul toward the mark, forgetting that which is behind, and reaching out to that which is before*: Yea, (as he elſe-where praies for the Philippians) *let your love abound yet more and more, and be ye filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt to the glory and praiſe of God.* And then care not what men think of you; though the world ſhould caſt you out, as it were by an Oſtraciſme, reſolve with *David*, that if this be to be vile, you'l be yet more vile before men, that you may be bleſſed of the Lord.

Uſe 3.

Laſtly, here's comfort to thoſe that hunger and thirſt after righteouſneſſe, they ſhall be filled. Here our eſtate is compounded of faith and unbeliefe, of goodneſſe and badneſſe, &c. but hereafter we ſhall be refined, and all corruption ſtrained out. Here our eſtate is a conflicting eſtate, we are now up, now downe, ſometimes off, ſometimes on, one while we are overcome, another while we doe overcome: but then we ſhall have no enemy to oppoſe us, but ſhall triumph over all. Here our eſtate is an imperfect eſtate: we know but in part, beleeve but in part; but *then we ſhall know as we are knowne, ſee as wee are ſeene*, ſee God as he is.

Therefore comfort your ſelves with theſe words: yea, look up and wait in expectation of this happineſſe. A child of God even in this life is glorious, but it doth not yet appear what we ſhall be. The very deſire after grace doth intereſt us into bleſſedneſſe, what will then the fruition thereof doe? If a drop of righteouſneſſe here make us more glorious than the Sunne, more beautifull than the Moone, what then ſhall we be, when we ſhall be drencht in that river that runnes at Gods right hand? when we ſhall enter into our maſters both holineſſe and joy? when we ſhall be ſtript of our corruptions, miſeries, &c. and filled with Saints, with Angels, with God, with Chriſt, with heaven? How unſpeakeably glorious ſhall we then be? Here our comforts are more than carnall eye ever ſaw, carnall eare ever heard, than ever entred into the heart of carnall man to conceive, 1 *Cor.* 2. but what they ſhall be then, we cannot tell, nor ever ſhall tell till we come thither. Thus far of thirſting.

Signes of thirſting after Chriſt, ſee in *Rogers* of faith, *pag.* 165. *In Cant. Serm.* 22. *quiſquis eſurit et ſitit, juſtitiam, &c.*

If any pleaſe to ſtretch the point of thirſting farther, namely, to righteouſneſſe of Juſtification, or to Chriſt juſtifying, I gaine-ſay not. I'll ſtay no longer here, there be treatiſes many extant on that ſubject; onely I ſay with *Bernard*, he that adds to his thirſt faith in him who juſtifieth the ſinner, he, he ſhall have peace with God.

THE ELEVENTH SERMON.

MATTH. 5.7. *Bleſſed are the mercifull, for they ſhall obtaine mercy.*

THe former ſteps to true happineſſe we have diſpatcht: we proceed to that which next offers it ſelfe, and that is mercy. *Bleſſed are the mercifull,* &c. Wee have not much to ſay by way of explication of the words: our worke lyeth moſt in exhortation to the duty. The points are two, firſt, that mercifull men are bleſſed: ſecondly, that they that ſow in mercy, ſhall reape in mercy. Mercy implyes pity to ſuch as are in miſery. It hath for its object a mans owne fleſh in generall (as the Prophet phraſeth it) that is, whole mankind; ſo farre forth as any one is in miſery, to ſhew him mercy is to become a bleſſed man, and this is not the leaſt part of his happineſſe, that he ſhall find as much mercy as he ſhewes. To begin with the firſt point.

Doctr. *Bleſſed are the mercifull.* The words are ſo plaine and eaſie to bee underſtood, that we know not how to make them plainer. Every man is ſo farre forth bleſſed, as he is mercifull. Underſtand it of an holy and ſpirituall mercy, and the point will be cleare. For proofe whereof, heare firſt what *David* the Father ſaith to it, *Pſal.*41.1. *Bleſſed is the man* (ſaith he) *that conſidereth the poore and needy*, &c. where you have the mercifull man ſet forth, firſt, by his diſpoſition, he is ſuch a one as conſidereth the poore and needy; and by his condition, he is a bleſſed man: for *the Lord will deliver him in time of trouble*, &c. Thus *David* the Father: and thus alſo *Salomon* his Son, *Pro.* 14.21. *He that deſpiſeth his neighbour, ſinneth: but he that hath mercy on the poore, happy is hee.* Neither is it onely affirmed by man, that the mercifull are in a bleſſed eſtate, but alſo by God himſelfe. Let's heare the Judge ſpeake to the point in hand, *Matth.*25.35. *Come yee bleſſed of my father, receive the Kingdome prepared for you from the beginning of the world. Come ye bleſſed*, that's their eſtate; *receive the Kingdome*, that's the iſſue and reward; and why? *I was an hungred, and you gave me meate: I was thirſty, and yee gave me drinke*, &c. ye exerciſed mercy toward me in my poore diſtreſſed members. Thus we have teſtimony cleare on our ſide; let us ſee the reaſons and grounds of the point: and ſo it ſhall appeare that mercifull men are bleſſed men, if we conſider mercy, firſt in the fore-runners of it; ſecondly, in its effects; thirdly in its quality and nature.

*Reaſ.*1: For the firſt: Before a man can bee ſpiritually mercifull, firſt his nature muſt be changed, he muſt bee a new man, caſt, as it were, into a new frame. By nature we are all crab-trees, not olives; wolves and beaſts, not men: And as in reſpect of the body, man is compounded of all the elements; ſo is he in reſpect of the ſoule, compounded of all the malignities of all the creatures: for he is ravenous, as the Wolfe; ſavage, as the Beare; fell, as the

Lyon;

Lyon; fierce, as the Leopard; poyſonfull, as the Serpent: Loe, ſuch is every one by nature, as the Prophet *Eſay* deſcribes him. Now, if this corruption of nature be in any one corrected, and he made of a wolfe, a lambe; of a lyon, a ſheepe, &c. as the Prophet ſaith it ſhall bee in the Kingdome of Chriſt, this argues his happineſſe, and he is in this name bleſſed. Eſa. 11.

Secondly, as his nature is changed, ſo is his eſtate alſo: for the mercifull man is *brought out of the habitations of darkneſſe* (wherein, as men uſe to deale with fierce and fell creatures, hee was formerly kept) *into the kingdome of light; he is delivered from under the power of Satan* (that ſpirit of cruelty) and put under the government of Chriſt, who is ſo mercifull and meeke, that no man ever heard his voice in the ſtreets, as the Prophet hath it. Thus he is put under another Governour, enlivened by another head, guided by another ſpirit, endued with another wiſedome than before; *not that wiſedome that is carnall, ſenſuall, and divelliſh, but that which is from above*, which (as S. *James* delivers it) *is firſt pure, then peaceable*, &c. *full of mercy and good fruits*, *Jam.* 3.17. So, if we looke to the fore-runners of mercy, the mercifull man is changed both in his nature, and in his ſtate, he hath a new principle put into him, he bears the ſtamp and ſuperſcription of God, is mercifull by grace as God is by nature, and therefore ſo farre partakes of Gods bleſſedneſſe, and is happy.

Secondly, let us conſider mercy in the effects and conſequents, it will appeare, that the mercifull man is an happy man, both in reſpect of God, and in reſpect of men. For God firſt: mercifulneſſe gives a man intereſt into the mercy of God, ſuch a one may plead mercy to God, and in that name lay claime to Gods mercy toward himſelfe, as *David* doth, *Pſal.* 86.2. *preſerve my ſoule, for I am mercifull.* That man that can tender mercy to God, may challenge mercy from God. And indeed, that mercy that any one ſhewes to his brother, is but an effect & the reflection of Gods mercy to himſelf: for as there is no water in the ciſterne, but what comes from the fountaine, neither any light in the candle, but what is borrowed from another light; ſo there is no mercy in us till God hath ſhed abroad his mercy into our hearts, nor any light, till he hath imparted the ſame unto us. Hereby then it appeares, that the mercifull man is a bleſſed man, for that he may challenge mercy from God, and bee aſſured that hee hath already received that mercy from him, which he communicates to others.

But ſecondly, as mercy helpes a man to God-ward; ſo it helpes forward his reckonings and comfors with men too: for firſt, he refreſheth the bowels of thoſe that are hungry, &c. lookes upon a broken eſtate, and brings healing in his wings; lookes upon the broken name of another, and laies on a plaiſter; in a word, he brings helpe and joy unto the world: and what a bleſſed thing is that to be a common bleſſing? Secondly, mercy wins upon others, and reconciles them to our perſons, to our profeſſion, makes them think the better of both: it breakes the fierceneſſe of the roughеſt nature, and makes a ſtranger, nay, an enemy become a friend: as the Apoſtle ſhewes it, *Rom.* 12. out of the Proverbs, *If thine enemy hunger, feede him*, ſaith he, *if hee thirſt, give him drink; for in ſo doing, thou ſhalt heap coals of fire upon his head.* Mercy will melt an enemy, put him to't, and even force him by a ſweet compulſion

ſion to become a friend. Thus every man will be a friend to the mercifull. Againe, it helpes and doth us good in this reſpect, that it aſſures us of our owne uprightneſſe, and ſecures us of the truth of our love to God, to men, and that our *religion is pure and undefiled, which is* (as Saint *James* tels us, Chapt. 1. *ult.*) *to viſite the fatherleſſe and widowes in their affliction*, &c. ſo that the man that is ſpiritually mercifull, is found in his religion, for true Religion ever goes accompanied with true mercy, as you have heard from that Scripture at large.

Againe, as it comfors and ſecures a man for the preſent, ſo it provides for him, and laies a foundation for the future. The mercifull man layes up for time to come, hee ſowes good ſeed, which will yeeld to him a ſure crop: For he that ſowes mercy, he ſowes to himſelfe, according to that of the Prophet, *ſow to your ſelves in righteouſnes, reap in mercy, Hoſ.* 10.12. *He that ſowes mercy, ſhall reape mercy, and in the ſame meaſure that he ſowes, ſhall he reape:* he ſhall receive mercy from God, for *with the mercifull, thou wilt ſhew thy ſelf mercifull*, (ſaith the Pſalmiſt) *Pſal.* 18. He ſhall have mercy from man, from the word, from his conſcience, from himſelfe, all ſhall make for his good. In ſhort, mercy fils the world as full of bleſſings, as cruelty doth of curſes; God will bleſſe the mercifull-minded, men will bleſſe him, heaven will bleſſe him, earth will bleſſe him: Many bleſſings are offered up on his behalfe, others will bleſſe God for him, 2 *Cor.* 9. Many others, the husband relieved by him will bleſſe him, the wife will bleſſe him, the children bleſſe him, friends bleſſe him, *the loynes of thoſe whom hee hath refreſhed will bleſſe him*, as they did *Job*, their backs will bleſſe him, their bellies bleſſe him, &c. his houſe ſhall be filled with bleſſings, therefore he muſt needs be a bleſſed man that is ſpiritually mercifull.

Reaſ. 3. Laſtly, the nature and quality of ſpirituall mercy will prove that man bleſſed that doth exerciſe it: For, what is mercy but a piece of Gods image, a ſparke of the divine nature? So much as there is of mercy in a man, ſo much there is of grace, ſo much of holineſſe, ſo much of God, ſo much of the Spirit, ſo much of heaven, ſo much of happineſſe. The point you ſee is cleare: whether you looke unto the antecedents of mercy, or conſequents, or the nature of it, his happineſſe is cleared who is truely mercifull.

Before we come to the Uſe, wee will ſhew you in a paſſage or two, firſt, what ſpirituall mercy is; ſecondly, what is the ground thereof; thirdly, how many kinds; fourthly, what are the effects that iſſue from it. For the firſt, Spirituall mercy is nothing elſe but an inclination of the ſoule upon ſpirituall motives, to pity and relieve thoſe that be in miſery: and it is a branch of love, from which it differs only in this, that love looks to a man in all eſtates, mercy to a man in miſery: but love and mercy meete in the generall, and ſtand both in willing and working that which is good for the miſerable.

Secondly, for the ground of ſpirituall mercy, it is own-neſſe and propriety (as they ſpeake in Schooles) for either a man finds, or elſe makes, and as it were adopts him for his owne, to whom he ſhewes mercy.

Thirdly, as concerning the kinds; there is a double mercy: firſt, a falſe mercy (which is indeed true cruelty, but goes under the name of mercy, but may eaſily be diſcerned from the ſecond ſort, which is) ſecondly, a true mercy.

cy. For this firſt proceeds by a true rule, namely, juſtice and wiſdome, by the which he that doth not regulate his mercy, is not to be held a merciſull man. If either he goe beyond, or come ſhort of this rule, if he be either more merciſull, or more rigorous than may ſtand with juſtice and wiſedome, he is not truely merciſull. Secondly, true mercy may be diſcerned by the effects. If our mercy tend to the hurt of the party pitied (as this fooliſh mercy deſtroies many a child, &c.) then it is not right; for true mercy is not deſtructive, but looks to the good of the party to whom it is extended.

Againe, Mercy is either naturall or ſpirituall. The firſt is to bee found in all men that have not blowne out the light of nature, and ſo made themſelves fierce and outragious. This naturall mercy is that, firſt, which expreſſeth it ſelfe upon naturall objects, and for naturall motives, as to ſhew pity to a kinſman, to a child, or the like, to doe good to ſuch as have done much for us, or from whom wee expect much good: ſecondly, which is ſhewed onely for naturall reſpects, as to ſhew a man mercy meerely for that he is poor, ſick, in paine, or the like (for the ſame reaſon that a man hath pity even on his beaſt) without all reſpect to the good of his ſoule. This naturall mercy is not that which here hath the bleſſing put upon it by our Saviour, although it be capable of outward bleſſings, and is alſo, in its kind, commendable. But the mercy here intended, is that ſpirituall and holy mercy, which hath for its ground, love to God, and his Image in mans nature; for its object, it hath pity on the ſoule principally, and ſhewes it ſelfe in exhorting, inſtructing, reproving, counſelling, comforting, &c. as occaſion ſerves, and need requires.

Fourthly, for the effects and fruits of this ſpirituall mercy: It is active, firſt inwardly; ſecondly, outwardly. Inwardly, it ſets all the powers of the ſoule aworke for the reliefe of the party diſtreſſed. And firſt, for the mind and underſtanding of a man, mercy makes him, firſt, conſider his caſe, as the merciſull man is deſcribed to doe, *Pſal.* 41.1. it bends his underſtanding to the party affected, afflicted, makes his thoughts dwell upon that ſubject, upon his debts, upon his miſery, poverty, &c. it feeds his thoughts with the conſideration of the others miſerable eſtate, makes him thinke, hee's a man as well as I, hee would gladly live as I would, hee hath many children, ſmall meanes, few friends, a ſickly wife, &c. Alas poore man, how doth he? what ſhift makes he to keepe cart on wheeles? Secondly, it cauſeth him to caſt about, and deviſe how to relieve and ſuccour him, according to that expreſſion of *Salomon*, *Pro.* 14.22. *Mercy and truth* (ſaith he) *ſhall bee to them that deviſe good.* It makes a man bethink himſelfe, which way he may goe to worke, to relieve and helpe ſuch as are poore, ſicke, or in any other affliction; it ſharpens his wits, and ſets him a projecting, according to that we read, *Eſay* 32.8. *The liberall man deviſeth liberall things*; hee ſtudies on his bed, and caſts about, and communes with himſelfe, ſaying: let me ſee, what may be done for ſuch a one? whom may I move in his behalfe? what were the likelieſt meanes? what can I either give or lend towards his reliefe? what if I tooke a childe? what if I ſowed him an acre or two of his land? &c. And this now is mercies firſt worke upon the underſtanding; it makes a man to conſider the needy and afflicted, and to caſt about, by what meanes beſt to relieve

relieve them: you may ſee it in every mother toward her ſick child, ſhe cannot forget it whatſoever ſhee is about, but ſtudies ſtill whither to goe, what meanes to uſe, what courſe to take to eaſe the poor child.

But ſecondly, as mercy works upon the mind, ſo alſo upon the memory of a man, which now preſents unto him the miſery of his neighbour, whereſoever he goes, he heares him groaning, he ſees him ſweating, toſſing, panting; he cannot poſſibly forget him where-ever he is, whatever he does. It makes a man ſearch and rifle into the bottome of his memory (that cheſt of the ſoule) to bethink himſelfe, and call to mind what have I read that might doe this poore man good? what have I heard? what have I tried and found by experience, that might yeeld him eaſe, doe him comfort?

Thirdly, as it workes upon the memory, ſo likewiſe upon the will; it makes a man both *nolle malum*, to be ſorry for his ſickneſſe, paine, diſtreſſe; and *velle bonum*, to doe him all the good that may bee done: hee travels in paine, and longs for the good of his diſtreſſed neighbour, deſires it earneſtly, prayes heartily for it, and uſeth all good meanes to effect it. And this is that inward act of mercy which it hath upon the underſtanding, memory and wil of him in whom it is, tranſ-forming him after a ſort into the perſon afflicted, making him feele the ſorrows, ſigh in the ſufferings, bleed in the wounds of his neighbour, live in him, die with him, &c.

Secondly, for the out-ſide: Mercy will vent it ſelfe at the eyes, and make one pity and weepe over the party afflicted; at the mouth, and cauſe him to ſpeake healing words, comforting words, mercifull words, to ſpeake to his heart, to plead with God for him by prayer, to plead with men for him, that they may come in and lend their help. As it ſets the eye and the tongue aworke, ſo alſo it imployes the hand, which it cauſeth to draw forth it ſelfe to take off the burden, or at leaſt to put under the ſhoulder, and ſo helpe to beare it: in ſhort, one way or other to be eaſefull, comfortable. Thus mercy hath its worke upon the outſide alſo, and ſhewes it ſelfe by the eye, tongue, hand, and all the members. It carries a man out of himſelfe, makes a man not feele himſelfe, forget himſelfe. We ſee it in the hen, which often forgets and forbeares to feed her ſelfe, that ſhe may provide for her chickens; wee ſee it in the mother, which many times is content to neglect her ſelfe, to dreſſe the child: thus mercy carries a man out of himſelfe. Nay, it carries a man above himſelfe, renders him eloquent, makes him ſay more for his afflicted neighbour, than he can poſſibly ſay at another time, or for himſelfe; doe more for his deliverance than he durſt doe, were it not in ſuch extremity and exigence.

And thus we have diſcovered unto you in few, what mercy is, together with its ground, kinds and effects.

Uſe 1. What uſe ſhall we now make of this point? Is it ſo that the mercifull man is a bleſſed man? here then divers errours are diſcovered. And firſt, learne by this doctrine, the miſerable and unhappy eſtate of all mercileſſe men; and they are ſuch as have neither leiſure to minde mercy, nor underſtanding to ſtudie it, nor memories to bethink themſelves of it, nor hearts to affect it, nor eye to pity thoſe that are in diſtreſſe, nor a mouth to ſpeake for them, nor an hand to relieve them: Miſerable muſt needs bee the condition of theſe perſons;

ſons; they are ſcarce to bee reckoned among men, ſeeing in this they fall below the very beaſts: for every creature will in their kind condole and commiſerate ſuch of their kinde as bee in miſery. Let but a ſwine bee lug'd, and the reſt of the company will get together, and grunt together; yea, and make head againſt that which puts it to paine. Bring a beaſt to the place where the bloud of another of his kind hath been ſpilt, and he will bury his fellow, and ſolemnize his funerall with lamentation made over him, as he can. Therefore, he is a beaſt and worſe, that hath no pity on the ruines and miſeries of other men. Nay more, he is a curſed creature, accurſed of God, and accurſt of men (wee'll diſpatch it in few becauſe of the time): God hath pronounced ſuch a curſe upon the unmercifull man, as may well make his very heart to tremble; *Prov.*21.13. *whoſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelfe, but ſhall not bee heard.* The time ſhall come, when theſe mercileſſe wretches ſhall cry to men to pity them, to God to helpe them, with, Lord helpe mee, Lord ſave mee from this paine, miſery, death, &c. but *Salomon* tels them what they ſhall truſt to, and what ſhall be their ſpeed in that day; the time ſhall come, ſaith hee, that *they alſo ſhall cry and not be heard.* The time was when his brother cryed, oh maſter heare, oh brother helpe, oh neighbour pity, but he ſtopped his eare, and was deafe to others ſuits; the time likewiſe ſhall come when he ſhall cry out, O God heare, O Lord ſhew mercy, &c. but God ſhall not attend nor anſwer him, but ſhall returne him his owne meaſure. Againe, heare what St. *James* ſaith to this in his ſecond Chapter, verſ.13. *There ſhall bee judgement mercileſſe to him that ſheweth no mercy:* a terrible ſpeech! woe to the man whom God will judge in extremity, and not in mercy, and even ſo will he deale with the mercileſſe man. Heare alſo what the Judge himſelfe ſhall ſay to ſuch at the laſt day, *Mat.*25.41. *Then ſhall he ſay unto them on the left hand: Depart from me, ye curſed, into everlaſting fire prepared for the Divell and his Angels*; there's their doome: and why? *for I was an hungred, and yee gave me no meate; I thirſted, and ye gave me no drinke, &c.* Away therefore, get you out of my ſight, there's no place in my kingdome for you: you were unmercifull to my members, therefore there's no heaven, no hope for you.

Secondly, take notice here of the utter miſery of cruell men. For if they are ſo wretched and accurſed of God and men, that onely come ſhort in mercy, what ſhall become of ſuch that doe exerciſe acts of cruelty and hoſtility towards others, that put off all bowels of pity and compaſſion, that are ſo farre from remembring the affliction of *Joſeph*, that they applaud and think themſelves happy if they can put by the thoughts of him, if they can drown the ſcreeches of the poore afflicted, and forget their ſighes? they are ſo far from pitying and praying for them, that they cenſure them in their ſickneſſe; not only not help, but even hurt them all they can; not feed, but ſtarve them; not cloath, but pull even the very fleſh from their backes; ſo adding affliction to the afflicted: having no bowels left, but as it were dead and buried, their bowels are buried already, though themſelves walke about as ſo many living carcaſſes. This is the *cruell man*, againſt whom ſhall be ſent a cruell meſſenger, ſo that *hee ſhall not live out halfe his daies*, as *David* ſaith, *Pſal.*55. If the ruſt and canker of evill-gotten gold and ſilver, and their moth- 2 Jam.5.1,2.

moth-eaten garments ſhall riſe up in judgement, and be as a witneſſe, to eate the very fleſh of their unmercifull owners, rather uſurpers, which have held them priſoners, and would not bring them forth to the reliefe of ſuch as were in need; where then ſhall they appeare that doe ſet all the world a crying by their oppreſſion and cruelty? againſt whom *the very beames out of the roofe cry out*, *Hab.*2.11. and ſay, we were cut out of the wood in bloud, *the ſtones out of the walles cry*, we were laid in bloud, the furrowes in the field cry, we were plowed up in bloud: what ſhall become of thoſe whom for their cruelty the backes of the poore doe curſe, the bellies curſe, the loynes curſe, the wife curſeth, the children curſe, heaven and earth doe curſe? how ſhall theſe ſtand before the Judge?

Secondly, this point diſcovers the ignorance, folly and weakneſſe, which moſt men uſually bewray in this, as much as in any thing, whileſt they are ſo affraid, and ſo ſhunne to ſhew themſelves mercifull men. Oh how glad are many, if they can make themſelves beleeve that there is no need to ſhew mercy, that they have no cauſe, no calling ſo to doe? how doe they applaud themſelves, if they can make a ſhift to forget the needy and diſtreſſed, or if they can but catch at ſome exception againſt the party to be relieved, whereby to perſwade themſelves that he is not capable of their mercy? how do men ſhift and poſt it off to another? all excuſes, all evaſions finde eaſie entertainement with them, and oh how happy doe they thinke themſelves, if they may by their ſhuffling eſcape? which, if they cannot cleanly doe, but they muſt needs doe ſomewhat, oh how unwillingly, how lamely doe they goe about it? 'Tis ſuch a while ere ſuch a one can finde his purſe; and when it is found, ere he can pluck it out; after that, ere he can open it; then, ere his money can be changed; and ſuch a deale adoe there is ere they can be drawn to disburſe a ſmall ſum this way, that a man would wonder at it. Look upon men in a taverne or ale-houſe, when they bee upon the ſervice of their drunken Bacchus, the contention there, is, who ſhall be rid of his mony firſt; there's nothing but I'll pay, and I'll pay: every one ſhewes himſelfe forward, and they ſtrive who ſhall pay firſt, and who moſt. Thus there, and then; but how fares it with God when he calls for this ſervice and ſacrifice of mercy? Surely, when this worke is in hand, every one for moſt part ſtarts back, withdrawes his hand, and puts it off to others; ſuch and ſuch are better able, I am in debt, I have a great charge, many to provide for, &c. thus moſt men are affraid to be mercifull, as if they were affraid to be too happy, for every man is ſo far forth bleſſed, as he is mercifull. This backwardneſſe to ſhew mercy, diſcovers a great deale of folly and unbeliefe in mens hearts, together with great want of love to God and men. But what is there in mercy, that men ſhould be ſo ſhy of it? Is it diſgracefull? Nothing leſſe, for it bleſſeth the memory of a man when he is dead and gone. But what? Is it painfull? No ſurely; but quite contrary: It is cruelty that diſ-reſts and diſquiets a mans heart, and racks his conſcience; whereas mercy makes a man cheerefull within himſelfe, and comfortable to others: ſo then, mercy is neither diſgracefull nor painefull. But is it not then perillous and dangerfull? Nor yet ſo neither, for mercy ſecures from danger, and frees from trouble. A man may be hated and maligned for that he praies, or is otherwiſe zealous

Vid. Cypr. de opere & Eleemoſy.

and

and forward in the cauſe and work of God; but who ever hated any one for ſhewing mercie? Where then is the danger of mercie? Is it any whit prejudiciall to ones eſtate? Admit it be, yet if it further the ſoules good, and help a man to heaven, we cannot buy heaven at too deare a rate: but to ſpeak ſooth mercie hurts no mans eſtate. Indeed fooliſh pitie, indiſcreet mercy may, but not that which is ſpirituall and ſeaſonable; for *hee that hath pitie on the poore* (ſaith *Salomon*, *Pro.*19.17.) *lendeth unto the Lord, & that which he hath given will he pay him againe*: he never did faile to doe it, nor ever will.

If a man lend his money to his rich friends, it is as ſafe as if it were in his owne coffer and cuſtodie; beſides that, he further engages thereby his friend to himſelfe. In like ſort, he that gives to the needy, doth not give, but lend, and that to the Lord, God's his ſuretie, God's his ſuretie, and he will not die in his debt, he will pay him every penny. Beſides, ſhewing of mercy is a ſowing of ſeed, and there's no loſſe you know in that: Saint *Paul* followes the Metaphor, 2 *Cor.*9.6. and ſo forward. Now is any ſo mad as to thinke the ſeed that is ſowne in good and ſure ground to be loſt and buried, and to condemne the ſeedſ-men of folly for ſo doing? No, but the more deſirous any one is of gaine and increaſe, the more he ſowes: ſo ſhould it be here in ſowing this of mercie to the poore; and the rather for that this is a certaine ſoyle, and the ſeed will certainely take. *He which ſoweth bountifully ſhall reape bountifully*: there is no hurt can come by ſhewing mercy, if it be done with diſcretion. It makes a man truely happy, it puts him under mercy, it is a part and a piece of his happineſſe. If you then feare to be too happy, forbeare to ſhew mercy; but herein you ſhall bewray notorious folly. And thus we have diſpatcht our firſt uſe.

Uſe 2.

In the ſecond place, let us be inſtructed to looke backe a little, not upon others, but upon our ſelves, and ſay; Am I a merciſull man, or am I not? what good have I done? how many backs have I clothed? how many bellies have I filled? how many poore, ſicke, diſtreſſed, have I ſuccoured, pitied, prayed for? what mercy have I ſhewed? Indeed all men cannot exerciſe all acts of mercy, becauſe they are poore, and have not wherewithall; 'tis true, poore men commonly when they heare a diſcourſe of mercy, look upon the rich, as if it only concerned them, and themſelves were not touched: But though all men have not mony to relieve others, or counſell to adviſe them, yet ſomewhat they muſt be doing this way, when there is need. None is ſo poore or deſtitute, but that he may pray for thoſe that be in miſerie, watch with them in their ſickneſſe, bleed, mourne, weepe, commend their caſe to God, to others. Therefore let none ſlip collar, but take himſelfe to task, and examine, what mercie have I ſhewed to the miſerable? how oft have I prayed for them, mourned with them, ſtraightned my ſelfe to miniſter to their neceſſities? And if you finde the reckoning to riſe but ſlowly, poorely, be aſhamed thereof, bewaile it; and for the future, never be affraid to ſhew mercy, as if God, in calling us thereunto, meant us any harme; but catch at all opportunities, and thankfully embrace them, taking occaſion to bleſſe God, for that he hath furniſhed us with any abilitie and opportunitie to be eaſefull, ſerviceable, comfortable to any ſad heart, ruinous eſtate, &c. You can eaſily be perſwaded, that it is a bleſſed thing to receive helpe, com-

fort, eaſe, reliefe, when you are in diſtreſſe. Will you take Chriſts word once uttered by Saint *Paul*, I trow, *Acts* 20. it being a Proverbe much uſed by our Saviour, namely, *It is a more bleſſed thing to give than to receive*: in good things, it is better be an agent than a patient, as on the contrary in evill things. Would you then be thankfull for receiving good at the hands of others? be more thankfull if God have given you abilitie and conveniencie, and (which is the greateſt of all) an heart to doe good to others.

THE TWELFTH SERMON.

MATTH. 5.7. *Bleſſed are the mercifull, for they &c.*

Uſe 3. YOu remember how farre we have proceeded in the proſecution of our Saviours propoſition here laid downe; *Bleſſed are the mercifull*: we goe on to a third uſe, and that ſhall be a word of exhortation, to ſtir up both you and my ſelfe to the embracing of mercy, that thereby we may be bleſſed. Now in the doing of this dutie, there are three degrees to which you are to be exhorted: firſt, to love mercie: ſecondly, to get this grace of mercie: thirdly, to exerciſe it being once gotten. For the firſt, it is not enough for a man to doe the acts of mercie, unleſſe he have alſo a mercifull heart, and a love to this grace: according to that of the Prophet *Micah*, *chap.6.ver.8. He hath ſhewed thee, O man, what is good*, good for thy ſelfe, and good in the eyes of God; *and what doth the Lord require of thee but this, to love mercy?* and of ſo doing the Lord gives us a good example in his owne practice, *Micah* 7.18. *He delights in mercy, mercy pleaſeth him*: ſo it ſhould doe us. And the rather, becauſe, firſt, all is nothing that is not done out of love, out of mercie; give all, (life and all) 't is a dead carkaſſe without love, 1 *Cor.*13.1. pray off thy knees, watch out thine eyes, faſt out thy ſpirits; if mercy attend not theſe bodily exerciſes they are nothing: faith without mercie nothing, *James* 2. knowledge without mercie nothing, *James* 3. at the end; the whole body of religion without mercy nothing, *James* 1. at the end. This makes a plain difference betwixt the hypocrite and the upright man; the hypocrite may performe ſome outward acts of religion, yea, and of mercy, but the upright man only doth it out of mercy and love to mercie. Secondly, becauſe it is a bleſſed grace and makes us bleſſed, ſhould not wee therefore love it, ſith it is mercy that makes a man bleſſed in his name, bleſſed in his ſtate, bleſſed in his perſon, bleſſed in his poſteritie, every way bleſſed? It is mercy that we live by, 't is mercie that feeds us, 't is mercy that clothes us, 'tis mercy that keeps us in our being, namely, that mercy in God, therefore love mercy.

Now ſecondly, *put on bowels of mercy*, as the Apoſtle exhorts, *Col.*3. and as God our father is mercifull, ſo be we followers of him as deare children, making it of our very nature, if it were poſſible, for, *ſuch as the tree is, ſuch is the fruit thereof*; and mercy is as the man is. The carnall man hath a carnall mercie,

mercie, a foolish pitie: as, if he see notorious malefactors led away to punishment, he can thinke and say, it is pitie they should be so hardly dealt withall; but unto Christ, in his members, he will shew no mercy, in such a case hee hath his heart closed up: so a naturall man may have a naturall mercie, whereby he may shew kindnesse to his kindred, &c. but hee that would exercise spirituall mercy (which onely hath the blessing) he must first become a spirituall man. For which end and purpose, he must goe to God, by prayer, to make him mercifull, for it is he alone that workes this grace in the heart; pray him that he would teach us, for this learning comes onely from heaven. That wisedome (saith Saint *James*) that is easie to be entreated, full of mercie and good workes, it comes from above, *James* 3.17. it is God onely that can teach us this wisedome; to him therefore must we repaire, if wee would be taught, and if we would have it wrought in our hearts; it is his worke alone, he is the father of all mercies, and the God of all consolation: neither can a man have any measure of holy mercy in him, till hee worke it in him. Would you then become truely mercifull? first, see what God doth: secondly, heare what he saith. First, I say, see what he doth, and learne to doe likewise: see it, first, in the mirror of his Word: see how he is there described to be much in mercy, plenteous in goodnesse, gracious, compassionate, &c. *his mercie reacheth to the clouds, is higher than the heavens, over and above all his workes.* Behold him now with open face, as he stands thus described in this mirror of the Word, *and yee shall be transformed*, (as the Apostle speakes, 2 *Cor.*3.) *and changed hereby into the same Image*; that like as it fared with *Moses*, when he had beene talking with God in the Mount, he came downe with a glorious glistering, and bright Majestie set upon his face: so if we see the Lord with spirituall eyes, as he hath set out himselfe to be seene in the glasse of the Scriptures, and so make our thoughts to dwell upon his sweetnesse, mercie, goodnesse there described; *we shall be transformed thereby into the same Image*, and become, in a measure, *mercifull, as our heavenly Father is mercifull.* Secondly, see it in the mirror of his works of mercie to all his creatures, he is good to the just and to the unjust: but especially his mercie to his Saints, that pardoning, healing, comforting mercy; particularly, his mercie to thee: make it good by faith, that he is the God of thy mercie, as *David* saith of himselfe; labour to apprehend God to be such a God as doth helpe thee, feed thee, cloath thee, tender and save thee: this will make us to become *mercifull as hee is mercifull*, if wee once apprehend him by faith to be our heavenly Father; for then we shall come to reason thus with our selves: God hath forgiven me pounds, talents, shall I thinke it too much to forgive my brother a few mites? It is he that helpes mee, saves me, overcomes my frowardnesse with his goodnesse, doth me infinite favours daily, &c. These, and the like meditations, will allay all thoughts of revenge and stomack, and make a man become gentle and mercifull to others that have offended him, or are in need of him. Thus when wee have seene what God doth, then secondly, heare what he saith, what mercy he hath promised to the mercifull, what miserie hee hath threatned to the cruell and mercilesse: every day single out some speciall promise or curse, which tends to the beating downe of crueltie and advancement of mercy, and chew upon that; and

theſe wel ſet on, & laid cloſe, will work the heart to a kindly yeeldance. The booke of the *Proverbs* is full of both: worke we theſe into our hearts, and ſo we ſhall find that the words of Gods promiſes and threatnings, being ingrafted into our hearts, as Saint *James* ſpeakes, like as the ſcion is ingrafted into the ſtocke, will be of power to change our ſowre natures, and to make us gentle, ſweet and mercifull, even as God is mercifull; if, I ſay, wee be thus carefull to mould this word of God, and worke it into our hearts by meditation and application thereof unto our ſelves. And theſe are the helpes wee muſt uſe to the getting of mercie.

The third thing yet remaines to be done: for, when we are now come to love mercie, and have gotten it in ſome good meaſure, we muſt ſtep on to the exerciſe of this grace in the acts thereof, ſhewing mercy to others, as our heavenly father is mercifull. But how is that? God is not onely mercifull in himſelfe, but alſo in all his dealings: ſo muſt we not content our ſelves to have this mercie, but we muſt proceed to the exerciſe of it. Now the acts of mercy are of two ſorts, ſome are inward (as we ſaid before) and ſome outward. The former ſort lye open to all rankes of men, poore as well as rich; (though poore men uſually poſt off this point of mercie, as not pertaining to them) it belongs to all ſorts, to conſider wiſely of their afflicted brethren, as being their owne fleſh, and to make their caſe their owne. Say then with your ſelves, ſuch a one's ſicke; what's ſickneſſe, but an abridgement of all outward evils? ſuch a one's in povertie, what's povertie, but a very great ſlaverie? for the borrower is ſervant to the lender, ſaith the *Wiſeman*; and ſo in the reſt: conſider and lay to heart the afflictions of others. Then ſecondly, mercie muſt ſet our heads aworke, to deviſe how to relieve them, we muſt conſult with our owne hearts, as *Nehemiah* in like caſe did, and bethinke our ſelves, what may I give, what may I lend, what may I ſay, what may I doe to ſeale up my love, and to be ſome way comfortable to my diſtreſſed neighbour? So for the affections, we muſt ſympathize and condole with the miſerable, be poore in their povertie, ſicke in their ſickneſſes, labour and ſweat in their grievances. Mercie transformes a man into the partie pitied, makes him feele his brothers caſe, ake in his paine, groane in his griefes, and ſo take it to heart, as if it were his owne. Theſe are the inward acts of mercie, which all without exception muſt exerciſe. For outward acts, they expreſſe themſelves, firſt, in words; all muſt ſpeake comforting, praying, pitying words to the diſtreſſed: ſecondly, in deeds; here all muſt doe ſomething: poore men have not money to give, but they can give counſell, they can travell, viſit the afflicted, or watch with them if need be: every one hath not conſerves, or preſerves to carry to the ſicke, but the pooreſt hath a warden at leaſt, or an apple to take with them: every one muſt be doing ſomething, according to his abilitie and their neceſſitie. And theſe are thoſe acts of mercie both outward and inward, which by all, of all ſorts, are to be performed.

There are yet ſome ſpeciall acts of mercie to be exerciſed by ſome ſorts of men, and thoſe are firſt publike perſons, ſecondly rich men. For the firſt ſort, Magiſtrates may fruitfully propound *Jobs* example to themſelves: he being a Magiſtrate, was *eyes to the blind, feet to the lame, a father to the Orphanes, an husband to the widowes; he ſought out the cauſe of the oppreſſed*, and

See Job from chap 29. to 32. & Neh. c. 4. & 5.

ſnatcht

ſnatcht them from out of the clawes of the Lyon and the Beare, the mercileſſe and cruell man. So ſecondly, Miniſters muſt ſhew mercie in their way; indeed many of them may ſay with *Peter* and *John*, gold and ſilver we have them not, but ſuch as we have doe we freely give; and (as they may) they muſt be much in comforting the dejected, counſelling the doubtfull, warning the unruly, *binding up the broken-hearted, ſpeaking a word in ſeaſon to thoſe that mourne in Zion*, viſiting the ſicke, yea and miniſtring to their neceſſities, relieving and ſuccouring of them as they are able. Theſe are the duties and acts of mercie that concerne publike perſons. The next we muſt ſpeake to are rich men, that have abilitie and ſufficiencie of outward eſtate; theſe muſt be exhorted in a ſpeciall manner to exerciſe mercie; and the branches of this exhortation are many: there is mercie in giving, mercie in lending, mercie in remitting, mercie in employing. Some cannot give, who yet can lend, and there's mercie ſhewed in that, onely if we avoyd thoſe ſore preſſures, lending upon hard termes, ſuch as the people complained of, *Neh.5. ſelling of time, lending upon day, &c.* As for ſecuritie, I deny not but men in lending to others may take pledges of their neighbours, onely they may not herein be their owne chooſers; but though they may take a pledge for their owne ſecuritie, yet they muſt take ſuch things onely as may be well ſpared, they may not take the neather Mil-ſtone, the meanes of their livelihood (as *Moſes* hath it.) There is mercie alſo in remitting, as well as in lending; when men are content to forgive and paſſe by wrongs, dues, debts, where there is not wherewithall to diſcharge them. *Nehemiah*, in regard of the extremitie of the times, was content to remit of his dues, neither he nor his ſervants required of the people that which did of right belong unto them. But now in the matter of giving, which is the maine and chiefe office of mercie to be performed by the rich, two rules muſt be obſerved: firſt, that you make your ſelves able: ſecondly that you ſhew your ſelves readie to communicate to the neceſſities of others. For the firſt, concerning the inabling of your ſelves to the ſhewing of mercie, you ſhall finde it laid downe in two Canons, 2 *Theſ.*3. the firſt that you *forbeare idleneſſe*, and ſo all other unmortified luſts, as gameſomeneſſe, intemperance, &c. ſecondly, *Working with quietneſſe, and eating your owne bread, that you may not any way be burthenſome to the Church*. And herein the Apoſtle ſets forth himſelf for an example, ver.8. *We tooke not* (ſaith he) *bread for naught of any man, but we wrought with labour and travell night and day, becauſe we would not be chargeable to any of you*. But, *Epheſ.*4.28. he requires not only that we ſo order the matter, that we be as little chargeable to others as may be, but alſo, that we be helpfull to others: *Let him* (ſaith the Apoſtle) *that ſtole ſteale no more, but rather let him labour and worke with his hands the thing that is good, that hee may have to give to him that needeth*. Moſt men, when they are preſſed to workes of mercie, thinke it enough to ſay, I am not able, I have not wherewithall. Why are you not able? how comes it that you have not wherewithall? If God hath diſabled you by his owne immediate hand, by fire, loſſe of cattle, or the like, thou art excuſed; but if you have made your ſelfe unable by your owne improvidence, unthriftineſſe, idleneſſe, vanitie, or the like, you are anſwerable for many fellonies at once: for hereby thou haſt robb'd thy ſelfe, robb'd thy

wife, robb'd thy children, robb'd thy family, robb'd the Common-wealth, robb'd the poore, (for whatſoever we can well ſpare is theirs, in caſe of extremitie; and they have aright unto it.) Now, if you find your ſelves guilty of your owne inabilitie, by theſe or the like wayes drawne upon your ſelves, be adviſed to remove all waſtfull expences, and theſe ſinfull courſes forementioned: here's one named by the Apoſtle for inſtance; *Let him that ſtole ſteale no more*: this theft is nothing elſe but idleneſſe, (for that the Apoſtles meaning is ſo, appears plainly by the oppoſition, *but let him labour with his hands, &c.*) When men are out of a lawfull calling, or are not painefull in it, find themſelves no imployment, but are up and downe, ſhifting here, and flirting there, ſuch are to be accounted theeves, for they picke their owne purſes, and make themſelves unable to doe workes of mercie. The like wee may ſay of pride in apparell, a great waſt-good, when people muſt be in a new faſhion every day, as *Nero*, who tooke it for a diſparagement to be ſeen two dayes in one ſute: ſo for pride in building, men build as if they ſhould live for ever, as one ſpeakes: ſo for pride in feaſting, a common fault in men to be ambitious, and vaine-glorious herein, vying one with another farre above their abilities. The like may be ſaid of company-keeping and gaming: thoſe that are companions of wine-bibbers and fleſh-eaters, as *Salomon* ſpeaketh, ſhall ſurely come to povertie. The ſame will be fall ſuch as are here and there ſporting and gaming, who may ſeeme to be of the Emperours minde, that thought money was made for nothing elſe, but to caſt away and waſte upon dice. We cannot ſtand upon particulars; in ſhort, everie unmortified luſt is a picke-purſe, a theefe in the candle, a kind of wild-fire, enough to conſume a whole countrey. *Salomon* every where, almoſt, tels us, that *he that goeth after the ſtrange woman ſhall be brought to a morſell of bread*; that *the ſluggard ſhall be cloathed with rags*, that *he that haſteth to be rich ſhall ſuddenly come to povertie*. He tels us twice in that 28. of *Proverbs* that *the very haſte after gaine is the next way to povertie*. The ſame is true of needleſſe expences, mere ſuperfluities, as that which is caſt away in ſmoake and tobacco; and when men ſhall ſtudie how to waſt their whole patrimonie upon vanitie, even *ſaltus & inſulas* (as one ſaith) they can weare a prettie grove upon their backes, a prettie plat of ground about their neckes. Theſe be thoſe courſes and corruptions whereby many men diſable themſelves for the doing of good, let theſe be laid aſide: and then ſecondly, you *muſt labour with your hands, &c.* that is, firſt, live in a lawfull calling; ſecondly, dwell upon't, be diligent in it to *know the ſtate of thy flocke* ('tis *Salomons* counſell) *and take heed to thy heards*, *Pro.* 27. 23. *&c.* Nor muſt you onely de diligent, but expert and skilfull in your calling, *Tit.* 3. *preſidents of good works*, or your craftsmaſters in your honeſt callings. Thirdly, labour in it, we muſt κοπᾶν (that's the Apoſtles word in that 4. of the *Epheſians*) *take pains in that which is good*: and this we muſt doe not onely to enrich and advance our ſelves, but to doe good to others, and to give to him that needs. Theſe now are the rules to be put in practice, for the inabling of our ſelves to the workes of mercie.

Tertull.

ἐργάζεσθαι.

Next, you muſt be ready to diſtribute, and doe this way what good you can. This is that the Apoſtle enjoyneth thoſe that are rich and able, 1 *Tim.* 6. *Charge thoſe that are rich in this world, that they doe good, and bee rich in*

good

good workes, and be ready to diſtribute and communicate; as wee have an example in *Abraham*, who ſate ready preſt in his tent doore in a hot day, and in an hot countrey, thinking with himſelfe, alas, poore travellers, how doe they now this ſcorching ſeaſon? they are faine to beare the heat of the day, &c. And whiles he was thus caſting within himſelfe, he ſees two wayfaring ſtrangers comming towards him, whom he no ſooner had eſpied, but running unto them, hee ſtayes not to bee intreated, but himſelfe firſt intreats them, he beſeecheth them to turne into his tent, and refreſh themſelves with ſuch entertainement as he could give them. By whoſe example we muſt alſo be ſtirred up to ſhew like forwardneſſe in ſhewing mercy and kindneſſe, though not to all ſorts promiſcuouſly, or to every unknowne perſon (*Abraham* did not ſo) yet when we meet with a fit ſubject, wee ſhould even runne upon mercy: but yet by rule muſt wee proceed herein, both for the matter of our mercy, and ſecondly, for the manner. For the matter; workes of mercy muſt be done, firſt, out of juſtice: ſecondly, out of wiſedome and diſcretion.

For the firſt, we muſt, as the Prophet wils us, *doe judgement, and ſhew mercy, Mich. 6.* Hee that would exerciſe mercy toward others, muſt firſt pay his debts, cleare all ſcores: if he have ſtollen from any man, or wronged his neighbour, he muſt firſt reſtore it againe, for God accepts not of a ſacrifice of rapine. It was a ſpeech of *Selymus* the Turke, to his *Baſſa*, who perſwaded him to beſtow that wealth which hee had wrongfully taken from the Perſian Merchants in divers places of his Empire, upon ſome notable Hoſpitall, for the reliefe of the poore: he replyed, *Wouldſt thou O Pyrrhus* (for ſo I take it was the *Baſſaes* name) *that I ſhould beſtow other mens goods, wrongfully taken from them, upon works of charity and devotion? aſſuredly I will never doe it, nay rather, ſee they bee againe reſtored to their right owners*, which was forthwith done accordingly. How much more ſhould we that are Chriſtians, be ready to make reſtitution of ſuch things as we have unlawfully come by, and not make *ex rapina holocauſtum*, a ſacrifice of rapine, which God accepts not? Shew mercy to others, but do it of thine owne; ſee what *Salomon* ſaith for this, *Pro. 5.* about the latter end, *Drinke water out of thine own Ciſternes, and running waters out of thine owne Well: let thy fountaines bee diſperſed abroad, and rivers of water in the ſtreet:* let them be only thine owne, and not ſtrangers with thee, &c. If thy goods have been got well, and held well, thou maieſt boldly communicate of the ſame to others: ſo then, our mercy muſt be ſhewed out of juſtice, or elſe it is not right. The good man deſcribed, *Pſal 112.* is ſaid to be *gracious and full of compaſſion*, but yet withall, he is *righteous*.

Turk. *Hiſt.*

Secondly, we muſt proceed by the rules of wiſedome, in ſhewing mercy, according to that, *Pſal. 112. A good man ſhewes favour, and lendeth, hee will guide his affaires with diſcretion*; he will doe workes of mercy out of judgement, putting a difference betweene perſon and perſon, things and things. For perſons, ſome there are that are poore and religious, our chiefe ſtreame ſhould run upon them, *the houſhold of faith* ſhould have a ſpecialty of our mercy; ſome againe are poor, who though not religious, yet are they civill, they are in a lawfull calling, they take paines therein to their power, and are willing

Galat 6.

willing to live by their labour, theſe alſo wee muſt relieve, and theſe muſt have a ſhare in our mercy. Thirdly, ſome there be that are neither religious nor civill, but wander about like idle vagabonds, living under no Magiſtrate, no Miniſter, in no calling; and to theſe, the greateſt mercy that we can ſhew them, is to apply our ſelves to the Apoſtles rule, *If they will not worke, let them not eat*, if they will not take paines for a living, let them even faſt awhile, till ſuch time as they bee humbled and made willing to worke; at leaſt, receive not ſuch into familiarity, to eat and converſe with them. Thus for the perſons to whom we are to ſhew mercy.

Secondly, there is wiſdome to be exerciſed in ſhewing mercy in reſpect of things. For to one wee muſt ſhew mercy in his eſtate, to another in his name, beſtowing food upon ſome, clothes upon others, and for idle vagrants, it ſhall be mercy in us to commend them to the ſtocks, to condemne them to the whip, howſoever they or the world ſhall cenſure us for it; we cannot ſhew them greater mercy, than ſo to deale by them, ſo farre as law will beare us out.

Thirdly, in workes of mercy, wiſedome directs a man to looke to the times. *The poore you have alwayes with you*, ſaith our Saviour, but yet there is a difference to be made of times: for, ſometimes the poore have bread, they have worke, and other ordinary mercies: otherwhiles againe, in ſore preſſing times, they have none of all theſe, they want all things; work's ſcarce, bread's ſcarce (and that which makes every thing elſe dear) money's ſcarce: here now we have a fit time to extend mercy to the needy. In ſuch a time as this, we muſt be content to part, not onely with our ſuperfluities, but even to abridge our ſelves of ſome neceſſaries for the reliefe of our poor brethren. Holy *Bradford*, in a hard time, thought not too much to ſell his chaines, rings, and jewels for the reliefe of others. *Rogers* our Protomartyr in Queene *Maries* dayes, made the motion to others in his time to forbeare one meale every day, to beſtow upon ſuch as were in want. *Nehemiah*, in a time of exigence and extremity, would buy no land, as otherwiſe he might, and would have done; nay, the primitive Chriſtians, *Acts* 4. *ſold that land they had, and brought, and laid down the money at the Apoſtles feet*, they were content to part with all they could part with in that time of exigence, to help to relieve others. Here alſo it is requiſite that we have wiſedome to diſtinguiſh of the ſeaſon, firſt, for others, to ſhew them mercy then when they are moſt of all diſtreſſed, moſt humbled, moſt in need, and low brought, then is a fit time to doe it: ſecondly, for our ſelves, to do works of mercy then, when God hath bleſſed us, & whiles we are able, and in time of health (not as many uſe to do, referring all to the day of our death) but ſeeing it done our ſelves; ſo ſhall wee have the benefit of thoſe prayers and bleſſings, which by our meanes ſhall be offered up to God.

Fourthly, in works of mercy diſcretion guides and directs a man to do according to his ability. God ſtraines not up any man to doe above that he is able (unleſſe it be in a time of extremity, as we ſaid before) but if there bee a willing mind, he accepts a man according to that he hath, and not according to that which he hath not. *Nehemiah*, according to his ability, expreſſed his bounty to ſuch as were in need of him. Here it muſt be remembred, that we

proceed

proceed in a right order, beginning at home; for he that provides not for his own, is worſe than an Infidell. Therefore, as we ſee it in the parts and members of the body, each part drawes nouriſhment to it ſelfe, and then conveighs it to the next in order; the ſtomack to the liver, the liver again to the veines, and ſo it paſſeth along, even to the moſt remote parts of mans body: ſo muſt it bee with us in ſhewing mercy, every man muſt firſt provide for himſelfe, and thoſe of his owne houſhold, and then reach forth his hand to others according to his ability; onely when you are called to doe good to others, you muſt not diſable your ſelves, and groan without cauſe, much leſſe put your ſelves into debt on purpoſe to keep your ſelves from giving where there is need, and ſo to ſhift it off, but deale plainly, &c. And this is that wee have to ſay as touching the matter of our mercy.

Now for the manner, the Scripture regulates and teacheth us, that works of mercy muſt bee done: firſt, in ſimplicity, as the Apoſtle hath it, *Rom.* 12. *let him that giveth, doe it with ſimplicity*; not for any by-end, nor for any end beyond mercy, as for vaine-glory, or the like; but let him ſhew mercy for mercies ſake, lend for lendings ſake. *Lend, looking for nothing again*, as ſaith our Saviour, not as if one that lendeth to another ſhould look for no part of the principall again, but look not, aime not at any by-reſpect: as thus, I lend (pretending mercy) ſo much, to the end I may borrow as much. Secondly, he that ſheweth mercy, muſt do it freely, cheerfully: *the Lord loves a cheerefull giver.* A man in giving to thoſe that want, muſt not doe it heavily, grudgingly, he muſt not *manu dare, & vultu negare* (as he ſaith) give with the hand, and pull back with the looks, ſtrike down with the countenance; but ſhew all cheerfulneſſe in our deeds of charity: for that which is freely given is twice given, and be it never ſo ſmall, yet is greatly accepted, as the widowes mite was, who though ſhe gave little, yet ſhee gave much in Chriſts eſtimation, who counted it a great promotion, and *a far more bleſſed thing to give, than to receive.* Thirdly, in ſhewing mercy, men muſt do it liberally. He that ſoweth liberally ſhall reap liberally. An example of this we have in *Araunah*, 2 *Sam.* 24.23. who gave as a King; though he had but a ſubjects purſe, yet he had a Kings heart, a royall diſpoſition: ſuch ſhould we have. Fourthly, works of mercy muſt be done conſtantly: *be not weary of wel-doing*, ſaith the Apoſtle, 2 *Theſ.* 3.13. And again, *let us not be weary of wel-doing, for in due ſeaſon wee ſhall reape, if we faint not; as ye have therefore opportunity, do good to all, but ſpecially to thoſe of the houſhold of faith*, *Gal.* 6. And *Eccleſ.* 11. *Give a portion to ſeven, and alſo to eight*, &c. where he anſwers alſo all objections. Eccleſ. 11. opened.

Ob. For ſome might ſay, we could be content to doe ſomewhat, but all we do is but loſt, and as it were caſt downe the ſtreame.

Sol. Say not ſo (ſaith the Wiſe man) for that which is given to charitable uſes is not caſt away, but onely ſowne by the waters ſide, and after a while it will come again. *Caſt thy bread upon the waters, for after many dayes thou ſhalt finde it.*

Object. Yea, but I give, and give, and ſee no end of giving, they lye ſtill at my doores, and come thick.

Sol. Oh ſaith he, *give a portion to ſeven, and alſo to eight.*

Ob. I, but who knowes what times may come? I may fall into want my ſelfe.

Anſ.

Anſ. It is true ſaith he, hard times may come indeed, therefore *give whileſt thou haſt wherewithall: for thou knoweſt not what evill ſhall bee upon the earth*, therefore ſow whileſt thou haſt a piece, and ſeed in thy hand.

Object. I doe indeed pitie the caſe of ſuch as be in miſery, I can condole, and bleed with them, but I cannot do withall, I cannot help all, only my heart is with them.

Anſw. Oh, ſaith *Salomon, If the clouds bee full of raine, they will empty themſeves upon the earth*: there is no mercy in the heart (whatever you profeſſe) if there be no help in the hand: full clouds will drop downe their fatneſſe into the boſome of the earth.

Object. Yea, but I live in an hard place, in a barren countrey, where every thing is hardly come by.

Anſw. Be it as thou ſaiſt, yet *if the tree falleth toward the North, or toward the South, in the place where the tree falleth, there it ſhall be.* As if hee ſhould ſay, whereſoever the tree groweth, whether in a fruitfull ſoyle, or a barren ſoyle, ſomewhat it will beare: So doe thou, what countrey ſoever thou liveſt in, bee doing, according to thine ability, ſome fruits of mercy thou muſt yeeld, and bring forth, according as God hath put into thy hand.

Object. I could find in my heart to doe ſomething this way, but the world is ſo naught, that a man cannot tell where to give, or on whom to place his mercy.

Anſ. He that obſerveth the wind (ſaith *Salomon*) *ſhall not ſow, and he that regardeth the clouds ſhall not reap.* He that is alwaies making objections, and caſting perils, it will be long enough ere he wil be either reſolved to ſhew mercy to others, or ſure to receive mercy from God.

Ob. Put caſe I ſhould bee thus forward to deeds of charity as you would have me, how ſhould I be requited againe? I ſee no body ſo kind to mee or mine.

Anſw. Why, leave that to God, hee can finde meanes to recompence any thing done this way, take thou no thought for that matter: For, *as thou knoweſt not* (ſaith the wiſe man) *what is the way of the Spirit, nor how the bones doe grow in the wombe of her that is with child: even ſo thou knoweſt not the worke of God that maketh all things, verſ.* 5. and whats breeding for thee and thine.

Ob. I, but I have oftentimes miſ-carried in ſhewing mercy, and my bounty hath been often abuſed by thoſe that have partaked thereof.

Anſw. Let not that hinder thee (ſaith hee) from doing any more works of mercy; but *in the morning ſow thy ſeede, and in the evening with-hold not thine hand: for thou knoweſt not whether ſhal proſper, either this or that, or whether they ſhall be both alike good.* Thus when you have with *Salomon* removed all objections, then quicken up your ſelves to the exerciſe of this grace by the forenamed motives. Remember, firſt, that you give to the poor, you give to Chriſt. If Chriſt were here in perſon, how would every one ſtrive to relieve him, being in want; to refreſh him, being hungry; to cloath him, being naked! why now, whatſoever is done to one of theſe his brethren, he takes it as done to himſelfe. Think then with thy ſelf, when thou ſeeſt a poor Chriſtian

See more objections in *Baſil. Serm. in divites aduros. Sar. 1. & 2.*

Chriſtian that wants thy helpe, there goes Chriſt hungry, naked; there lies Chriſt ſicke, or impriſoned; he quakes, he faints, he bleeds in his members: what therefore you would doe to Chriſt himſelfe, do the ſame to his poore members. Secondly, conſider, that what you give to the poore, you doe but lend to the Lord; there is nothing loſt that is laid out this way. It may more properly be ſaid to be laid up, than laid out, for God will be your pay-maſter, he is the poore mans ſuretie, he will repay it; you are but Gods purſe-bearers. Neither is it any otherwiſe here, than if ſome great Gentleman ſhould bid his ſervant that attends on him, give a poore bodie ſix pence; the ſervant doth no more than lay it out, being ſure to receive it againe of his Maſter: even ſo it is here, the Lord ſeemes to ſay unto us, There's ſuch a one wants, give him ſix pence, ſupply his needs, let him have what will ſerve his turn, and I will become thy pay-maſter for it again. Yea, thirdly, in giving to others you doe but gratifie your ſelves, for hereby you become more bleſſed every way, as we have ſhewed before. Therefore, as ever you would adorne and beautifie your profeſſion, or inherit the former comforts, ſhew your ſelves rich in mercy and good workes; which the better to doe, you muſt fatten the root of mercy, which is charitie, whereof mercie is but a branch, as hath beene ſaid: therefore begin with love, and, as the Apoſtle ſaith, *Conſider one another to provoke to love and good workes.* Where there is true love, there will be good workes: *If therefore there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfill ye my joy*, Gods joy, Chriſts joy, all good Chriſtians joy, *that ye be like-minded, having the ſame love, &c. not looking every man on his owne things, but every man alſo on the things of others.*

Laſtly, here's a word of comfort to the mercifull, they are every way bleſſed, and ſhall finde favour with God and men. *Uſe.*

Ob. I, if I were ſure my mercie were a ſpirituall mercy I could take comfort in it.

Anſw. For ſatisfaction to this doubt, looke, firſt, to the motives of thy mercy, whether thoſe arguments that move thee to ſhew mercy be ſpirituall or not; where doſt thou begin thy mercy? Doſt thou, with the *Macedonians, firſt give thy ſelfe to God, and then give thy goods to the Saints and others*, 2 *Cor.* 8. 5. *The wiſedome from above* (ſaith Saint *James*) *is firſt pure, and then full of mercy and good fruits.* Haſt thou then a pure nature, and pure motives and reaſons, ſhewing mercy for Gods ſake, for mercies ſake, and upon ſpirituall grounds, thy mercy is a ſpirituall mercie.

Secondly, Look to the extent of thy mercie, for ſpirituall mercy reacheth not only to kindred, friends, benefactors (if it goe no further it is but naturall) but even to ſtrangers, yea, to enemies; it teacheth to pray for them that curſe us, and to relieve thoſe who neither love us nor any of ours.

Thirdly, looke to the object of thy mercie, which in ſpirituall mercie is eſpecially the ſoule, (although it doth gladly relieve the bodie too) it is principally exerciſed in doing good to the better part of man, by counſelling, admoniſhing, comforting, being no loſſe deſirous to helpe others out of ſin than out of debt.

Fourthly, looke to the effect of thy mercie; doth it make thee more humble?

ble? then it is ſpirituall mercy; for that which is meerely naturall, renders men more proud and conceited, makes them ſeeme to themſelves jolly fellowes, ſo as they boaſt of what they have done, and thinke of having merited thereby ſome reward at the hand of God; whereas he that is ſpiritually mercifull, findes matter of humiliation in his beſt workes of this kind, condemnes himſelfe that he doth them ſo uncheerefully, ſo baſely, ſo niggardly: as *Nehemiah*, when he had done his beſt this way, ſaw cauſe after all to implore and ſue for mercie. By theſe notes of diſtinction may you judge of the kinde of your mercie, whether it be ſpirituall or not. But yet further.

Object. Many cannot take comfort of the mercie they ſhew, becauſe they come ſhort in the acting and exerciſing of it: for firſt, for the meaſure, it is but a little that I doe this way.

Anſw. If thou ſhew but a little mercie for want of affection, thou muſt judge thy ſelfe therefore; but if it be through want of abilitie onely, thou muſt remember what the Apoſtle ſaith to this; *viz.* that *if there be, firſt, a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

Ob. Yea, but I doe it doubtingly; I cannot tell whether I doe well, and have a calling to doe that which I doe in beſtowing my almes.

Anſw. This doubt muſt be ſatisfied by private conference, thou muſt propound thy particular caſes to the Judicious to be reſolved by them.

Object. But what ſhall I doe when I know them to be naught that ſeeke to be relieved?

Anſw. If thou knoweſt them before-hand to be ſuch, thou oughteſt to forbeare to relieve them, except it be in caſe of extremitie; then *demus tanquam homikes, non tanquam homini*; lets give as we are men our ſelves, and thinke what 's fit for us to doe, not what they are worthy to receive. In ſuch caſe *detur humanitati* (as one ſpeakes) we relieve not particular man, ſo much as the common nature of man in him.

A. Gellius. Seneca.

Object. Yea, but I in ſhewing mercy doe it uncheerefully and grudgingly.

Sol. Why yet if thou judge thy ſelfe for ſo doing, thou art accepted at ſecond hand at leaſt. And for thy helpe conſider of the fore-mentioned motives to mercy, and ſo breake through all difficulties to the acting of it, and you ſhall finde that exerciſe will facilitate and make it eaſie: eſpecially if you will follow Saint *Pauls* counſel, 1 *Cor.* 16. that's to ſay, lay by ſomething weekly, as God ſhall bleſſe you, keepe a purſe on foot for Chriſt as well as for your ſelves; and when a man is before-hand that way, he will not come off heavily: be ſtill laying by, and ſtill ſpreading, and then the worke will be eaſie. As it is with a ſword, which if a man but ſeldome pull out of the ſcabberd, it growes ruſtie through diſuſe, and can hardly bee pulled out with all a mans ſtrength put to it; but draw it out often, it will come forth with eaſe: ſo here, if a man draw out his ſoule but ſeldome to the needy and miſerable, he ſhall finde it hard to doe and difficult, his purſe will not be found a great while, when he ſhould ſhew mercie; and being found, it cannot be pulled out in haſte, nor opened without ſome adoe, and many matters will be pretended

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for excuſe; all which will bee prevented with often exerciſe: for here the more a man doth, the more he may, and the more he yet ſtill deſires to doe, his affection will not faile, though his eſtate may.

Ob. I ſhew mercie ſometimes, but I doe it hollowly, there is in my mercy a ſpice of pride, ambition, and vain-glory, I blow a trumpet, &c.

Anſw. Yet ceaſe not to doe the worke, ſo long as thou forgetteſt not to be humbled for thy failing in the maner. Doe as children uſe to doe in working their ſamplars, they keepe them as faire as they can, but if they be ſullied in working, then they waſh them and make them cleane again: ſo muſt we deale in our deeds of mercie, doe our beſt at them, and if it fall out that they be ſullied and defiled through pride, ambition, or the like; then goe alone and bewaile it before God, and thy worke ſhall be accepted, and thou rewarded.

Ob. I could be content to do works of mercie, but people are ſo unthankfull, that I am diſheartned.

Anſw. Let not that hinder thee in thy courſe, but if there be need, let them partake of thy mercy though never ſo unthankfull. This is to follow the example of our heavenly Father, who is good to the unthankfull, kinde to the unkind. Luke 6.35.

Object. Yea, but men will never be contented, ſatisfied, but are ſtill trenching upon me and clamouring againſt me, if I doe not even more than I am able.

For anſwer to this, thou muſt conſult thine owne occaſions, thine owne abilitie, and eſpecially the word of God; and if thou canſt approve thy ſelfe to God and to thine owne conſcience, for having done thine utmoſt, thou muſt reſt ſatisfied, yea, thou maiſt ſafely be comforted in aſſurance of the bleſſing here put upon the mercifull man, how-ever the world take it, or men conſtrue it; if they 'll be maſters of their tongues, be thou of thine eares, and there 's an end.

THE THIRTEENTH SERMON.

MATTH. 5.7. *Bleſſed are the mercifull, for they ſhall receive mercie.*

THe former point concerning the bleſſedneſſe of the mercifull we have alreadie diſpatcht; it remaines now to ſpeake of our ſecond point: They that ſhew mercie ſhall receive mercie, they ſhall have it repayed in kind again. But we'll take the point in more generall termes.

Doctr. Look what ſeed men ſow, the ſame ſhall they reap; the ſame they brew, the ſame they ſhall drink; as they meaſure to others it ſhall be meted to them againe. The text reſtraines it here to ſhewing of mercie, but wee 'll take it more largely, and ſo you ſhall ſee it proved, even in ſo many words, *Pro.* 22.8. *He that ſoweth iniquitie* (ſaith *Salomon*) *ſhall reap vanity.*

Ill ſeed yeelds but an ill crop. And *Eliphaz* his experience is proofe enough of this point, *Job* 4.8. *Even as I have ſeene* (ſaith he) *they that plow iniquity and ſow wickedneſſe, reap the ſame.* If men ſow fitches, they may not looke to reape barley, if they ſow barley, they muſt not thinke to reape wheat; but the ſame graine that a man ſoweth, the ſelfe-ſame ſhall he reape againe: in like ſort, *he that plowes and ſowes wickedneſſe* (ſaith *Eliphaz*) *ſhall reape iniquity and vanity.* And this our Saviour further ſets forth under another compariſon, *Matth.* 7.2. *with what meaſure yee mete, it ſhall be meaſured to you againe.* This ſaying is faithfull and true, and appliable both to God and man: here our Saviour ſpeakes of paſſages with man, but this ſpeech is elſe-where applyed by our Saviour to that dutie which we owe and performe to God: *Mar.* 4.24. *Take heed* (ſaith he) *what you heare, with what meaſure ye mete it ſhall be meaſured to you: And unto you that heare ſhall more be given.* Thus you ſee the rule; Men ſhall have as they bring, reape as they ſow, have their owne meaſure returned them againe. If I borrow a buſhell of wheat, I muſt pay a buſhell againe, muſt I not? the ſame that was borrowed, the ſame muſt I pay both for qualitie and quantitie, wheat for wheat, and buſhell for buſhell: and even ſo men ſhall themſelves be dealt with, as they have dealt with others. Inſtances, the Scripture affoords us ſtore of both kindes; and firſt for evil, *Pharaoh* ſowed cruelty, and he reaped cruelty. He committed the males of *Iſrael* to the mercileſſe waves, and himſelfe with all his hoaſt were ſwallowed up by the red ſea: he was buſie in doing to death the Iſraelitiſh children, and, in like manner, had his owne ſon, together with all the firſt-borne of Egypt, ſlaine in a night. So likewiſe *Adonibezek*, *Judg.* 1.6,7. we have there his owne confeſſion: *Threeſcore and tenne Kings* (ſaith hee) *having their thumbes and their great toes cut off, gathered their meat under my table: as I have done, ſo God hath requited me.* God gave him his owne meaſure in the ſame part, and in the ſame kind: for even his thumbs & great toes were in like maner cut off, *ver.* 6. So *Agag*, 1 *Sam.* 15. toward the latter end, hee ſow'd cruelty, and he reaped cruelty: for *as thy ſword* (ſaith *Samuel* to him) *hath made many women childleſs, ſo ſhall thy mother be childleſſe among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.* Thus God payed him home in his owne coyne. And as in evill, ſo in good the rule holdeth, *for bleſſed* (ſaith our Text) *are the mercifull, for they ſhall receive mercy.* Thus *Jonathan* ſowed mercie upon *David*, and accordingly hee reaped mercie, though not in perſon, yet in his poſteritie; for, *Is there none left* (ſaith he) *of* 2 Sam. 9.3. *Jonathans children to whom I may do good for his fathers ſake?* though I confeſſe *David* was a little fayling afterwards in his dealing with *Mephiboſheth*. So *Barzillai* the *Gileadite* ſhewed kindneſſe to *David* in his affliction, 2 *Sam.* 19. neither was it loſt, for when as himſelfe through age and weakneſs was not capable of *Davids* kind offer, he payes it him nevertheleſſe in his heire and executour: So 2 *King.* 4. the good *Shunamite* comforts the Prophet, he again comforts her: he receives kindneſſe from her, ſhe interchangeably receives kindneſſe from him. The like wee ſee done in the widow of *Sarepta*, 1 *King.* 17. And generally wee ſhall obſerve it to bee undeniably true, that whether a man ſow good ſeed or bad ſeed, the ſame hee ſowes, the ſame he reapes.

And there wants not good ground of reaſon for this, whether we looke to God or man.

Firſt, from Gods owne nature we may reaſon: God is firſt true, yea, truth it ſelfe; he is the meaſure and ground of truth: all his words are true and faithfull. Now his word is gone forth in both kinds, hee hath both promiſed to thoſe that doe good, that it ſhall goe well with them, they ſhall receive their owne with advantage: and alſo hee hath threatned evill to the workers of iniquitie, and that they ſhall receive their owne meaſure; therefore both ſhall take place, for he hath ſaid it. Secondly, God is both juſt and kinde (and both theſe properties in God doe call on him to reciprocate) he will not therefore be behind-hand with any man, ſith it is a righteous thing with him to returne like for like, both to the good and evill; *with the mercifull* (ſaith the Pſalmiſt) *thou wilt ſhew thy ſelfe mercifull, and with the froward thou wilt wraſtle*, *Pſal.* 18.1. he will beat them with their owne weapons, he will outſhoot them in their owne bow. Thirdly, he is wiſe; and firſt it ſtands with good wiſedome, eſpecially in a governour (ſuch as God is) to juſtifie himſelfe, to cleare his owne juſtice, to ſtop the mouthes of the malevolent, by being able to ſay, I have uſed you no otherwiſe than you have uſed others.

Secondly, it is wiſedome in God thus to doe, for hereby his ſervants ſhall be encouraged to well doing, when they ſhall be aſſured that they ſhall reap as they ſow, and that *their labour is not in vaine in the Lord.*

Secondly, if we turne our eyes from God to man, we ſhall ſee reaſon for the point. There are in every man theſe two things naturally (as we may ſee in every child, who will pay back word for word, and blow for blow) namely, imitation and retaliation.

As face anſwers face in the water or glaſſe, ſo doth the heart of a man to a man, ſaith *Salomon*: like as if a man bring a frowning face to a glaſſe, it will returne him frownes for frownes; or if a man bring a ſmiling countenance thereto, the glaſſe returnes him that which he brought: *ſo heart anſwers heart* (ſaith the Wiſeman.) If a man ſhew himſelf loving, kind, meek, and tender-hearted to others, God will ſo worke the matter, that others ſhall ſhew themſelves like-affected to him. As on the contrary, if he ſhew himſelfe proud, falſe, revengefull unto others, he ſhall finde others to prove ſo to him, and ſo heart ſhall anſwer heart.

Now for the uſe of this point, it may ſerve for inſtruction to us all, and that to looke backe upon former times, and obſerve Gods proceedings with us, and the paſſages of his Providence. *Uſe.*

Doth he afflict thee any way, or ſtirre thee up adverſaries? Labour to ſee God in all, and doe not ſo much fret at the inſtrument of thy woe and affliction, as take notice of Gods hand, which is the principall in the matter, what-ever the meanes be. Learne then to get over all, and to ſee goodneſſe in God, though it be of malice in men; ſee juſtice in him, though men deale never ſo unjuſtly with thee. For inſtance, doſt thou meet with a lewd and untruſtie ſervant, that neglects thy buſineſſe, or makes away thy goods, reflect upon thy ſelfe, and ſay; it is even juſt with God it ſhould be ſo, for ſuch a ſervant have I beene to others, at leaſtwiſe to God, whom I have ſerved but ſlenderly, &c.

Doth the Lord afflict thee with ſtubborne or unnaturall children, ſay to thy ſelfe, have not I beene ſuch a one, even obſtinate, undutifull, unthankfull to my parents; if not, yet ſure I have beene all this, and more than this to my heavenly Father. Doth God exerciſe thee with unkinde kinſmen, unjuſt neighbours? &c. ſay with thy ſelfe: Even thus and in this manner have I dealt with others, untruely, unmercifully, unevenly; and now behold the Lord brings it home to me, ſuffers others to returne me mine owne meaſure. And thus muſt we compoſe our ſelves in our greateſt perturbations, and by theſe and the like thoughts we ſhall ſo handle the matter, that we ſhall be able to pray amidſt all indignities.

Object. Yea, but (me thinks I heare ſome ſay) if I had any whit ill deſerved of theſe that miſ-uſe and wrong me, I could the better beare it at their hands, but I never did them the leaſt harme or injurie, that they ſhould ſerve me ſo.

Sol. Grant that it be true that you ſpeak, and that you have not deſerved amiſſe of thoſe particular perſons that now bee your adverſaries without cauſe: have you not wronged and injuried ſome others in the ſame or the like kinde? Howſoever though you ſhould not have juſtly offended or wronged any man, yet you cannot deny but you have wronged God much more: here I am ſure you cannot waſh your hands or ſtand upon your juſtification, but muſt needs yeeld that you have walked ſtubbornly and perverſely againſt God. Learne therefore, even of *Adonibezek* a Heathen, to acknowledge Gods righteouſneſſe in all his proceedings with you: *As I have done* (ſaith he) *ſo God hath requited me: Threeſcore and ten Kings having their thumbes and their great toes cut off, gathered their meat under my table*, I made no better of them than dogges; and now behold, as I have done to them, ſo is it done to me by others. It was not by the hand of theſe ſeventie Kings, that he was ſo requited and ſerved in his kind, (for them he had by his crueltie diſabled for ſuch an enterprize) but God found out others to repay him, and to bring his owne device upon himſelfe. And ſuch is his dealing oftentimes with the ſons of men; his hand finds them out in their ſins, & he knowes how to returne them their own, which though it be ſometimes injuſtice in the inſtrument, yet in him it is moſt juſt, of which we muſt take notice, and acknowledge with *Ezra*, *Nehemiah* and others, that *he afflicts us leſſe than our ſins deſerve*, and that *it is the Lords mercie that we are not conſumed*. This will ſtop a mans mouth, and preſerve him from fretting, raging, and reviling the inſtruments of Gods diſpleaſure, in caſe we be unjuſtly dealt with, and meet with hard meaſure from men. And thus for time paſt.

Secondly for the future, this doctrine calls upon all to ſow good ſeed, that we may reape a good crop, and finde anſwerable dealing from God and men. It is a point of beſt husbandrie ſo to doe; for as hee that ſowes pure ſeed, reapes the like againe; ſo he that doth good ſhall receive accordingly. Now this inſtruction hath a twofold reſpect, firſt to God, ſecondly to man. As concerning God, true it is as *David* hath it, that our kindneſſe extendeth not to him, yet is there a way whereby to finde favour with, and intereſt our ſelves into his mercie; as firſt, by being faithfull and upright in his worke, according to that of our Saviour, *Marke* 4. *Take heed what you heare*;

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for with what meaſure ye mete, it ſhall be meaſured to you againe: and to you that heare aright and as you ought, ſhall bee more given. So likewiſe, by dealing kindly with God, that is, with his ſaints, with his houſe, we may make it ſure that he will deale kindly with us and ours: as he did with *David*; he had but a purpoſe to build God an houſe, and for that the Lord promiſed to build an houſe for him in his poſterity for ever: ſo if any ſhall ſhew mercy to Gods people, God wil not dy in his debt, for *with the mercifull, he will ſhew himſelfe mercifull*, as on the other ſide, *with the froward hee will wraſtle*, *Pſal.* 18. And *Levit.* 26. *If ye walk contrary unto me* (ſaith the Lord) *and will not hearken unto mee, then will I alſo walke contrary and ſtubbornly againſt you, and will puniſh you yet ſeven times more for your ſinnes*. If men be froward, waſpiſh and perverſe toward him, he will be as froward and perverſe toward them for the hearts of them (in ſuch wiſe he is pleaſed to expreſſe himſelfe for our better underſtanding of him.) If we be kind to him and to his, we ſhall find kindneſſe, mercy and love from him; as on the contrary, if we be froward, God will ſatiate us with our owne wayes, and give us our fill of our owne practices, as *Salomon* expreſſeth it, *Prov.* 14. *The backſlider in heart* (ſaith he) *ſhall be filled with his owne wayes*. If ye ſtop your eares to Gods calls and offers of grace, he alſo will bee as deafe to your ſuits and cryes: If ye ſtiffen your necks againſt God, and make your hearts hard againſt him, when he comes a begging to you, he alſo will ſhut his eyes, and ſtop his eares in your diſtreſſes, according to that, *Prov.* 1. *Becauſe I called, and you would not heare, I ſtretched out my hands unto you, but all to no purpoſe; Therefore ſhall ye call upon me, but I will not anſwer, ye ſhall ſeek me early, but ye ſhall have no anſwer:* And thus ſhall you receive like for like, meaſure for meaſure, &c.

Secondly, as in our dealings toward God, ſo alſo toward men; we may here learn to do by others, as we would that men ſhould doe by us: for even here alſo the rule holds good, the ſame that men ſow, the ſame ſhall they reape. This ſhould bee to us both a curb to reſtraine us from evill-dealing with our neighbour, and a ſpurre to excite us to good. Firſt, it ſhould be of force to with-hold us from all unjuſt and indirect courſes, for God will ſhape our eſtates according to our owne patternes, and cauſe others to write after our coppies. Therefore, if thou wouldſt not be cozened by others, do not thou cozen or deceive any man: if thou wouldſt not thy ſelfe be oppreſſed, oppreſſe not another, uſe not any ungaine or unlawfull courſes: for if ye ſow thiſtles, ye ſhal reap thiſtles, and according to your dealing with others, ſo ſhall it be dealt with you againe. And ſecondly, as it ſhould reſtrain us from evill, ſo it ſhould ſtir us up to the doing of good, even to ſhew mercy, kindneſſe and fidelity toward all ſorts with whom we converſe and deale, foraſmuch as the ſelfe-ſame meaſure ſhall be returned us: if our meaſure be coptheapt, *preſſed downe, and ſhaken together, and running over*, the very ſame meaſure ſhall men returne againe into our boſomes.

Thirldly, let us be by this point inſtructed to ſubmit to God in all the paſſages of his Providence, and though it goe croſſe with us, and we fall into divers afflictions, yet let this reine us in, and reſtraine us from all murmuring againſt God, and diſtemper, ſith it is in very righteouſneſſe that he aflicts us,

we deſerve it, we need it; we can never anſwer that objection of the Lord to *Cain*, *If thou doeſt well, ſhalt thou not be accepted? but if thou doeſt ill, ſinne lyes at the doore.* If we walke before the Lord in courſes of mercy, of holineſſe and of juſtice, *mercy and goodneſſe ſhall follow us all the daies of our lives*: but if we goe in a courſe of ſinne and rebellion againſt God, he will bring it home to us, to our owne doores, he will repay us to the utmoſt in full meaſure. Say therefore to thy ſelfe, when thou art at any time under Gods hand; The Lord is righteous in all this, for I doe but gather what I ſowed, eate what I planted, drinke what I brewed. God's juſt, God's juſt, neither have I what to object againſt him, ſith he hath onely paid me home in mine owne coyne, and meted me out mine owne meaſure.

And as when we ſuffer any affliction immediately from God; ſo in point of revenge toward man, let the remembrance of this point prevaile with us: Such a man hath done thee theſe and theſe wrongs, be not over-eager to be avenged, but content thy ſelfe to ſay as *David* in like caſe ſaid of *Saul*, by whom he was perſecuted. He would not be drawne to ſtretch forth his own hand againſt him, though he wanted neither opportunity, nor the incitations of thoſe that were about him to have done it, *but committed his cauſe to him that judgeth righteouſly*; and as for himſelfe, he would not once defile his fingers with him (as we ſay). Let wickedneſſe proceed from the wicked, as ſaith the Prov. of the Ancients, *but my hand ſhall not be upon thee. The Lord judge betweene me and thee, and the Lord avenge me of thee; but my hand ſhall not be upon thee.* So let us in caſe of a wrong offered unto us, refer the matter to God: for what need we repay word for word, blow for blow? Let God alone with it, hee'l do't for us in beſt time and in beſt manner, we ſhall not need trouble our ſelves: yea, what we cannot doe this way for our ſelves, he both can and will do for us, for he is a publike and generall Magiſtrate to avenge us of our adverſaries, as he did *David*, who loſt nothing by his forbearing of *Saul* when he had him in the cave; for what followed? Shortly after God cut off *Saul* in the battell by the hand of the Philiſtims.

And ſo for *Nabal*: *David* not being able to brooke his churliſh anſwer, went up with full intent to have cut off from *Nahal* all that piſſed againſt the wall. But from this his bloudy purpoſe he was happily hindered by the wiſe mediation of *Abigail*. Of which diſappointment notwithſtanding it never repented him, for God ſaved him that labour, and ſhortly after revenged him of that indignity upon *Nabal*, timely and ſeverely. Let us therefore bee adviſed hereby to commit our ſelves and our wrongs to God by wel-doing, hee'll cleare us, hee'll right us. I ſpeake not this againſt uſing the remedy of Law, which in due time and manner may be uſed, as hath been aforeſayd; but to ſhew that nothing muſt bee done by way of private revenge: herein men muſt not bee their owne Carvers, but referre themſelves wholly to God. And thus much by way of Inſtruction.

Uſe 2. In the ſecond place, God hath here put a double meſſage into our mouthes, as you may read it, *Eſay* 3.10. Say unto the righteous, that it ſhall be well with them; for they ſhall eate the fruit of their doings: as againe, woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given

ven him. Firſt then, here is a meſſage of terrour to the workers of iniquity, the reward of their hands ſhall be given to them: he that plants ſowre fruit, ſhall eat of it; God will recompence to every one according to his wayes. See what the Lord ſaith, *Eſay* 33.1. *Woe to thee that ſpoyleſt, and thou waſt not ſpoled; and haſt dealt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled, and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.* This is the woe that ſhall befall every hollow-hearted and unjuſt man: God ſhall return him craft for craft, treachery for treachery, ſpoiling for ſpoyling. And in ſhewing this, the Scripture is very preciſe, doing us to know how the Lord hath recompenced and puniſhed wicked men, in the ſame kind that they have ſinned, in the ſame manner, in the ſame meaſure, in the ſame parts, in the ſame place, and at the ſame time.

Firſt, for kinde, we have an example in *Pharaoh*, he drowned and ſlaughtered the males of Iſrael, and the Lord returned him drowning for drowning, ſlaughter for ſlaughter, as hath beene ſaid before.

Secondly, for manner, we may ſee it in *David*, who, though he were *a man after Gods owne heart, and walked before God with a perfect heart in all things, ſave onely in the matter of* Uriah; and for that ſinne of his, though he bitterly bewailed it, and greatly repented for it, yet muſt he needs drink of his owne cup, receive his own meaſure: for his treacherie to *Uriah*, *Abſalom* ſhall come out of his owne loynes to depoſe him (To ſay nothing of *Achitophels* perfidious dealing with him.) *David* ſheds innocent blood, and blood will the Lord require of him: for, *the ſword ſhall never depart from his houſe*. He defiles another mans wife, and *his own wife ſhall be defiled in the ſight of the Sunne*. Here you ſee, the Lord returnes him treachery for treachery, craft for craft, adultery for adultery, blood for blood.

Thirdly, for meaſure, the Lord obſerves a like proportion in his puniſhments, as we may read, *Rev.* 18. (to omit what the Prophets have ſaid to this purpoſe) *Reward her* (ſaith the Angell) *even as ſhe rewarded you; yea double, according to her workes: in the cup which ſhe hath filled, fill to her double*; as if he ſhould ſay, *Babylon* hath handled you but hardly, reward her now her owne into her boſome, and ſo double; that is, anſwer, ſecond, and follow her doing: ſhe hath dealt out to Gods people ſingle wickedneſſe, ſingle crueltie, ſingle bloudſhed; but ſhe ſhall have her owne meaſure doubled and redoubled upon her, which ſhall be juſt in God, however it be unjuſt in the Miniſters of his wrath.

Fourthly, for parts, God often puniſheth that part which had beene moſt of all abuſed unto ſinne; as in *Jeroboam*, who, for that he ſtretched out his hand to ſtrike the man of God, had therefore his hand ſtricken and dried up that he could not draw it in again. And as in the law the Lord took order, that in caſe of wounding or maiming another there ſhould be eye for eye, tooth for tooth, hand for hand, foot for foot; and as any man had cauſed a blemiſh in his neighbour, ſo ſhould it be done to him again: in like maner God dealeth in his paſſages and proceedings with the ſons of men.

Fiftly, for place, we may obſerve the ſame, that there where men have ſinned, in the ſame place have they ſmarted; as *Ahab*, he had made a field of blood

bloud in Jezreel, where, by his means, innocent *Naboth* was brought to end, and in the ſelfe-ſame place did the Lord afterwards doe execution upon *Ahab*. God will hang him up in gibbets, as it were, there where he before had done the murther.

Laſtly, for the very time, the Lord doth often make choice of that time to puniſh, wherein the offence hath beene committed. The Jewes put Chriſt to death at the feaſt of the Paſſeover, and at the ſame time of the yeare, when multitudes of Jewes were met together at Jeruſalem, for the celebration of the feaſt, the Romans came upon them, and tooke away both them and their City. So in our owne Chronicles, wee reade of a certaine Noble-man (wee'll ſpare his name) in *Richard* the thirds time, who by indirect means, and illegall courſes, had fetcht off the heads of many great men: But afterwards himſelfe met with the ſame meaſure, for within a few yeares, the ſame time of the yeare, the ſame day of the moneth, yea, the ſame time of the day (as neare as could be gheſſed) he had his owne head taken off by the ſame illegall courſe. And thus we ſee in all theſe reſpects, the juſtice of Gods proceedings with evill-doers; therefore, ſay to the wicked, ſpeake it from mee, ſaith the Lord, It ſhall be ill with him, for the reward of his hands ſhall be given him, and when he hath made an end, God and man will begin to repay him.

Ob. Why, but is there then no way left for ſuch an one to eſcape, no pardon to be obtained?

Anſ. Yes: but then you muſt firſt, begin with God, make peace with him, get him to reverſe and retract what he hath purpoſed againſt you, by confeſſing, bewailing, and heartily repenting of your ſin, ſo ſhall you get pardon. Secondly, ſtay not here, but go to the perſon whom thou haſt offended, craftily cozened, or otherwiſe wronged, confeſſe it to him (if time and place ſerve) make him amends, crave his mediation for thee to God, (as *Daniel* confeſſed *Nebuchadnezzar*, to *breake off his ſins by righteouſneſſe, &c.*) And thus, if we returne firſt to God, and then to man, there is way to eſcape, but elſe, no meanes to avoyd the like meaſure.

Laſtly, here is a word of comfort to thoſe that have ſown good ſeed, there is not a prayer, not a ſigh, not a teare, not an almes of theirs that ſhall be loſt or buried, but this good ſeed ſhall take roote downeward, and bring forth fruit upward, and that in abundance. For God is not unmindfull, that hee ſhould forget your labour of love, your patience of hope, &c. No, but ſay ye to the righteous, it ſhall be well with them, for *they ſhall eate the fruit of their doings*, *Iſa.* 3.16. Have wee then pitied others in their diſtreſſes, bled in their wounds, prayed for them as for our ſelves, we ſhall receive from the Lord one for another; pity for pity, prayer for prayer, kindneſſe for kindneſſe, truth for truth, and that with advantage too, in due time, in the ſame kinde, in the ſame manner, in the ſame meaſure, &c. with obſervation of all circumſtances: For as in diſtributive juſtice, ſo alſo in ſhewing of mercy, the Lord will not ſuffer us to be unpaid. Only, I cannot ſay that the good mentioned ſhall be requited to the ſelfe-ſame perſon that did it, nor by the ſame party that received it; but this I ſay, if *Barzillai* be not requited in his owne perſon, yet he ſhall be in his ſonne *Chimham*: or if *Jonathan* live not to receive

ceive kindneſſe from *David*, yet *Mephiboſheth* ſhall, and that's as good. Secondly, if the ſame that received mercy from us be not able to requite it, others ſhall; or if other ſhould not, yet God certainely will, and let this comfort us.

And as for each particular Chriſtian here's comfort: ſo for the whole Church in general. As yet indeed the Church malignant triumphs and inſults over the people of God, and doth even revell in their ruines, but this cannot hold, there will be a change. You know the doom denounced upon Gods enemies, *Rev.* 13. *He that leadeth into captivity, ſhall goe into captivity: he that killeth with the ſword, muſt be killed with the ſword.* Lo here is the patience and the faith of the Saints, &c.

Bleſſed are the mercifull, for they ſhall receive mercy.

MErcifull men are therefore happy men, for this very reaſon, becauſe *they ſhall obtaine mercy.* The point from hence is cleare:

That it is a bleſſed thing to find and receive mercy in time of need. And this is true whether we underſtand it of mans mercy, or of Gods mercy, ſtil it is a bleſſed thing to meet with mercy. This is that which *Salomon* tells us, *Pro.* 14. 21. *Happy is he that hath mercy on the poore*; and why happy? *For mercy and truth ſhall be to them that deviſe good, verſe* 22. So *Pſal.* 41. God promiſeth mercy to the mercifull, as a maine part of their happineſſe; *Bleſſed is he that conſidereth the poore and needy*: and wherein is he ſo bleſſed? *The Lord*, ſaith *David*, *will deliver him in time of trouble*: and yet againe, *the Lord will ſtrengthen him upon the bed of languiſhing, the Lord will make all his bed in his ſickneſſe, verſ.* 1. & 3. And as God promiſeth mercy as a ſpeciall happineſſe, ſo Saint *Paul* prayes for it in the behalfe of *Oneſiphorus*, 2 *Tim.* 1. *The Lord* (ſaith he) *give mercy to the houſe of* Oneſiphorus, *for he oft refreſhed mee, and was not aſhamed of my chaine*, &c. *The Lord grant unto him, that he may find mercy of the Lord in that day.* Thus the Apoſtle prayes for *Oneſiphorus* (whiles he was yet alive, not when he was dead, as the Jeſuits would have it) and he prayes that God would ſhew him mercy in that day, namely, in the day of extremity, when he ſhould have moſt need of it, when mercy would be mercy indeed, then to ſhew him mercy. Thus we have God promiſing it, and the Apoſtle praying for it, and therefore it is doubtleſſe a ſpeciall happineſſe to receive mercy in time of need.

We may ſee the truth of it alſo, if we looke but to the contrary: For it is denounced as an heavie judgement, not to bee pitied in a time of extremity, *Jer.* 13. For, *who ſhall have pity on thee, O Jeruſalem? or who ſhall bemoane thee? or who ſhall goe aſide to aske how thou doeſt?* So *Jerem.* 22. *Thus ſaith the Lord, concerning* Jehojakim *the ſonne of* Joſiah, *King of Judah, they ſhall not lament for him, ſaying, Ah my brother, or ah ſiſter; they ſhall not lament for him, ſaying, ah Lord, or ah his glory; but he ſhall be buried as a beaſt, with the buriall of an Aſſe.* If now it be a miſery to be unpitied, unlamented, it muſt needs be a bleſſed thing to receive mercy.

And the reaſon hereof is, firſt, becauſe mercy, as the caſe now ſtands with us, is a needfull thing, for that we are become extremely miſerable. Before man *Reaſ.* 1.

man fell, he was as the Angels, and needed it not from man, but it is become neceſſary unto us, as now conſidered.

Reaſ. 2: Mercy, as it is needfull, ſo it is profitable; for it prevents many miſeries, or ſweetens them, or helpes to ſupport us under them, who otherwiſe ſhould bee ready to fret or faint under them: beſides that, it keepes off many a temptation, and does us many more good offices; but I cannot ſtand to enlarge it.

Uſe 1. For uſe hereof; is it ſo, that to receive mercy when there is need, is ſuch an happineſſe? Let us all be inſtructed, firſt to make our ſelves capable of mercy. You have heard the way, ſhew mercy, and you ſhall obtaine mercy; pity others, and you ſhall be pitied your ſelves; ſow, and you ſhall aſſuredly reape mercy with men, and mercy alſo with God, which is the thing here chiefly intended. That therefore you may become capable of his mercy: firſt, you muſt fall out with your ſins, for there's no talke of mercy till you firſt be cruell to your ſins, *Pro.28.13. He that confeſſeth and forſaketh his ſins, ſhall finde mercy.* He that doth ſo fall out with his ſins, and with himſelfe for them, that he can be content to confeſſe them with griefe, and utterly to forſake and abandon them all, groſſe ſins in his practice and ſmaller ſins in allowance, this is the man that ſhall receive mercy from the Lord: but if a man goe on in a courſe of ſin againſt God, adding drunkenneſſe to thirſt, and being carried with a ſtrong affection toward iniquity, is reſolved to ſatisfie his owne corrupt deſires, whatever come of it; for ſuch a one *there is no mercy, but a fearfull expectation of vengeance from the Lord*, as is to be ſeen *Deut.29.* where the Lord threatneth every ſuch obſtinate one, who, *when he heareth the words of the curſe, ſhall bleſſe himſelfe in his heart, ſaying, I ſhall have peace, though I walke in the ſtubbornneſſe of mine owne heart*, ſo adding *drunkenneſſe to thirſt, the Lord will not ſpare ſuch a one, but then the anger of the Lord, and his jealouſie ſhall ſmoake againſt that man, &c.* Here's then the firſt thing to be done by him that will have mercy; hee muſt fall out with his ſinnes, and bee content to part with them all, thoſe that are groſſe and foule ſinnes in action and affection both, and the leſſer and unavoydable infirmities in affection onely.

Secondly, he that would have mercy, muſt make himſelfe miſerable; for, God doth ſhew mercy to none but ſuch as are poore, naked, helpeleſſe, hopeleſſe, fatherleſſe: For *with thee the fatherleſſe findeth mercy*, ſaith the Prophet. Here then, in ſeeking mercy from the Lord, we muſt doe as beggers uſe to doe when they would get ſomething: they will not ſtand to tell you how much mony they have in their purſe, or how ſtrong and luſty they are, or the like, but you ſhall heare a long relation of their wants, and of their ſores, the better to move you to mercy and compaſſion: So likewiſe, if you would obtaine mercy at Gods hands, you muſt make knowne your miſery, and let him underſtand from your own confeſſion, how wretched, yea miſerable, yea how utterly undone you are, unleſſe he ſhew mercy.

Thirdly, goe to Gods Mercy-Seat, that you may receive mercy in time of need, and *goe boldly to his throne of grace*, as the Apoſtle exhorteth, *Heb.4. ult.* There's Chriſt our Mercy-Seat, in his name wee may boldly pray for mercy, and ſafely expect to find grace to help in time of need. Encourage thy

ſelfe

ſelfe therefore in him, and ſay, Shall every child flie to the mercy of his father, every beaſt to the mercy of his Maſter, every malefactor to the mercy of the Judge, and ſhall not I flie with confidence to the mercy of my God, that is ſo endleſſe, boundleſſe, matchleſſe, and every way infinite?

Fourthly, caſt your ſelves on the mercy of God in Chriſt, ſtay your ſelves thereupon, and ſay, though men cannot help me, though Angels cannot help, no, nor any other creature, yet God ſurely can. Therefore to him I'll goe, at his feet I'll lie, yea there I'll die. Nothing can ſave me but his mercy alone, therefore here I'll ſtick, here I'll ſtand, and ſet downe this for a concluſion, not to depart without it. Thus put your ſelves wholly upon the mercy of God, and this will intereſt you into his mercy, and make you become capable thereof. And this is our firſt inſtruction. The ſecond followes.

Uſe 2. Is it ſo great an happineſſe to receive mercy in time of need? Let us hereby then learne to ſhew our ſelves ſenſible of ſuch mercy as God hath vouchſafed unto us in our greateſt miſery, and thankfull for the ſame in time of diſtreſſe: wee can be ſenſible enough of what wee ſuffer, and therefore we are ſtill, for the moſt part, puling and whining, and full of complaints in ſuch a caſe; whereas, on the other ſide, we take little or no notice at all of mercies and benefits beſtowed upon us by the Lord, to be moved thereby to thankfulneſſe. But let us be inſtructed to take notice of comforts, as well as croſſes, and to ſee as well what bleſſings we have, as what we want. When thou art ſick and ill at eaſe in one part, acknowledge it a mercy that thou art not ſo in all: when thou art afflicted in thy children, 'tis a mercy thou art not at the ſame time cruſh'd in thine eſtate: If God deprive thee of health, yet 'tis a mercy that thou haſt a fire to warme thee, a bed to refreſh thee, friends to viſit thee, and the like. Learne now to ſee mercies as well as croſſes, and ſo finde matter of praiſe in thy deepeſt diſtreſſe.

Uſe 3. Laſtly, heres comfort in this point to all Gods children, who are therefore happy, becauſe they ſhall receive mercy from God, mercy from men, mercy in life, mercy in death, mercy after death; in that day God will ſhew them mercy, as St. *Paul* prayed for *Oneſiphorus*, then when mercy will be mercy indeed, then when one would give all the world (if he had it) for mercy, or endure a thouſand years torment for the leaſt drop of mercy, even in that day ſhall they find mercy with the Lord.

Comfort your ſelves therefore herein, and ſay, True it is, I find little mercy from men, little help or pity from the world, yet here's my comfort, in heaven there's mercy to be found, and God is full of compaſſion: he hath ſaid I ſhall have mercy, I beleeve it, and expect it, ſith he hath ſaid it. Let my caſe be now never ſo miſerable, my ſinnes never ſo many and great, his mercy ſhall ſwallow up my ſinnes, dry up my teares, &c. and this is that ſhall ſuſtaine me.

THE

THE FOURTEENTH SERMON.

MATTH. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

HEre we have now another ſtep to happineſſe; *Bleſſed are the pure, &c.* It containes two things: Firſt, a point; *The pure in heart are bleſſed:* Secondly, the proofe thereof, *for they ſhall ſee God.* In the whole we have three leſſons or propoſitions laid downe unto us: Firſt, that upright men are happy men: ſecondly, that the pure and upright ſhall ſee God: Thirdly, that upright perſons are therefore happy, becauſe they ſhall ſee God. As to the firſt of theſe, before wee goe further, it ſhall bee needfull to ſpeake ſomewhat for the opening of the termes.

And firſt, what is meant by *heart* in this place, when he ſaith, *Bleſſed are the pure in heart?* *Heart* is here put for the whole inſide of a man, but eſpecially for the will (the fountaine of all morall actions) the ſeat whereof is the heart. By purity here, wee are to underſtand thus much; a freedome from all forraigne and baſe mixtures: for that is properly called pure which is ſuitable to it ſelfe, without falſe and bad mixtures.

Vide Savanar. *de bonit. vitæ Chriſt. Concluſ. ſecunda, nec non de ſimplicitate vit. Chriſt. per tot.*

Every mixture impures not a thing, but when it is mingled with that that is baſer than it ſelfe. For inſtance, Rye mingled with Wheate, loſeth nothing of it's purity, becauſe it is mingled with a better thing; but if it bee mixed with chaffe, or if it be ſmuch'd or corrupted, it hath loſt its pureneſſe. So ſilver is not abaſed any whit by being mingled with gold; but if it bee mixt with droſſe, or ſomething worſe than it ſelfe, it thereupon becommeth impure: So the heart of man (which is here made the ſeate of purity) is not abaſed, but advanced rather, by being mingled with God, with grace, with things ſpirituall (which are all better than man) but when it mingles with ſinne, with corruption, with the creatures (things lower and meaner than it ſelfe) it becomes impure. The pure in heart then is ſuch a one as keeps himſelf free from being corrupted with thoſe things that do abaſe and diſhonour man. In a word, he is pure in heart that is ſincere, upright, and plain-hearted, as this word is expounded by one of *Jobs* friends, *Job* 8. 6. *If thou wert pure and upright, ſurely now hee would awake for thee:* There the upright man is ſaid to be pure. So the Apoſtle, 2 *Cor.* 1. 12. puts ſimplicity and godly ſincerity together, noting thereby, that he is ſimple and pure that is ſincere and upright.

Now there is a two-fold pureneſſe; firſt Legall: ſecondly, Evangelicall. The purity of the Law is a freedome from all ſinne, a perfect conformity to Gods whole will, when a man doth all that God requires at his hands. Secondly, the purity of the Goſpel is that whereby a man (though he cannot be free from all ſinne, yet) keepes himſelfe from the reigne of all ſinne, and eſpecially of that ſinne that breakes the new covenant, hypocriſie; and though

though he cannot do all that God bids, yet he is ſincere in that he does, and hee aimes at all Gods Commandements, hee is willing to pleaſe God in all things, and doth accordingly endeavour it. And this is that which is here called purity of heart, and hath the bleſſing put upon it by our Saviour: a maine part whereof is, that they ſhall ſee God. Here they ſhall ſee him by the light of grace, hereafter by the light of glory. They ſhall not ſee him in himſelfe (as he is in his eſſence) but ſo to ſpeake, his ſecond-ſelfe, namely, in his attributes, workes, ordinances, comforts, and ſo as none but the pure in heart can ſee him, ſhall they ſee him here, and hereafter in another manner, at leaſt in another meaſure than here can bee attained unto. But hitherto by way of explication of the termes, let us come to the point, which is, that

Doct. Every true-hearted and upright man is a bleſſed man. Firſt, for this, beſides our Saviours teſtimony here, we have the teſtimony of God in other Scriptures, as *Pſal.* 32. 2. *Bleſſed is the man to whom God imputeth not ſinne, and in whoſe ſpirit there is no guile.* Behold, here is a deſcription of a pure and upright man, together with his happineſſe: hee is pronounced bleſſed by Gods owne mouth. So likewiſe, *Pſal.* 119. 1. *Bleſſed are they that are perfect* (or upright) *in the way, that walke in the Law of the Lord.* A plaine deſcription of men pure of heart, who are therefore ſaid to be bleſſed.

Reaſ. 1. Bleſſed ſuch a one is in a double reſpect. Firſt, privatively: ſecondly, poſitively. For firſt, he is free from that plague of all plagues, Hypocriſie; which, firſt, in its owne nature is a moſt deſperate ſinne, a deadly diſeaſe; for it ſmites at the vitall parts of a man: and firſt it eates out all life, all goodneſſe out of the will, for no man is an hypocrite, but he is willingly ſo. Secondly, it proceeds from thence to the underſtanding, and puts out the eies of the minde, the light of the ſoule: at firſt indeed, hee hath ſo much light as to ſee himſelfe to bee an hypocrite; but afterwards his light is darkened (after hee hath long traded in this ſinne) and hee becomes a ſelfe-deceiver. Thirdly, naturall conſcience is by hypocriſie deaded and ſeared. Fourthly, it eates out all good affection out of the heart. And thus hypocriſie is a rottenneſſe at the core, leaven in the midſt, poyſon in the fountaine. It corrupts the heart, from whence it diffuſeth it ſelfe, as it were, thorow all the veines of the whole converſation. This is the miſchiefe that comes to a man by hypocriſie.

Now pureneſſe prevents all this, and as a precious and ſoveraigne preſervative, it keepes the heart from being done to death by hypocriſie. Secondly, as it is in its owne nature deadly, ſo it is no leſſe dangerous in its effects and conſequents; it being very hard to be cured. For firſt, a man that is under the power of hypocriſie, cannot eaſily diſcerne it in himſelfe, and although at firſt, haply, he had himſelfe in ſome ſuſpect, yet afterwards, he becomes altogether blinded: Secondly, if he do diſcerne his diſeaſe, yet hee is not willing to be cured. It fares with ſuch a one as with a beggar, or ſome common rogue, who, though he know himſelfe to have a ſore about him, yet he is not any way willing to have it healed, becauſe it is his plough, it is his trade of life: ſo here. Hence is it that he will not repaire to the wiſe for cure, hee will not diſcover his diſeaſe unto the Phyſician, he will not tell him where it lyes, for he is abaſhed at it; hypocriſie being a ſhamefull ſinne, as is eaſie

to ſee, in this, that no man can endure to be called hypocrite or diſſembler, he can abide to be called any thing rather than that.

Thirdly, If he ſhould ſhew himſelf willing to be cured, yet he will not be drawne to uſe the meanes: or if he doe uſe meanes, yet ſuch is the nature of hypocriſie, as that it turnes the medicine into poyſon, and abuſeth religion, to the feeding of the humour, to the deſtruction of the ſoule. Hypocriſie being then ſuch a diſeaſe as hath beene deſcribed, ſo deadly and pernicious, and ſo hard to bee healed, it muſt needs follow, that the pure in heart muſt be in this reſpect happy, that he is freed from hypocriſie.

Reaſ. 2. Secondly, the pure in heart is alſo poſitively happy, and truely intereſted into all bleſſednesse. For, ſo much as any one hath of truth and uprightneſſe, ſo much hee hath of God, and of his image. By ſincerity and truth wee come to be in league with God, he ſmites a covenant with ſuch, *Gen*: 17. 1, 2. *Walke before me, and be upright, and I will make my covenant betweene me and thee*, &c. The comfort of all the Scriptures, right to all the creatures, benefit of all the ordinances, belongs to the upright; yea, God delights in ſuch as are true of heart. And as ſincerity commends a mans perſon to God, ſo all his ſervices too: for if he be upright in the maine, though hee faile very much in the matter or manner of his ſervice, the Lord will accept it: he takes uprightneſſe in full paiment of the whole debt, which though a man be not able to diſcharge, yet if he pay what he doth pay, and what he is able to pay in currant money, hee'll take it. *David* is ſaid to have beene *perfect before the Lord*, and to have *done after Gods owne heart in all things, ſave onely in the matter of Uriah*: and yet wee know that *David* had many great failings beſides that matter of *Uriah*; but the Lord made no reckoning of any of them, becauſe they were committed againſt the generall purpoſe of his heart: yea, to all the former benefits of uprightneſſe wee may adde, that it *ſtrengthens* a man *againſt all temptations and fierie darts of the Divell*. For when he roares upon a poore ſoule, and ſayes: Thou a Chriſtian? thou goe to heaven? thou laboureſt with theſe and theſe vices and corruptions, and that ſervice which thou doeſt to God, is poore and ſlender. True, ſaith the upright perſon, I cannot deny but I goe clogg'd with many corruptions, laden with many luſts, full of frailties and infirmities, but I diſclaime them all, I am weary of them, I bewaile them, I endeavour to out-grow them. And for holy duties, I cannot deny but that I omit them often, and at beſt doe but bungle at them, but yet I would doe better, and it grieves me that I cannot performe better ſervice to the Lord. And the conſcience of this carries a man through all trialls, and makes him raigne, as it were, over all temptations of Satan, as you may further ſee in the example of *Hezekiah*, who being now caſt upon his ſicke-bed, and having received from Gods mouth a meſſage of death, was yet comforted in the remembrance of this, that he had walked before the Lord with an upright heart. It was not his Crowne, 'twas not his Titles, 'twas not his Scepter, 'twas not his Kingdome that then ſtood him in any ſtead, but this, that he could bee able to ſay, He had beene upright with his God. For this is it indeed that holds up the head of a faithfull Chriſtian in all his trials and temptations, that he hath beene ſincere and true of heart in his whole courſe. So that it muſt

muſt needs be granted a very great happineſſe to be pure of heart, whether we reſpect the evils from which it frees a man, or the bleſsings and comforts whereof it doth poſſeſſe him.

Is it ſo, that every upright man is a bleſſed man? Let it ſerve then in the firſt place to diſcover the utter unhappineſſe and miſery of all ſuch as are hypocrites and diſſemblers: for if upright men be happy men, then this inference is found on the other ſide, that guilefull, rotten, hollow-hearted perſons are every way miſerable and accurſed: the ſame God that here puts the bleſſing on the pure in heart, doth all under one pronounce a curſe upon the hollow of heart; where, before we goe further, it ſhall bee neceſſary to ſet downe what is hypocriſie (for every man ſtudiouſly thruſts from himſelfe this imputation.) Hypocriſie therefore is nothing elſe but the profeſsion of religion for falſe ends, and by-reſpects. And it is compounded of theſe two things. Firſt, an affectation of the name of religion; ſecondly, a diſaffection to the thing whereof it ſo much affects the name. For that's alwaies in hypocriſie, it would ſeeme, but not be religious, it diſapproves and diſlikes of that inwardly, which yet it affects to ſeeme outwardly, for no man is an hypocrite, but willingly.

Uſe 1.

Hypocriſie what.

2. Parts.

Thus you ſee what hypocriſie is, and what are the parts of it. Now for the ſignes, they are many; but that I may not clog your memories with a multitude, take that one place, *Mat.* 23. where you ſhal find our Saviour throughout the greateſt part of the chapter deſcribing an hypocrite by his ſignes. And firſt, ſaith he, *they ſay but do not*, Ver. 3. *All that they bid you obſerve, that obſerve and doe, but doe not ye after their workes, for they ſay and doe not.* The hypocrite is all in words, he talkes (ſaith Chriſt) but he does not; he makes a faire flouriſh, and great proteſtations of his uprightneſſe, and love of goodneſſe, but he doth nothing. Hee is nothing but leaves, ſhewes, hee is all in profeſsion, in proteſtation, but nothing beſides: whereas true goodneſſe is alwaies reall and ſubſtantiall. A man that's truely ſincere makes profeſsion indeed (for he knowes himſelfe bound to it, and that true grace will not be hid) hee will doe more than profeſſe, hee'll practiſe too: but the hypocrite contents himſelfe to talke of religion, being utterly unacquainted with the power and practiſe thereof.

3. Signes out of *Math.* 23.

A ſecond note of an hypocrite there ſet downe by our Saviour, is, that hee is unmercifull, Verſe, 4. *They binde heavie burdens, and grievous to bee borne, and lay them upon other mens ſhoulders, but themſelves will not move them with one of their fingers.* The hypocrite is very ſevere and ſtrict in preſcribing to other men, but partiall and favourable to himſelfe. He preſſeth other mens ſinnes home, every moat's a beame, and every ſmall offence is made a mountaine. He is very large in deſcribing other mens duties, and in charging them with what they muſt do, they muſt be thus mercifull, humble, patient, meek, &c. But in preſcribing to himſelfe, he is over-ſparing and indulgent: when he is to ſpeake of his owne duty, his beames ſhall bee but moats, and foule faults made matters of nothing; whereas on the contrary, upright men are very merciful to others, but moſt ſevere againſt themſelves, they can ſpare others in that, wherein themſelves they will not ſpare.

In the third place, an hypocrite does all he doth to be ſeene of men, he is ambi-

ambitious, vaine-glorious, hee ſeekes the ſetting up of himſelfe, and not of God, *verſe* 5. *All their workes they doe* (ſaith our Saviour there) *to be ſeene of men.* All their prayers, men muſt know of them; all their almes, the world muſt heare of them. In a word, he ſets not up God, but ſtudies himſelfe, and how to advance his owne honour, credit and reputation among men: whereas the upright man (though he hath reſpect to the maintenance of his owne credit and good name amongſt men, yet) he principally lookes at Gods honour in all, and ſo Gods glory may be ſet forth and advanced, hee cares not though himſelfe be never ſo much abaſed and vilified, and therefore his devout ſervices are done in ſecret, he prayes in his cloſet, where no eye beholds him, but Gods; and in giving of almes, *his left hand ſhall not know what the right hand doth.*

Fourthly, the hypocrite ſets a ſtint to himſelfe in holy duties, and in his obedience, thus farre hee reſolves to goe and no further, and then every man elſe muſt keepe his pace, otherwiſe it is no bargaine: if any one goe faſter than he, he goes too faſt; as on the other ſide, if any one come ſhort of him, he is no bodie: he muſt meaſure every mans pace by his owne, and no man muſt be better than he in the company, ver. 6. *They love the uppermoſt roomes at feaſts, and the chiefe places in the Synagogues, and greetings in the markets, and to be called Rabbi,* ſaith our Saviour. He muſt be the teacher, the *Rabbi*, he muſt rule the roaſt, elſe 't is no talking: whereas now the upright perſon is of another minde, he doth as he may in Gods ſervice, and where hee is wounded, or comes ſhort of what he ſhould be, he would have others make ſo much more haſt, and do God better ſervice than he can doe any; he is glad that any man can doe his maſters buſineſſe better than himſelfe.

Fiftly, the hypocrite perverts all religion, and hath alwayes an ayme, in whatſoever he does this way, at his owne private gaine and advantage, *hee makes long prayers*, but then widowes houſes muſt pay for it: *he devoures widowes houſes* (ſaith our Saviour) that's his aime, but he doth it *under pretence of long prayers*, *ver.* 14. He hath ever a private aime in his devotion, and another man muſt beare the charge of it: whereas now the plaine-hearted man doth dutie for duties ſake, without any ſuch by-reſpects to himſelfe, he ſerves God out of love; the hypocrite comes to Church, prayes and does other good duties, but he ſhoots ſtill at his owne gaine, at his owne eaſe, at his owne credit, or ſome ſuch other worldly reſpect.

In the ſixth place an hypocrite is deſcribed to be ſuch a one as is moſt medling where he ſhould not, and there leaſt of all taken up, where he ſhould be moſt buſied and employed, *ver.* 15. *ye compaſſe ſea and land* (ſaith he) *to make one Proſelyte.* Their buſineſſe as yet (the paſſages to the Gentiles not yet opened) lay in Jurie, but as if there were nothing to doe at home, they were fetching in Proſelytes by ſea and land. Here then is one ſigne of an unſound heart, his buſineſſe is altogether without doores, he is ever moſt buſie in other mens houſes, in other mens callings, in other mens hearts, in other mens wayes, when his owne in the meane while he lets alone, and ſuffers it to lye neglected; whereas the upright perſon is ever buſieſt at home, he is carefull to do his owne work, to beare his owne fruit, he hath little mind or leaſure to be doing with others.

The

The next note of an hypocrite here ſet downe by our Saviour, is, that he is alway partiall in his obedience; ſome duties with him ſhall bee no duties, and ſome ſinnes no ſinnes, *verſ.* 16. *Ye ſay, whoſoever ſhall ſweare by the Temple, it is nothing; but whoſoever ſhall ſweare by the gold of the Temple, hee is an offender.* And againe, *whoſoever ſweareth by the Altar, it is nothing; but whoſoever ſweareth by the Gift that is upon the Altar, he is guilty.* Thus the hypocrite is partiall, and will pick and chuſe what he will doe in Gods ſervice. This ſhall be a duty with him, and this not: this ſhall bee a fault, and that not. If it ſtand with his gaine, eaſe, credit, that he is commanded to doe, it ſhall be done; but if it croſſe him in theſe, he will not acknowledge it a duty: whereas on the other ſide, the upright man is entire in his obedience, he extends his obedience as farre as the law goes: what God ſaith is a ſinne, hee looks upon it as a ſin; what God commands or commends unto him as a duty, hee well likes and approves of it for a duty; and *deſires to become in all things conformable to the whole Word and Will of God.*

Eighthly, the hypocrite, as he is partiall in his ſervice to God, ſome things he will doe, and ſome things not; ſo alſo is he prepoſterous in his obedience: lighter matters doe moſt of all buſie him; when things of far greater importance he ſtands not on, *ver.* 23. *Ye tythe mint, anniſe and cummine* (ſaith our Saviour) *and have omitted the weightier matters of the Law*, judgement, mercy, and faith, &c. *ye ſtraine at a gnat, and yet ſwallow a camell.*

Thus the hypocrite makes much adoe about ſmaller duties and ſins, but ſlips over great ones; in ſmalleſt matters he is urgent, in greateſt negligent. Contrarily, the upright Chriſtian does his things in order, hee makes the word his rule in all; that which God commands moſt, he is moſt buſie about, as mercy, judgement, and ſuch like reall duties: in ſhort, he makes moſt adoe about the greateſt, leaſt about the leaſt, though ſome about all.

The hypocrite (in the ninth place) is ſtill for the out-ſide, *Ye make clean the out-ſide of the cup and of the platter* (ver. 25.) *but within they are full of extortion and exceſſe.* And to the ſame purpoſe it is that our Saviour, *verſ.* 27. compares them to *whited ſepulchres, which indeed appeare beautifull outward.* A tombe, you know, is the faireſt and fineſt place in all the Church to look upon, but if you open and bowell it, *within* you ſhall finde it *full of dead mens bones, and of all uncleanneſſe*, rottenneſſe and ſtench: *Even ſoye alſo* (ſaith our Saviour) *outwardly appeare righteous unto men, but within yee are full of hypocriſie and iniquity.* An hypocrite is a meere picture and carcaſſe of a Chriſtian: for whatſoever painted ſhewes he makes, within he is full of rapine, extortion, guile, and all manner of abomination; his heart is his worſt piece, and you ſee the beſt of him in his outward behaviour: whereas now with the upright man it is clean contrary, he is better inwardly than he makes ſhew for, his heart is the beſt piece of him, he is willing to doe more than he can doe, his will is ever better than his hand, he deſires to leave more ſin, doe more duty yet, dwels moſt of all upon the government of his heart, the wel-ordering of his inſight, watcheth over his dreams, looks to the firſt motions of ſin: the hypocrite, on the other ſide, doth more duty than he loves, leaves more ſins than he hates, makes no conſcience of thoughts of his heart; but ſo he can carry a faire out-ſide, he cares for no more.

Laſtly, an hypocrite hath this marke given him by our Saviour, that hee cannot brooke a faithfull miniſtery, eſpecially the preſent miniſtery. Oh, ſay they, if we had beene in the dayes of our fathers, if we had lived in the times of the ancient Prophets, &c. *verſe* 30. Thus hypocrites are alwayes diſliking the preſent, and putting off all with wiſhes and woulds; oh, if hee had lived under ſuch a mans miniſtery, hee would have done wonders. In the meane time, hee makes no good uſe of the preſent, but is ever ſnarling and quarrelling with his owne faithfull Paſtour, that deales plainely and ſoundly with his ſoule. On the contrary, he that is upright of heart, is carefull to improve the preſent opportunities, and to make all good uſe of the preſent miniſtery, the laſt Sermon to him is ever the beſt; the Word is alway freſh to him, and no Miniſter gives him better content, than hee that rifles moſt into his ſoule, and findes him out in all his haltings and hypocriſies. And thus you have ſeene the markes of an hypocrite delivered by the Judge himſelfe.

Uſe 2. Now that which I have here to entreate of you, and to obtaine of my ſelfe, is, that you would every one examine his owne ſoule, and feele his own pulſe, how it beates this way. The worke we preſſe you to is neceſſary, the difference betweene a diſſembler and a ſincere Chriſtian is wide, the iſſue different; for here to erre is to dye, and to doubt is little better than death. Be adviſed therefore and intreated to hang no longer in ſuſpence, but by ſetting upon this worke of examination, to put it out of all queſtion, whether you be upright and pure in heart, or hypocrites and diſſemblers, that's to ſay, whether you be bleſſed or curſed.

Ob. Oh, but you'll ſay, 'tis a troubleſome piece of worke to put our ſelves thus upon the tryall.

Anſ. To the fleſh indeed it is troubleſome, but not to the ſpirit: but grant you meet with trouble in the doing of it, yet the gaine is great, and will pay for all; for whereas all knowledge is ſweet to a man, the knowledge of a mans ſelfe (which is gotten chiefly by examination) is moſt ſweet.

Ob. But ſome man may haply thinke it a thing altogether impoſſible to know the heart, which is ſo deep and deceitfull.

Anſ. Why, but yet deeme it not impoſſible, ſo long as we have the Word to try our ſelves by: God that gave diſtinctive notes of old to diſcerne betweene leproſie and leproſie, and alſo inſtructed his people how to diſcerne between falſe and true Oracles, as they were uttered by the Prophets, hath alſo ſhewed us in his holy Word, marks and meere-ſtones, whereby to put a difference between thoſe that are falſe and true of heart.

Queſt. Here then, if any demand how hee may be able to judge of himſelfe, ſith there is none but hath hypocriſie in him, more or leſſe; beſides that, every man is borne an hypocrite (for of this ſinne, as alſo of all others, wee have the ſeedes in our natures) I anſwer, the queſtion muſt bee, not whether you have hypocriſie in you, for that you may be ſure of, but how you may know whether hypocriſie be in its reign and rough in you, or whether it be ſubdued, diſallow'd and mortified. This you ſhall beſt underſtand by your owne practice; for if you diſcerne hypocriſie in your ſelfe, and deteſt it, diſavow it, bewaile it, labour againſt it, ſure it raignes not in you; and that in gene-

Anſw.

rall.

rall. Particularly, ſee what *David*, *Pſal.36.* ſaith, there you may finde the notes of an hypocrite in ſtate as we ſay: the Pſalmiſt ſets him forth there with reſpect, firſt, to perſons, ſecondly, things. *The tranſgreſſion of the wicked ſaith within my heart* (ſaith *David*) *that there is no feare of God before his eyes*: as if he ſhould ſay; what-ever the wicked man pretends to be, or thinks of himſelfe, my conſcience tels me, that there is no goodneſſe in him. Yea, but how doth the Prophet make that good? Why firſt, for perſons, *he flattereth himſelfe* (ſaith he) *in his owne eyes, untill his iniquitie be found to be hatefull, ver.2.* He doth what he can to hide himſelfe from God, more he deſires to hide himſelfe from man, but moſt of all from himſelfe. When his ſins at any time come to his ſight he would faine hide them, he would be in with himſelfe how ſoever, and gladly hide himſelfe from himſelfe, and from his owne conſcience: he would faine beare himſelfe in hand, that he is both upright and happy, when indeed 't is neither ſo nor ſo. This is the guiſe of a man that 's under the power of hypocriſie, in whom hypocriſie rules and reigns. Contrarily, the upright man, he in whom hypocriſie is ſubdu'd, is ever ſifting and ſearching into the eſtate of his ſoule, he feares alwayes, and holds himſelfe ſuſpected and in jealouſie, and therefore doth what he can to underſtand himſelfe how it is with him, and what caſe he ſtands in. Am I ſound? am I right? is all well with me? doe I performe all my ſervices on right motives, and in a right manner? And thus he is ever gaging and ſearching into his owne heart and wayes, putting himſelfe often upon the triall, which to doe the hypocrite can leaſt of all endure.

Pſal.36. opened Signes of raigning hypocriſie.

Secondly, as he is at paines to cozen himſelfe, ſo he goes about to deceive others too, *ver.3.* *The words of his mouth are iniquitie and deceit*; he would faine have all things ſeeme faire and cleare before men, and therefore *gives goodly words*, which *Salomon* compares to a potſheard covered over with ſilver droſſe, *Pro.26. Burning lips and a wicked heart are like a potſheard covered with ſilver droſſe*: the out-ſide is faire and ſpecious, but the in-ſide is a vile potſheard; and ſuch, ſaith *Salomon*, are the words of him that *diſſembleth with his lips, and layeth up deceit within him: when he ſpeakes faire beleeve him not, for there are ſeven abominations in his heart.* But yet to keepe all faire and ſtreight among men, and to make others beleeve hee 's white when hee 's blacke, he guilds over his words; and to cover his ſin from mens eyes, he pleads for it, and whets his wits, and makes uſe of all his eloquence, to colour and cover his evill courſes, to make his ſin to ſeeme no ſin, and to make his good parts or deeds ſeem extraordinary good: whereas the upright man is of another mind and diſpoſition, convince him of a ſin, hee 'll yeeld; ſhew him a dutie, he 'll do 't, ſo far as he is ſincere. Thus the hypocrite ſtands deſcribed by perſons, himſelfe and others.

Now for things, the Prophet ſhewes how he ſtands affected, firſt, toward goodneſſe, ſecondly, toward badneſſe. In point of goodneſſe, firſt, he hath left off to be wiſe, hee ſtints himſelfe in his knowledge, hee is come to his growth therein: ſome things he knowes, and of ſome he is willingly ignorant, as ſaith the Apoſtle; he hides himſelfe from the light, according to that of our Saviour in the Goſpell, *He that doth evill hates the light, leſt his workes ſhould be diſcovered, John 3.* Contrarily, the upright perſon hath never light enough

enough, but labours more and more to be convinced of ſin, to be acquainted with dutie; yea, his deſire is to find out new duties, new truths, new faults: and for that end he ſearcheth diligently into Gods word, and his own heart, that he may the better know both himſelfe and his dutie. Secondly, the hypocrite, as he hath left off to be wiſe, ſo *he ceaſeth to doe good*, ſaith the Pſalmiſt, he ſtints himſelfe in practicall duties; this ſhall be a fault with him, but not that; this a dutie, but not the other: he will not ſhun all ſins, he will not know all truthes, he will not doe all duties, but onely ſuch as will ſtand with his eaſe, ſafetie, profit, credit, and the like. Contrarily, the upright perſon is ſtill preſſing on toward the marke, ſtriving ever to conquer more corruptions, to doe more duties, &c. unleſſe it be in caſe of deſertion, as ſhall be ſaid hereafter.

And thus the hypocrite is differenced from an upright man in his goodneſſe.

Next, for point of badneſſe, the Prophet goes on and tels us, firſt, that *the hypocrite deviſeth miſchiefe upon his bed, ver.* 4. He makes no conſcience at all of his thoughts, or of ſuch faults as hee can commit privately, and conceale from the World; and therefore he plots his buſineſſes upon his bed, he caſts them into an art and method, and deviſes a courſe how to carry his wickedneſſe ſmooth away.

On the contrary ſide, the upright perſon though he fall ſometimes into this or that ſin, yet it is not premeditated, 'tis not in cold bloud, as we ſay, that he offendeth God; at leaſt he doth not project or contrive a way of ſinne, nor yet ſecure himſelfe in evill, becauſe it was done in the darke, or committed in ſecret: but having his eye alwayes upon God, he is the ſame in all places and times, cleaving to God with full purpoſe of heart; and if he fall into ſome one ſinne, it is altogether againſt his maine bent, and reſolution in the maine.

Secondly, an hypocrite *ſets himſelfe in a way that is not good, ver.* 4. hee ſtiffens himſelfe in a courſe of ungodlineſſe, you ſhall not get him off from the bottome whereon he is ſet, for he ſtands reſolved, this ſin fits my turne, ſerves my ends, therefore I cannot, I will not leave it. And that he may not ſeeme to be mad without reaſon, he finds out falſe arguments, whereby to make himſelfe and others alſo beleeve (if poſſible) that ſuch and ſuch things are no ſins: whereas on the other ſide, the upright Chriſtian never ſets down any ſuch concluſion with himſelfe, nor knowes he to diſpenſe with any ſinne, to live in it as hypocrites doe, but ſtrengthens and ſettles himſelfe in good courſes: and if at any time he take a fall, he riſes againe and renewes his Covenant; well, now I'll leave this ſinne, now I'll no longer omit this holy durie, &c.

Laſtly, *he abhorres not evill*, ſaith *David*. An hypocrite may forbeare to commit ſin, but he hates it not; he may be loth to doe it, but hee abhorres it not: for hatred is of generals, of all in the ſame kinde, therefore if he hated any ſinne, he would hate all as well as ſome; but ſo doth not the hypocrite, for ſome ſinnes he will not be drawne to part with; yea, he loves even that ſinne which hee dares not commit. But now with the upright perſon it is farre otherwiſe, he hates all ſinne, even that which he cannot (as he thinkes)

Ariſt. Rhet.

but

but commit, there being as great an Antipathie and contrarietie between him and ſin, as betweene light and darkeneſſe, he abhors the evill that is in ſin, and not onely the evill conſequences thereof.

There is a great difference betweene a cleanly, neat huswife, and a dirtie drudg: it may ſo fall out, that they may both at once be buſied in the kitchin, but their behaviour there is different. She that is cleanly, though ſhe may be ſeene to put her hands to ſome fouler worke, yet ſhee takes great care that ſhe mar not her clothes, ſoyle her apron, or any way colly and defile her ſelfe: whereas the drudge, ſo ſhe can eſcape burning, cares not for blacking her ſelfe, or any thing about her. And even ſo it is betweene the upright man and an hypocrite. The upright man ſeeth an uglineſſe, blackneſſe, and deformitie in ſinne, which he moſt of all hates and deteſteth, even that evill that is in ſinne, as it is a violation of Gods law: the hypocrite on the contrary, if he can but keepe him from burning, from ſcorching, that 's as much as he cares for; it is the fire that is in ſinne that he chiefely feares, and not the evill of it: he ſees it will ſhame him, undoe him, damne him, and therefore it is that he forbeares to doe that which in heart he loves, and as farre as he dares will be doing with.

And thus you ſee an hypocrite in ſtate (as we may ſay) deſcribed unto you: it remaines that you now caſt your ſelves into the ballance, and by this that hath beene ſpoken, make experience in what caſe you are, and how it is with you. If it be ſo, that you doe what you can to flatter and ſooth up your ſelves, as thus, Though I have not ſo much knowledge, or abilitie of diſcourſe as ſome others have, and though I make not ſuch a profeſſion and ſhew to the world-ward, yet you cannot ſo farre put me out of countenance, but that I beleeve verily that God loves me, and I love him as well as the beſt of thoſe that make farre more adoe than my ſelfe. If, againe, you uſe gilded words, and deceiveable arguments to cozen others, and to perſwade them to beleeve better of you than there is cauſe. If for knowledge you are as wiſe already as you meane to be, and for practice as good every whit as you deſire: if for evill you plot miſchiefe in ſecret, and make no bones of ſin, ſo you can commit it in a corner: if you ſettle and obſtinate your ſelves in evill, as that ſuch a ſinne muſt live and die with you, and you cannot, you will not forgoe it; and that you have no quarrell with the deformitie of any ſin, but onely with the inconveniences: let me tell ſuch a man as this is, as *David* here doth, that *there is no feare of God before his eyes*. He is not onely an hypocrite borne (as we are all) but hypocriſie reignes in him, and he may read his neck-verſe, *Mat.* 23. a blacke Pſalme, as it were; for there our Saviour, pronouncing the hypocrites doome, ſaith, *Woe to you hypocrites*, Wo, wo to you hypocrites, and againe woe, and againe woe, nine or ten ſeverall woes are there denounced by our Saviour againſt hypocrites, and hollow-hearted diſſemblers; he fils his mouth with woes, and fils a whole chapter with curſes againſt all ſuch kind of perſons.

Thus they are accurſed of God, they are curſed alſo of men; bad men curſe them, good men curſe them, as the Church, *Pſal.* 125. 4, 5. *Do good O Lord, to thoſe that are good, and to them that be upright in heart*: but, *as for ſuch as turne aſide to their crooked wayes* (ſuch as have turnings and windings, and hold not

on

on a ſtreight courſe in the waies of God) *let the Lord lead them forthwith the workers of iniquity.*

And thus we ſee how the curſe both of God and men lies upon them, and that both in life and in death: For, *the hope of the hypocrite ſhall die with him*, and even give up the Ghoſt, as *Job* ſpeakes; yea, after death hee is accurſed, for when hee ſhall riſe againe, hee ſhall bee arraigned by the Judge of the quicke and dead, and ſentenced as a chiefe ſinner, for hypocrites and unbelievers are yoked together in the Goſpell, and of both it is ſaid, that they ſhall have their portion with the divell and his angels. Thus now you have ſeene who the hypocrite is, and what's his miſery. And this we the rather ſpeake, to put a difference, becauſe all that profeſſe religion are charged with hypocriſie: and there is no ſound-hearted man will except againſt ſuch a diſcourſe, ſith he deſires nothing more than a diſcovery of his hypocriſie, and that there ſhould be a juſt diſtance ſet betweene himſelfe, and ſuch as are under the power of hypocriſie.

Object. Yea, but may ſome ſay, all this reaches not mee, I am not ſmitten by any thing that hath beene ſpoken for the diſcovery of an hypocrite, for I am upright.

Anſw. 'Tis well if it be ſo: but for more certainty of the matter, conſider a little of the falſe notes of truth and uprightneſſe, that we be not miſtaken.

Object. And firſt one man will ſay, that hee is in good name and fame among his neighbours, yea, good men thinke well of him, that could ſound him well enough, if he were not right, nay, many of your great preachers do favour and reſpect him, therefore he thinks himſelfe ſafe.

Anſw. But this is no ſure ſigne of ſincerity to build upon, for firſt you muſt know that men cannot dive into the heart to underſtand the ſtate thereof, they can goe no further than the outſide: Secondly, that the good man is moſt buſied at home in his owne heart, and hath little, either leiſure or will to looke abroad, and to be ſearching into other mens eſtates: Thirdly, and againe, he dares not cenſure another man (it is not his place) further than hee ſhewes himſelfe in his fruits and actions, therefore he will not judge otherwiſe than well of thee, if thine outſide bee faire: but thou muſt remember that thou haſt not to doe with man but with God, who is of fiery eies, who *ſearcheth the hearts, and trieth the reines:* ſo that though men may miſtake thee, yet God cannot be deceived; beſides that, thine owne conſcience is in ſtead of a thouſand witneſſes. Therefore it is not ſafe to reſt in mans approbation. What good will it doe me, that all my neighbours ſhall take me to bee rich, when I know my ſelfe to be no better than a bankrupt? ſo here.

Object. Yea, but though men cannot certainely know mee to bee an hypocrite, yet the divell can, and certainely if I were any ſuch one, hee would ſoone detect me.

Anſw. For anſwer, that followes not: for his buſineſſe lyes moſt about the upright in heart, whom he moleſts and troubles with doubts and ſcruples, and is therefore called by Saint *John*, *the accuſer of the brethren*. As for others, he keepes the caſtles of their hearts in peace, the hypocrite hee never troubles, or charges him with hypocriſie, till he ſeeth his time, as on his death bed, or the like.

Ob. Yea,

Ob. Yea, but if I were an hypocrite, though neither men nor divels would detect mee, yet sure mine owne conscience would finde mee out and accuse mee.

Ans. The hypocrites conscience is many times seared and deadned through long custome, and much trading in this sin. At first indeed it would speak, and checke, but after a while the eye of such a ones conscience will bee put out, and it will not doe it's office. It is with conscience, as it is with a Watch, which will grow lazie, and even stand still sometimes, if it bee not ever and anon wound up.

Ob. Yea, but though conscience should bee slacke, yet God at the least would detect mee; but hee goes along with mee, and blesseth mee, so that I thrive, and grow great in the world, &c.

Ans. For this matter, you must be told, that Gods waies are on high, and far above our reach; he hath his times to discover and unveile an hypocrite that we know not of, sometimes he smites in the very act, as he did *Ananias* and *Saphira*, sometimes againe he adjournes them till death, as he did *Judas* and *Achitophel*, according to that of *Elihu*, *Job* 36.13. *The hypocrites in heart heape up wrath*, they treasure it up, and it is reserved for them till the last day. Therefore deceive not your selves by building your selves upon these false grounds, that other men have good opinion of thee, that the devill doth not detect thee, that thine owne conscience findes thee not out, or that God forbeares to smite thee, for there is no trust to bee reposed in these, as hath beene shewed.

Ob. May some say, I build not on these, but I know by my deeds (words are not all) that I am sound, for, I pray, read, heare, follow my calling, &c. and are not these good things?

Ans. Yes, it cannot be denied but these are good things, in their matter, and in their kinde: but you must know withall, that an hypocrite may go as farre for the outward worke, as the most upright Christian. Hee may take unto himselfe as many, and as good words of prayer, read as many chapters, heare as many sermons, &c. for difference, ask your selves but these two questions. Why doe I performe these duties? and how do I performe them? First, why? if I doe thus to please men, to satisfie the world, to get a name, or upon any such like motives, all's naught. Secondly, looke how thou doest these good actions: the hypocrite bungles, and slubbers over holy duties, he does his taske indeed, and that's as much as he cares for. If hee can be able to say, he hath read so many chapters, made so many prayers, heard such a sermon, he thinkes 'tis enough, never looking how, and after what manner he hath done these things. Contrarily the upright man makes this his greatest care and businesse, to looke to the manner of his performances. 'Tis true, I have heard the word, but how have I heard? I have prai'd indeed, but how have I prai'd? &c. I have intermingled with my best works a great deale of distraction, distemper, corruption, selfe-love, selfe-service, hypocrisie, and the like: and this indeed is unto him a matter of greatest griefe, that he cannot performe spirituall duties in a spirituall manner, which the hypocrite on the other side least of all stands upon.

Ob. I, but I do not onely performe many good duties, but also I leave my sins.

Ans. Yea

Anſ. Yea, but what ſinnes? doeſt thou leave thine hypocriſie? if ſo, then thou layeſt ſomething. Otherwiſe thou mayeſt forſake ſome kinde of ſins, and yet remaine an hypocrite, as namely, ſuch ſinnes as thou art not ſo ſtrongly inclined unto, or which doe not ſo well comply with thy projects. But here's the tryall of the truth of a mans heart, if hee can be able to ſay as *David* doth, *Pſal.* 18. *I have kept my ſelfe from mine iniquity*: if hee can leave and avoyd the ſinne of his temper, the ſinne of his age, the ſin of his condition, the ſin of his calling, his beloved ſinne, whatſoever it be. By this it was that *Job* approv'd his owne ſincerity, when hee could ſay that he had kept himſelfe from the ſinne of his age, for when he was in the heat of his youth, he could then make a covenant with his eyes, not to looke luſtfully upon a maid: he kept himſelfe from the ſinne of his calling, as he was a Magiſtrate; for hee lift not up his hand againſt the fatherleſſe, when he ſate in the gate, neither did he deſpiſe the cauſe of his man-ſervant, nor of his maid-ſervant, when they contended with him: he kept himſelfe from the ſin of his condition; for, though hee were rich, yet hee oppreſſed not the poore, by withholding them from their deſire, or cauſing the eyes of the widow to faile, &c. Here's uprightneſſe, when a man can keep himſelfe from his owne wickedneſſe, from the ſinne that ſtands moſt with his affection, with his occaſion, with his profit. He that cannot doe ſo, is no better than an hypocrite.

Job there ſpeakes of the Commandements as he had occaſion to practiſe them in his life, and ſo begins with the ſeventh.

Ob. Yea, but ſure this marke will hold out, I continue conſtant in Gods ſervice, which no hypocrite doth: For, *will the hypocrite pray alwayes?* ſaith *Job*, *chap.* 27.

Anſw. Yes, a very hypocrite may pray, and doe other holy duties with ſome conſtancy, till times of tryall and perſecution come upon him, and till ſuch time as his owne ends be ſerved; for it is for wages that hee doth God ſervice. There's difference betweene a child and a ſheepe, or ſome ſuch other creature in following a man (give me leave to uſe this plaine and homely compariſon). The child followes his father of love, and good affection: the ſheep alſo followes him in the field, but 'tis for the bottle of hay that is carried before him; lay downe the hay, and you ſhall have the ſheepes company no longer. And ſo it fares with the hypocrite, ſo long as the Lord will find him hay, provender, wages, hee will ſerve the Lord, namely, till ſuch time as he hath ſerved himſelfe, and then he gives up.

Object. Yea, but yet I have one more note, that will not faile me, I cannot endure an hypocrite.

Anſ. All this may be, and yet thy ſelfe be an hypocrite nevertheleſſe: for every hypocrite is a great rifler into other mens faults, and cannot endure that in another (becauſe it may prevent him in outward commodities) which yet he can well away with in himſelfe. Now therefore make no judgement of thine eſtate by theſe deceivable notes, but ſearch into thy ſelfe by thoſe that are true; and if thou find that thou art under the power and reigne of hypocriſie, never give reſt unto thine eyes, nor ſleepe unto thine eye-lids, untill thou haſt gotten out of this ſhamefull, miſerable and curſed eſtate.

THE

THE FIFTEENTH SERMON.

MATTH. 5. 8. *Bleſſed are the pure in heart, for they ſhall ſee God.*

ALL upright men are bleſſed men; that was our firſt point from theſe words obſerved. This we have proved already, and made ſome inference and uſe of that diſcourſe: as, that we would therefore make a true judgment every one of his own eſtate.

For this purpoſe, we layd you downe divers charcters from our Saviour, *Mat.* 23. and out of the *Pſalme* wee ſhewed you ſignes of an hypocrite in ſtate; as that firſt, he ſooths up himſelf in his ſinfull courſes: whereas it is the care of an upright man to find out his way, as *Salomon* ſpeakes. Secondly, he is at paines to deceive and cozen others, as well as himſelfe: whereas the upright perſon is plaine, ſimple and open in all his courſes, ſo far as may ſtand with the rules of diſcretion. Thirdly, the hypocrite (for goodneſſe) is at a ſtand, he ſees as much light as hee deſires, but the upright man can never have light enough. Againe, hee is as good as hee meanes to be: but the upright preſſeth on ſtill toward the mark. Fourthly, the hypocrite (for badneſſe) hee plotteth miſchiefe on his bed: whereas the upright is beſt alone. Againe, the hypocrite obſtinates and ſtiffens himſelfe in a wicked courſe, and loves thoſe ſins which he dares not but leave: the upright perſon otherwiſe, as hath been ſhewed at large.

For a third uſe of this point: Is it ſo, that the upright man is a bleſſed man? let us all be exhorted to affect and follow after uprightneſſe, if we would attaine true happineſſe, and to make out for truth, that wee may bee bleſſed. Me thinkes I ſhould not need to uſe many arguments to perſwade you hereunto. Truth is of it ſelfe, firſt, moſt deſirable and amiable, as the contrary is lothſome and deteſtable. That which lookes like gold, and beares a ſhew of pearle, but is not ſo, wee hate it ſo much the more, as it hath a reſemblance and bluſh more of gold or pearle: ſo the counterfeit of truth is ſo much the more odious as truth it ſelfe is lovely, and by a ſecret power attracts the heart unto it ſelfe: of all meats, thoſe doe moſt pleaſe the ſtomacke that are moſt ſimple; and of all ſpeeches and actions, thoſe give the beſt content, and affect us moſt, that are moſt naturall, and leaſt ſtrained. Hence is it that we love to heare the prattle, and ſee the behaviour of children, becauſe a man may ſee a childs heart in his actions, and heare a childs heart in his ſpeeches. Therefore labour to be true of heart, becauſe truth is lovely and deſirable. Secondly, it is alſo needfull to take paines herein, foraſmuch as we are all borne hypocrites, crooked and perverſe. Secondly, no man knowes the turnings and windings of his owne heart. *David* was an excellent man, and yet he diſcovered much hypocriſie. Did *David* think (trow ye) that he ſhould ever have dealt ſo treacherouſly with his faithfull ſervant *Uriah*? ſo baſely with his neighbours wife? ſo abſurdly and indirectly in the Court of *Achiſh*? *Uſe* 3.

Achish? so prophanely, as for so long a time to abuse the Sacraments, and other holy ordinances of God, all the time that he lay in his sinne? Oh the depth of hypocrisie that lodges and lurks in the heart of man! so needfull is it, that we should be still cleansing this poole, this guzzle, as I may so speake, of the heart.

Thirdly, as it is needfull to make out for uprightnesse, so it is also comfortable in all estates, as is to be seene in *Hezechiah*, now lying upon his death-bed; what was it that held up his heart in comfort upon the receit of that sad message? not his wealth, not his state, not his crowne or scepter, but this, that he had *walked before God with an upright heart*. This also was *Jobs* comfort in his greatest distresse; and what else is it that upholds a Christian, when the divell roares upon him? what hath he to oppose against his fiery darts, when he shall object, thou stand'st guilty of many sinnes, and dost faile very much in thy best duties? what supports a man in this temptation, but this; I meant it well, I did it in uprightnesse, and wherein I have sinned against God, it was against the generall bent and purpose of mine heart? And this is my comfort: thus there's reason why wee should seeke truth. Now before we goe further, it shall bee necessary, that we shew you, first, what truth is: secondly, what are the kinds of it: and thirdly, what are the marks whereby it may be discerned.

Esay 38.3.

For the first: Truth (we say in schooles) is nothing else but an agreement of things with their first principles. As that is true gold which is of the true Ore; that's true wine, that's of the true grape; that's a true counterpane, that agrees with the originall; that is a true measure, that is suitable to the standard: So likewise truth is that in a man, whereby he comes to agree with his first coppy and originall, God. Thus *David*, for his uprightnesse is said to be *a man after Gods owne heart*, *Act.* 13.22. his heart was suitable to Gods heart, his will conformable to Gods will: Lo here, an upright man, when a thing is according to the patterne, to the standard, then 'tis true.

Now for the second thing we propounded; Truth is of two sorts: first, of the heart: secondly, of the life. That of the heart is when the soule eyes God, lookes full upon God, and stands as it were in a frame toward God. Truth of life, is whereby a man bends himselfe to please God, and to bee conformable to his will in all things. Of both these kindes there are two parts: first, a profession of goodnesse: secondly, an answerable affection and disposition. Hypocrisie hath the former of these two, as hath beene shewed, it makes large profession; but it comes short in the second, for the hypocrite practiseth not so much as he might: As on the contrary, truth of heart hath indeed a profession, but not a meere name and shew of Religion, that's not all, it hath a desire too to be the same inwardly that it seemes to bee, and is willing to leave more sin, and to doe more duty than it is able to doe. He therefore who makes shew of no more than is in him indeed, hee whose inside and outside are matches and fellowes, agreeing betweene themselves, and both with the Rule, he is the upright man. But this is not understood by every body, therefore wee will deliver our selves in some plaine marks: first of uprightnesse of heart; secondly, of uprightnesse in life.

For

Signs of a true heart.

For the firſt, an upright heart is firſt *a perfect heart*, (as the Scripture termes it) it is an entire whole heart, which is, when all the powers goe one and the ſame way, when the whole ſoule is bent after God, and drives at this onely, to ſeeke and ſet up him. You may beſt know it by the contrarie; the hypocrites heart is a divided heart, he lookes two wayes at once, there is one power and facultie of the ſoule againſt another, one affection againſt another, &c. There is ('t is true) a fight in the beſt, but then it is betweene grace and fleſh, betweene a man and his enemie: but in the hypocrite, one faculty takes part againſt the other; here 's Reaſon and Conſcience againſt affection, and one affection againſt another. There is a wide difference betweene civill warre, where there is one neighbour againſt another, and a nationall war, where they all joyne together againſt a common enemie. The Chriſtian mans fight is of the whole regenerate part againſt corruption: but in the hypocrites heart there is civill warre, the powers are altogether by the eares among themſelves, as if one member in the body ſhould fight againſt the other, or one ſubject in a Kingdome againſt another: paſſion commends a thing, reaſon condemnes it; luſt affects a thing, conſcience refuſeth it; one part would have one thing, and another another: whereas in the upright man it is farre otherwiſe, his heart is entire, and goes all one way, hee deſires in all things to pleaſe God, and get ſtrength againſt ſinne.

Secondly, an upright heart is deſcribed in Scripture to be a pure heart, free from forraine and baſe mixtures. To expreſſe this the Apoſtle uſeth a fine word, εἰλικρινεία, a metaphor either from ſuch things as are tried by being held up againſt the beames of the Sunne, to ſee what faults or flawes are in them; or elſe from ſuch things as are purged and clarified by the heat of the Sunne from the groſſe matter that is in them: ſo true grace purifies the heart, and takes corruption off the ſoule, whereby it becomes pure, clean, ſimple, which in Scripture phraſe import one and the ſame thing. The upright heart then is a pure heart, ſuch as mingles not with corruption. To have any thing to do with ſinne it is altogether unwilling, but it cannot entertaine it, or bid it welcome. A Traveller, though he cannot but meet with dirt in his way, yet he will not ſuffer it to mingle with him, he keepes it off all that he can, and what he cannot, he gets it off as ſoone as may be: but now it is not ſo with a Swine, hee ſeekes the mud, followes after it, and delights in it, hee knowes not well to bee without it. And ſo the caſe ſtands with the upright perſon and the hypocrite. The firſt is indeed defiled with corruption, though hee doe what he can to the contrarie; but he ſeekes it not, he allowes it not, and makes all ſpeed to waſh himſelfe from his pollution: but now for the other, he delights in ſinne, watcheth his time to commit it, takes ſpeciall content in it, is never well but when he is in ſinning. It is here as it is with the ſtomacke of a man: if the ſtomacke be weake, it affects and longs after traſh, and things unwholeſome, ſwallowes them greedily, and keepes the bad meat it hath taken: whereas the ſtrong ſtomacke refuſeth to take that which doth not agree with it, or if it doe, 't is never well, till eaſed of it againe, either upward or downewards; or if not ſo, it thruſts it out as it were by head and ſhoulders through the fleſh and skinne by botches and biles: and ſo it is with the up-

right heart, if it have ſurcharged it ſelfe any way with ſinne, it cannot be well till it be diſ-burdened: whereas *the hypocrite hides ſinne under his tongue as a ſweet morſell*, gives it entertainement, and keepes it with him, not deſiring to part with it. The good heart, though it cannot be free from ſinne, yet it is working it out ſtill: it is here as in a living running ſpring, which, though it be ſometimes mudded, yet it workes out that mud, and cleares it ſelfe again: but it is not ſo with a ſtanding poole, that gathers mud and keepes it: ſo the unſound heart falls into ſinne, and delights in it, retaines it; whereas corruption in the upright man ſleepes not, reſts not, hee is ever ſtriving with it, ſtruggling againſt it, and caſting how to get riddance of it out of his ſoule.

Thirdly, an upright heart is a willing heart, pliant and flexible to goodneſs, as *David* on his death-bed chargeth his ſonne *Salomon* to *ſerve the God of his fathers with a perfect heart and a willing minde*: and the Apoſtle, ſpeaking of himſelfe and of his companie, ſaith, *we truſt we have a good conſcience, willing in all things to pleaſe God*. True grace corrects the will, and makes a man doe what he doth willingly, becauſe he workes from an inward principle. The hypocrite on the contrary, moves upon an outward principle; ſome outward reſpect ſets the will on worke, as profit, credit, ſafetie, or the like: ſo long as theſe may be furthered, he will doe ſomething. As a wind-mill will work ſo long as the wind drives, but if that faile, it ceaſeth grinding; ſo if there be a gale of vain-glory, commodity, ſafety, &c. filling his ſailes, ſomewhat the hypocrite will be content to doe, but if theſe faile, his work 's done. But now the upright man workes out of love to God, and therefore is willing to doe any thing he can, yea, to doe more than he can; as the hypocrite on the other ſide, doth more than he would, ſave that he is prickt on by his ſiniſter aimes and by-reſpects.

Fourthly, an upright heart is one heart, it is a ſingle heart, as the Scripture ſtiles it, it pitcheth upon one object; God is the upright mans object, God is his end, God 's his motive, God is all in all with him: hee lookes not at by-reſpects in his ſervice; God is his utmoſt end, that bounds all hee doth. 'T is true, he reſpects his owne good too, but this is in a ſecond place, and in a ſubordinate ſort. He lookes what God would have done, and does it; what God would have left, and leaves it; &c. his heart is one: whereas the hypocrite hath an heart and a heart, he is double-hearted in all his dealings, as Saint *James* ſpeaketh, he looks not at God as his utmoſt end, he hath ſomething behind God, and beyond the glory of God, which hee aimes at: but the upright man lookes ſtill at God, and ſo his heart is united, and but one.

לבבכם Fiftly, the upright heart is a ſtable heart, conſtant in its courſe, for it goes upon conſtant principles, hath conſtant motives, conſtant ends, &c. but the hypocrite is unſtable, unconſtant, as ſaith Saint *James*, *A double minded man is unſtable in all his waies*, chap. 1. to day he is all for the doing of good, he loves good company, good purpoſes, good practices, in time of extremity ſeemes to ſet up God in's houſe, in's heart; but to morrow hee forgets and forgoes the good he had begun, he falls quite off, becauſe he was not well bottom'd: whereas the upright man is conſtant in his way, onely hee may bee

be blowne out of it, and put out of his course for a while by temptation, desertion, or so, but his heart is still toward God; and when he is put by at any time, hee recovers himselfe, and comes in againe. It is with him as with a streame that hath made it selfe a channell, whereinto to runne; it may indeed by a strong hand be turned out of it's course, but yet it is still bending toward it's own way, and never leaves working and winding till it be where it was before: so howsoever the upright person may bee unsetled for a time, and put beside his course, yet he strives and labours to be where hee should be, and never findes himselfe well, till hee bee in his first path. Contrarily, the hypocrite hath his by-courses, and blind-wayes, wherein hee is commonly found, as a thiefe that seldom keeps the high way, unlesse it be for evill purpose, as to take a purse, or the like; but otherwise, crooked waies, by-waies, unknowne waies are his waies: so the proper tract of an hypocrite are the darke by-paths of ungodlinesse, that lead to the chambers of death, and when hee turnes at any time into the waies of God, it is for some ill and odde end; whereas the upright mans way is the way that is called holy, out of which, howsoever he may turne by some occasion (as a true man may bee sometimes out of his way, yet with no evill intent, as through earnest discourse, or deepe musing, or to call upon a friend, &c.) yet ordinarily hee holds the way to heaven, out of which if hee bee drawne aside, or have strayed by any meanes, he leaves not till hee hath recovered himselfe. Lo these are the marks of an upright heart, it is an entire, and whole heart, it is a pure heart, a willing heart, a single heart, and a constant heart. Judge now aright of your selves by these notes, and if your hearts be upright within, the Judge pronounceth you blessed.

But as there must bee in us uprightnesse of heart, so there is required that wee finde in our selves also uprightnesse of life: for these must necessarily concurre to the making up of a blessed man. And of this (that you may bee able to passe a right censure of your selves) the signes are of three sorts; first, either they respect God, or other men, or our selves. First for God: first he hath Gods stampe imprinted on his soule, the spot of God is upon him, so as he lives to God, seeks God for Gods sake, according to that of the Psalme, *Psal. 24. this is the generation of them that seeke thee*, this is *Jacob*. The upright man aimes at God in all, sets him up, and seekes him, not for his portion, but for Gods selfe. Secondly, as he seekes Gods face, so he seekes him in his ordinances, and in his meanes of grace. And here, first he seeketh the precepts of God as well as the promises. The hypocrite is ready to lay hold on the comforts of Gods booke, and to misapply the promises, never regarding the commands, and what God requires to have done: but the sincere Christian hath his eye upon the precepts also of Gods word, and thinks that hee can never doe God service enough, never leave sinne enough, informe himselfe enough of his duty toward God. Secondly, he justifies Gods word and waies; *Wisedom is justified of her children*, saith our Saviour, and we preach wisedome to those that are perfect (that is, to those that are sincere) saith the Apostle: such a man see's and findes safety, profit, wisedome, and comfort in all the waies of God. Thirdly, as he applies himselfe to Gods precepts and justifies them, so he growes and profits by them ordinarily, as the Lord

Deut. 32. 5.

Psal. 119.

Mat. 11.

ſaith by the Prophet, *Are not my words good to them that are good? Mich.2.6.* When the good word of God meets with thoſe that are good, it mends them; when this good ſeed is caſt into good ground, it brings forth fruite alſo that is good. Fourthly, he reſignes himſelfe up to the word, that's his rule: *hee obeyes from the heart the forme of doctrine, whereunto hee is delivered, Rom.6.* thus did *David*, concerning whom the Lord gives this teſtimony, that *hee had fulfilled all Gods will, Acts* 13.22. And in this obedience of *David*, you may obſerve three notes of uprightneſſe couched together in that one text. Firſt, *David* was univerſall in his obedience, hee did not execute Gods will to the halves, as *Saul* did (for that's the oppoſition) who would leave ſome ſinnes, but not ſome; baniſh ſome witches, but not all; offer ſacrifice at ſome times, but not at others: but *David* hath this teſtimony there given him by Gods owne mouth, that hee would fulfill all Gods wils, and for this is ſaid to bee *a man after his owne heart*, verſ. 22. But ſecondly, *David*, as hee was univerſall in his obedience, ſo alſo ſincere, for hee is ſaid to fulfill Gods will, hee therefore obeyed, becauſe God willed and bad him ſo to do. That's motive enough, and is in ſtead of all other to an upright perſon (ſo far as he is upright) he never ſtands to thinke or weigh with himſelfe whether the thing that God commands be hard or eaſie, cheape or coſtly, painful or pleaſant, but will God have him do't, hee'l do't whatſoever it ſtand him in. And this was *Davids* reſolution and practiſe, when God ſet him upon any manner of emploiment. He never ſtands to pick and chooſe, as *Saul* did, what he will doe, and what he will not; but hee will fulfill whatſoever God bids, and becauſe hee bids, that's argument enough to him. If God bid him fight the Lords battels, hee'll fight: if hee bid lay up good ſtore of treaſure for the building of the temple, it is done: if God bid him lay downe his Kingdome, hee'll doe't; and here was the ſincerity of his obedience. Thirdly, conſtancy, where it is ſaid that he did fulfill all Gods will, hee will effect it and goe through with it, not doe it by the halves, but finiſh and fulfill. Here's now an upright man in his carriage toward God.

θελήματι.

Secondly, for men, and thoſe whether, firſt, good men, or bad men, ſecondly, whether ſtrangers, or thoſe of his own. For good men, firſt, he hath an high eſteeme of the godly (ſuch as are truely ſo) above others. And as his heart riſes againſt an hypocrite, when hee can detect him to bee ſuch, ſo he can ſee an excellency in thoſe that are pure in heart, which he eſteems and honours. This note you have laid downe, Pſal. 15.4. *In his eyes a vile perſon is contemned, but he honoureth them that feare the Lord.*

Secondly, the upright perſon, as in his judgement hee prizeth good men moſt, ſo he affects them moſt for his companions, as *David*, Pſal. 16. *All my delight*, ſaith he, *is in the Saints, thoſe excellent ones of the earth.* And in another place, *Companion am I to all them that feare thee, and to them that keepe thy precepts*, Pſal. 119.63. whereas the hypocrite is alwayes at warre and ods with moſt upright men, and his neareſt companion is one halting, diſſembling fellow or other, like himſelfe.

Laſtly, as in his judgement he preferres good people, and in his affections makes choice of them, ſo in his deeds hee carries himſelfe proportionably toward them: for according to that wiſedom which he hath received from above,

above, he that is pure, is alſo peaceable, gentle, eaſie to be dealt withall, full of mercie and good fruits, without wrangling and without hypocriſie, *Jam.* 3.17. He is faithfull not onely with God, but with the Saints, *Hoſ.* 11.12. And this is the upright mans carriage toward good men.

Secondly, for bad men; firſt, he dares not returne them like for like, (when they deale hardly with him) railing for railing, reviling for reviling. *Let wickedneſſe proceed from the wicked*, ſaith *David* in his ſpeech to *Saul*, 1 *Sam.* 24. 13. let them diſcover their folly and malice, they do but their kind, as it were, but let not *David* ſtretch forth his hand to wickedneſſe, to requite evill with evill, it becomes not him. Secondly, he ſets himſelfe to do good to them that do hurt to him, to pray for them that curſe & traduce him, he deſires nothing more than their ſalvation: as we ſee in *Paul*, when the Jewes were ready to ſtone him through madneſſe and ill-will, he ſeekes to win them to God, and therefore begins with *Men, fathers and brethren, &c. Acts* 22.1. ſo when he ſtood at the bar to plead for his life, ſo much ſought after by his adverſaries, he could wiſh, *that all there preſent* (how great enemies ſoever to himſelfe) *were even as he was, not only almoſt, but even altogether Chriſtians, partakers of the ſame hope, &c.*

Thirdly, toward ſtrangers he carries himſelfe firſt, charitably: he is not ſuſpicious or jealous of thoſe he knowes not, as the hypocrite, who ſuſpects others to be like himſelfe, and thinkes all the world to be made of hypocriſie, becauſe himſelfe is ſo: whereas the upright perſon, though hee *be not overcredulous, as a foole to beleeve every thing*, *Pro.* 14. yet he is not forward to have others in ſuſpect, till there appeare to be ſufficient ground and reaſon. Secondly, the upright man, as he is charitable, ſo he is alſo humble in his dealing with others, that whereas the hypocrite thinkes himſelfe the beſt man in the company, and the moſt gracefull ſpeaker; the upright man, on the contrary, holds himſelfe the worſt in the company whereſoever he comes; and as *Paul* in his owne eſteeme, he is of all ſinners the greateſt, but of all Saints the leaſt. And this is the carriage of the upright man abroad.

Fourthly, at home; firſt, though he hate ſinne in all, yet eſpecially in his owne, in himſelfe moſt of all, and next, in thoſe that are neareſt unto him, as *Aſa* in his mother, whom for her Idolatry hee depoſed from her regencie. The hypocrite on the other ſide is worſt at home, the edge of his diſpleaſure is bent moſt againſt others abroad that are furtheſt from him, whiles he can ſuffer his owne children and familie to goe on in ſin without reſtraint or controll; yea, himſelfe often drawes them on to ſinne. Secondly, the upright man, as he doth his utmoſt to hinder ſinne in thoſe about him, ſo he is no leſſe carefull to put them on in goodneſſe, for he would gladly have all his goe to heaven. That husband, that father, that maſter that's upright, doth greatly deſire and endeavour the ſalvation of all ſuch as are under his charge. And this he makes his ſpeciall worke, his chiefe buſineſſe lyeth at home.

As for himſelfe, in the laſt place, the upright man is ſtill *preſſing forward toward the marke*, ſtill watching over his owne heart, ſtill ſpurring on himſelfe to the doing of duty, encouraging and calling upon himſelfe to fulfill his Covenants, and to make good his vowes and promiſes to God.

Thus

Thus we have ſtayed long upon this point (perhaps to tediouſneſſe) in deſcribing and differencing the pure in heart from the hollow-hearted hypocrite, that you may make a right judgement of your ſelves, and may moreover be ſtirred up to get this truth afore deſcribed.

Queſt. What meanes muſt we uſe for the attaining thereof?

Anſw. I can ſcarce ſtay to tell you; briefly thus:

Means of truth.

Firſt, you muſt make a journey to heaven for it, (for every good gift and every perfect giving comes from above) goe to God and entreat him to ſtraighten your crooked hearts, and to worke in you this truth in the inward parts, which he ſo much delighteth in. And that you may be ſure to prevaile, take the new Covenant with you, and plead it: the firſt article wherein is, that *the Lord will give you one heart, that you may feare his Name, Ezek.* 11. that is, a ſingle heart, an upright ſpirit. Goe to God now upon this ground, and ſay; Lord, I well finde that I have a double heart, a deceitfull, crooked, falſe heart, I pray thee renue it and make it one: here I bring and urge thine owne covenant, whereof I have already received the ſeale in the Sacrament; therefore I beſeech thee make good thy word, and ſtand to thy bargaine.

Secondly, if you would get this truth and uprightneſſe, it is neceſſary that you bring your ſelves often to the touch-ſtone of the Word, and that you worke by rule; as you ſee a Maſon, when hee hath a buſineſſe in hand, hee often applyes his rule to that he workes upon, and by laying thereunto his line and plummet, he tries whether his worke be ſtreight firſt and laſt, and whether it lye ſtreight in the building: even ſo muſt wee deale for the rectifying of our hearts, bring them often to the Word, that will purge them, ſtreighten them, draw every thing to the light, that wee may paſſe a right cenſure on it. In other matters men are uſually very prudent this way. If you doe but buy a beaſt, you'll take a full view, and make full triall of him before you ſtrike the match: nay, if you buy but a coat, or a piece of cloth, you'll toſſe it, and turne it, and hold it up againſt the light to ſee what flawes you can finde in it, &c. that you be not deceived: nay, if you buy but a buſhell of corne, you'll take it, and view it, and ſmell it, and taſte it before you will lay money upon it: nay, if it be but a pound of cheeſe, a penniworth of fruit that you have need to uſe, you will not take it till you ſee it be good. Oh be not now penny-wiſe and pound-fooliſh, to uſe all this care in trifles, and to be careleſſe of that which moſt of all concernes you to look to, but trie your ſelves throughly, what you are by the word of Gods truth, and how the caſe ſtands with your ſoules; why you performe holy duties, and how you doe them. Thus put your ſelves often to the line, and this ſhall be a ſpeciall helpe to uprightneſſe.

Thirdly, begin with ſimples (for all truth begins with ſimples.) A man can never write true joyning-hand, till he have firſt learn'd his letters; hee can never read well and ſurely, that hath not firſt learn'd to ſpell; and ſo it is here: would you therefore get truth? take and ſingle out your ſeverall graces, your faith, love, humilitie, and the reſt; and doe the ſame by your duties, as hearing, prayer, almes, and ſuch like: ſingle them out I ſay, conſider them in ſeverall, and ſee what they are; for if thoſe be all in truth, you need

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not doubt. In receiving of money, you'll not take the whole sum in grosse, but you'll draw out shilling after shilling, and one piece after another, & then if every piece bee right, you cannot bee cozened in the maine summe. The same course must you likewise take here, if you would bee secured of this, that you are found and upright; make narrow search into your selves, try every of your graces, examine every suspected action, and then you cannot be deceived.

Fourthly, borrow what helpe you can from others, as you usually doe in other cases of your owne accord, when you are darke your selves, you call in the light of your neighbours: so it must be here, get more light than your owne: when you buy a beast, you'll entreat others helpe, Good neighbour let mee have your opinion in this businesse, foure eyes see more than two, and sixe than foure. And so must wee deale in this behalfe also; say, neighbour, what be your grounds, what be your marks? &c. pray let mee have your helpe, foure eyes see more than two, and sixe see more than foure. And thus, if we doe according to the former directions, it is possible, doubtlesse, to avoide and frustrate Satans cunning wiles, and the deceitfulnesse of our owne treacherous hearts. This we should the rather endeavour, for that we are all afraid and carefull of being cozened in other things; how much more here, sith of all deceits selfe-deceit is most odious, as of all murderers hee is most to be detested that murthers himselfe?

THE SIXTEENTH SERMON.

MATTH. 5. 8. *Blessed are the pure in heart, for they shall see God.*

ALL upright men are blessed men. *Doct.* 1.

Mans blessednesse consists in the sight of God. 2.

To these two points may bee reduced whatsoever is contained in this eighth verse.

For the first, we have shewed it, and made some inferences and uses already. That which yet remaines to be spoken here, is a use of consolation, and then we shall have done with the point.

Is it so, that all they are in happy estate that are pure in heart? let it serve for comfort then to all those that have this testimony in their owne soules, that they are upright: bee it they have faults, yet they hate them; failings, yet they earnestly endeavour all holy obedience: the blessing is here set upon all such by our Saviour, as can approve to God and their owne soules, that they are upright. Here such a one will bee ready to object against himselfe, for as the hypocrite deludes himself by false signs of truth, so the good heart is oftentimes troubled with false signs of hypocrisie, & thus he objects, *Use.*

Sure I am not right, I have but deceived my selfe hitherto, for men censure and condemne me for an hypocrite. *Object.*

What men are they that censure you so? one rotten-hearted person, likely, *Answ.*

or

or another. And if ſo, then know that ſuch men cannot cenſure any better, cannot make any better judgement of thee; for being under the power of hypocriſie themſelves, they think all the world beſide to be made of hypocriſie. Therefore never care what others thinke or ſay of thee in this kinde, unleſſe they bee judicious Chriſtians, and ſuch alſo as have a full and through knowledge of thee, rather ſee what the word of God, and thine owne conſcience ſaith to thee.

Ob. I but the devill layes it hard to my charge that I am an hypocrite, and what though men know not what I am, yet he doth, & therfore I fear I am ſo.

Anſ. Nay, probably thou art not ſo, becauſe he accuſeth thee, for he is a liar from the beginning. And he doth not uſe to moleſt his owne, whom he poſſeſſeth in peace, with doubts of this nature. Marke what his title is in the Revelation, an accuſer of the brethren: ſuch as are not of the brotherhood, of the Saints of God, thoſe hee troubles not in this manner, they are the brethren whom hee accuſeth, as he did *Job*, whom hee ſlandered to God, and yet *Job* was an upright man, God himſelfe giving witneſſe thereunto, *Job* 1.24.

Ob. Yea, but not men and the divell onely, but mine owne conſcience alſo chargeth me with hypocriſie.

Anſ. To this we anſwer, that there is no man living ſo upright, but his own heart may truely charge him with hypocriſie, but that is not the point. The queſtion is, whether hypocriſie doth reigne and rule in you, and whether you bee ſo farre under the power and dominion of it, as that it doth denominate you. Beſides, you muſt know that conſcience is but a ſubordinate Judge, and muſt proceed by the rule of the Word, if it will deale aright. It is as a clocke that muſt bee ſet by the Sun of Gods Word. If it bring not the Evidence of holy Scripture for what it ſaith, it is but a temptation, and no teſtimony that it bringeth againſt us: ſo likewiſe, if that place of Scripture whereupon it groundeth, bee ſuch as may upon like reaſon bee brought againſt any other of Gods ſincere ſervants, even the beſt, it is no better than a temptation, and not to bee credited: ſee what *David* ſaith to this Pſal. 73. His heart would needs perſwade him, that inaſmuch as the wicked flouriſhed, and were in great proſperity, when himſelfe in the meane while *was plagued all the day long, and chaſtened every morning, that therefore ſurely hee had cleanſed his heart in vaine, and waſhed his hands to no purpoſe.* But hee quickly corrects this errour in himſelfe, and ſaith, that if upon theſe grounds he ſhould thus conclude, he ſhould not only wrong himſelfe, but alſo offend againſt all the generation of Gods children, ſith it may befall the deareſt and beſt of them all to be diverſly afflicted, when the ungodly, mean while, proſper in the world, and increaſe in riches.

Ob. I, but not onely mine owne conſcience, but God alſo chargeth mee with hypocriſie, and God is greater than our heart, as ſaith S. *John*.

Anſ. Doth God charge thee for an hypocrite? where is it that he doth this?

Ob. Why, you'll ſay, firſt, in mine own heart, ſecondly, in his word: firſt he fills my heart with many terrours, feares, and horrours of conſcience.

An. For your ſatisfaction herein, you muſt know, firſt, that every ſcruple of mind comes not from God; ſome come from Satan, & ſome from our ſelves, through

through miſpriſion. Againe, you muſt be advertiſed, that that you ſpeake of may befall the moſt ſincere Chriſtian, witneſſe *Job*, againſt whom the Lord himſelfe *ſeemed to fight, with breach upon breach*; ſo that he *choſe to die rather than* to endure it: witneſſe S. *Paul*, who *had terrors within, and troubles without*; witneſſe *David* in many paſſages of the Pſalmes. So long therefore, as theſe feares and doubtings do make us better, and drive us to God, it is well, and we need not be dejected thereat, ſeeing they are wholeſome, howſoever they may be troubleſome.

Ob. Yea, but not only in mine owne ſoule, but alſo in his holy word, God ſaith I am an hypocrite.

Anſ. Nay, then we have no more to ſay to thee, for if that be true, wee have done: if God ſay ſo in his Word, wee muſt conſent, and ſay ſo too; but where is it that God in his Word chargeth thee for an hypocrite?

Ob. Why (you'll ſay) the upright man is ſtill going on conſtantly in his courſe, and advancing forward with a ſtedfaſt foote toward the high price that is ſet before him; but I, alas, am very unconſtant and diſſettled, ſoone off, and as ſoone on, every foot out of all good order, and off the hooks.

Anſw. There is a double conſtancy; the one, while we are here in the way (as they term it) and the other when we ſhal be in our country, when we ſhall be no more travellers, but Citizens, when we ſhall be *Comprehenſores*, as they ſay in ſchooles; wee are not, while we are here, to expect any ſuch conſtancy or ſettledneſſe in a good eſtate of ſoule, as ſhall bee fixed and unalterable, that's reſerved to the making up of our happineſſe hereafter. Here ſo long as we abide, we ſhall bee ſtill ſubject to manifold declenſions, manifold deſertions, manifold ſtops and ſtayes in our courſe toward heaven; but ſo long as we have our faces ſet thither-ward, though the wind may violently carry us ſometimes beſide the way, it ſhould not diſmay us. If it be with us as with a running river (as was before ſaid) which howſoever it bee diverted and turned out of its courſe and channell, yet never leaves working and winding till it fall into the ſame courſe againe: ſo, if when we are put beſide our way, we make toward it againe, and like the needle in a Card, though wee be jogg'd aſide for a ſeaſon, yet we have no reſt or content in our ſoules till we be where we ſhould; if it be thus with thee, as hath been ſaid, feare not, thou needſt not be diſcouraged, thy caſe is good.

Object. Yea, but the Scripture tels us that the upright perſon is ſtill thriving and growing, and continually addes to his ſtrength, as *Job* ſpeaketh, chap. 17.

Sol. There is a double growth, firſt, in quantity; ſecondly in quality: the firſt, when a man doth more duty than before; the ſecond, when though he performs not more than he did, yet he doth it better, in a more ſpirituall manner, with ſtraining out more corruption, &c. Now if wee grow any way, it may be ſufficient unto our comfort.

The upright perſon is ever growing in the root (he becomes more ſettled and ſtabliſh'd in good courſes) if not in the fruit; hee ſtill growes one way or other, and beares fruit anſwerable to his place, to his age. There be many valiant and worthy Captaines that cannot beare armes indeed, in their old age, and doe their Countrey ſervice that way, as they could have done

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in their youth, who yet have as much valour, and are every whit as able to direct and guide an Army, as when they were at thirty or forty: ſo, many ancient Chriſtians cannot haply ſhew forth ſo much grace as they could have done in times paſt, nor make ſo good expreſſions of themſelves, who ſtill are on the growing hand; and howſoever they grow not, haply, in every active grace, yet they grow in the habite of thoſe, and in the paſſive part of Chriſtianity.

Object. Yea, but the upright man is ſtill purging himſelfe, and getting ground of hypocriſie; but alas, I grow worſe and worſe this way, I diſcover daily more and more hypocriſie in my ſelfe, it followes and haunts me whereſoever I goe, and whatſoever I doe, it troubles me in my ſtudy, in my cloſet, in my moſt ſecret works and duties, whether to God or man.

Anſ. Why, let not this diſcourage thee, that thy corruption is more and more diſcovered: for, this is a ſigne of growth in grace, if this ſight of thine hypocriſie be joyned with an utter hatred and deteſtation thereof. The clearer any mans ſight is, the more evill hee diſcerneth in himſelfe. The hypocrite is ſo blinded with pride and ſelfe-love, that he can ſee nothing but truth in himſelfe: but it is purity of heart that helpes ones ſight, and the more any man diſcovers his owne hypocriſie, the more upright hee is; for it is not by corruption, that corruption is diſcovered, but by the light of true grace.

Ob. Yea, but the Scripture tels us, that there is joy in the tabernacles of the upright, and the righteous ſing and are glad; now, I am for moſt part heavie and uncomfortable, ſad and penſive.

Anſ. The meaning of thoſe places is, that there is alway matter of joy and comfort, where there is uprightneſſe, if ſuch would not ſuffer themſeves, through weakneſſe and want of wiſedome, to bee robbed and bereft of the conſolation, which yet muſt be ſo taken, as that wee underſtand that there is not any ſo upright, but that his Sunne-ſhine of comfort may otherwhiles be miſted and over-caſt, and then hee droopes, and goes mourning and diſconſolate, although there bee in all this no cauſe why hee ſhould bee ſo caſt downe: for ſo long as we can find by our ſelves that we love truth, and hate hypocriſie, and diſclaime it, we ſhould not ſuffer our ſelves to bee beaten and baffled out of the comfortable aſſurance of our uprightneſſe, but reſolve 'with *Job*, I will never part with mine integrity, loſe mine evidence, yeeld 'my ſelfe otherwiſe than upright, and ſo conſequently bleſſed, for my Saviour hath ſaid it: *Bleſſed are thoſe that are pure in heart,* (*i.e.*) upright in heart, *for they ſhall ſee God.*

For they ſhall ſee God.

Doct. AND ſo we come in order to the ſecond Doctrine: that Mans bleſſedneſſe conſiſts in the ſight of God.

The point is cleare: God ſeene, is the height of mans happineſſe: the Text ſhewes it, the Scripture proves it, *Pſa.* 16. *ult. In thy preſence, Lord, is the fulneſſe of joy, and at thy right hand are pleaſures for evermore.* Here it appeares, that in the preſence and ſight of God, there is pleaſure and joy (and what

what elſe is joy but happineſſe enjoyed?) and of this joy there is fulneſſe, and freeneſſe, for there are rivers thereof running at Gods right hand, and eternity, it is for evermore. And for this cauſe it is, that the Scripture bids us ſo often to *ſeeke Gods face*, as the chiefe good; yea, Saints and Angels have this for the height of their happineſſe: *the Angels*, that *they ſtand before the face of our heavenly Father*, as our Saviour ſpeaketh in the Goſpell; and the glorified Saints, that *they are ever with God*, 1 *Cor.*5.8. 1 *Theſ.*4.17. And ſurely if they be ſo bleſſed, as *David* eſteemes them, that dwell but in his courts on earth, *Pſal.* 84. how much more they that enjoy his preſence above in all fulneſſe? *Bleſſed* (ſaith our Saviour) *are your eyes, for they ſee; and your eares, for they heare: Verily I ſay unto you, that many Kings and Prophets have deſired to ſee the things which you ſee, and have not ſeene them, &c.* If to ſee God here, where we behold but in a glaſſe, and, as it were, in a ſhadow, obſcurely, be a bleſſed thing, what ſhall it be, thinke you, when wee ſhall *looke upon him with open face*, when *we ſhall ſee as wee are ſeene, face to face*; this muſt needs render us moſt bleſſed. You heare what the Queen of *Sheba* could ſay concerning *Salomons* ſervants, that were ever in his preſence, and attended upon his perſon; *Happy are thy men, and happy are theſe thy ſervants which ſtand continually before thee and heare thy wiſedome.* If this were true of them, then certainly, ſuch as ſtand in Gods preſence, and behold his face, muſt needs be moſt happy. Matth.18.

Here our intent is, firſt, to ſay ſomewhat for expoſition of the words: ſecondly, to give you the grounds and reaſons of the point: thirdly, to make application.

For the firſt, two things wee muſt tell you; firſt, there is a double ſight of God: firſt, naturall; as that which wee attaine by ſenſe or diſcourſe of reaſon: ſecondly, ſupernaturall; which alſo is double: firſt, leſſer; which is attained unto by the light of grace: ſecondly, greater; by the light of glory.

Secondly, you muſt be told, that there is a double conſideration of God; God may bee conſidered by us, either, firſt, abſtractively, and ſimply, as he is in himſelfe and in his owne eſſence, and ſo he is inviſible to any creature; or ſecondly, relatively, as hee hath pleaſed to manifeſt himſelfe unto us, either by taking our fleſh unto him in his incarnation, or by communication of his grace unto us. Theſe things being thus premiſed, our firſt concluſion is, that there is no ſight of Gods eſſence to bee had and attained by the meere light of Nature, foraſmuch as there is no proportion betweene the eye and the object, as there muſt be, you know, in all ſight. The ſecond, that God is to be ſeene onely in the rebound, by way of reflection; and this either, firſt, by the light of Nature, and ſo God is to be ſeene in his workes; for there is a τὸ γνῶσον, ſomething that may be known of God, ſome impreſſions and foot-ſteps, as it were, of the wiſedome, power, goodneſſe; and other properties of God are to bee found in his workes of Creation and Providence; and ſome knowledge of him is to bee had this way, but not ſo much as is ſufficient to ſalvation, but onely to leave men without excuſe. Secondly, Supernaturally may God bee ſeene, here more darkely by the light of grace, there more fully by the light of glorie: *Vide Aquin* 1.2. *q.*5. *Art* 5. *&c.* Rom.1.

but never perfectly, for we cannot behold him any other wiſe than according to our capacity; now, we are finite, and he infinite, and therefore, as it is impoſſible to bring the body of the Sun within the compaſſe of a chamber, or any other roome, ſo it is to comprehend the great God, as he is in himſelfe, within the compaſſe of our narrow and ſtreight hearts: And yet doth he graciouſly communicate himſelfe to the pure and upright, in ſuch a way as ſhall make for their eternall comfort and ſalvation.

Now for the Reaſons of the point, they may be taken, firſt, from the nature of ſeeing God: ſecondly, from the parts: thirdly from the effects.

Reaſ. 1. For the firſt of theſe, it will eaſily appeare, that it is a moſt bleſſed thing to ſee God, if we conſider, that theſe three things muſt concurre to the making up of ſight: firſt, an object; ſecondly, a *medium*, a middle; as the water or aire enlightened; thirdly, the faculty of ſeeing; in a word, there muſt bee a double light, the one without a man, and the other within: here the firſt of theſe three, the object of this ſight is moſt glorious, even God himſelfe. Now, the more glorious the object of ſight is, the more the ſight is rejoyced and gladded, ſo long as it is not overwhelmed; as it is in created light, the more light the eye hath, if it bee ſound and right, the better pleaſed it is: but God, we know, is beauty it ſelfe, light it ſelfe, and therefore muſt be a moſt amiable and delightfull object to the eye of mans ſoule. Hence is that of *David*, *Pſalm.* 27. *One thing*, ſaith hee, *have I deſired of the Lord, that I will ſeeke after, that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord.* This was the thing that he both had deſired, and would yet ſtill goe on to deſire, as that wherein conſiſted the chiefe point of his happineſſe: for there is that beauty, excellency, and glory in God, that would even raviſh any heart that knew it; and could men but ſee it (as he ſaid of his vertue) it would tranſport them with greateſt love and admiration.

Secondly, as the object of this ſight is moſt glorious, ſo the meanes are heavenly. Theſe are, firſt, Chriſt, who is that ἀπαύγασμα, as the Apoſtle ſtiles him, the very beame, ſplendour, reflection of his Fathers glory, and the expreſſe image of his perſon, *Hebr.* 1. 3. So that he that hath ſeene the Sonne, hath in that one ſight ſeene alſo the Father. Hee is the beſt glaſſe wherein we may come by the ſight of God, wee ſee him beſt in his Sonne. Secondly, his Word and Ordinances, which in the Revelation are fitly ſet forth by the name of a ſea of glaſſe, firſt, for largeneſſe, ſecondly, for ſteddineſſe, thirdly, for cleareneſſe, as giving us a cleare ſight of God; in which reſpect, alſo, they are in the ſame booke compared to Cryſtall. Now it will eaſily bee granted a bleſſing to enjoy Chriſt and his Ordinances, which are the meanes, therefore it muſt bee the height of mans happineſſe to ſee God.

Thirdly, the light in us whereby we ſee God, is ſupernaturall and heavenly. Indeede, by the light of nature wee may come to ſee God in a ſenſe, as Creator and Upholder of all things: but as our God favouring us, or bleſſing us, wee cannot poſſibly behold him by Natures light, when it is moſt of all elevated and enlarged; though you intend the ſpirits of nature as much as may bee, you cannot by the helpe thereof ſee God to your comfort.

comfort. It muſt bee by a ſupernaturall light, that this muſt be attained unto: as the Sunne is not ſeene but by the Sunne; the light but by the light; ſo neither is God to bee ſeene, but by the light of his owne grace, which muſt needs make a man moſt happy. And thus ſtands our firſt reaſon, drawne from the nature of ſight.

Reaſ. 2. Adde to this in the ſecond place, a reaſon from the parts: For what is it to ſee God, but firſt, to know him? And therefore knowledge is ſo often ſet forth by the ſenſe of ſight, which is the learned ſenſe, and the moſt certaine of all the reſt. Secondly, to ſee God is more than to know him, it is to enjoy him, that is, to be ſo neerly united unto him, as to love him, reſt in him, and even to paſſe into him (as *Auſtin* ſpeakes) ſo that it is not we that live, but God that liveth in us, &c.

Reaſ. 3. For the effects of this ſight of God, thus: Firſt, It takes us off from ſinne, and from the creature, it lets us ſee the uglineſſe of ſinne, and how extremely contrary it is unto God: and ſo makes us to loath and leave it. This effect is wrought in *Ephraim*, *Hoſea*, 14. 8. *Wee have ſeene God*, ſay they, *what have wee then to doe any more with Idolls?* Yea, it will cauſe us to account every creature baſe and contemptible in compariſon of him, as it did *Michaiah*, who, when hee had ſeene the Lord ſitting upon his throne, with all the heavenly hoſts about him, the greater Majeſty ſo darkens the leſſer, that he thinkes it nothing to face two Kings in all their pompe and Majeſtie, with all their traine and attendance. Secondly, It workes ſtrange raviſhments, it tranſports and carries a man even out of himſelfe; as you may ſee an example in *Moſes*, who, when hee had once ſeene God, not with the ſeeing of the eye, (for ſo no man can ſee him and live) but with the hearing of the eare; (for ſo God is ſeene by the eare better than the eye) as hee pleaſed to proclaime himſelfe, *Exod.* 34. *The LORD, The LORD GOD, mercifull and gracious, long-ſuffering and abundant in goodneſſe and in truth, keeping mercy for thouſands, &c.* When he had thus ſeene the Lord, oh, ſaith hee, if now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, goe along with us, and why ſhould wee goe without thee? So greatly was *Moſes* raviſht and affected with that bliſſefull viſion, that hee would not live an houre without Gods company. Thirdly, this ſight of God changeth and transformes a man into God. That ſight which wee have of him in the glaſſe of his word, aſſimulates us unto God, and conformes us unto him, as the Apoſtle ſpeaketh, we all with open face, beholding, as in a glaſſe, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord, 2 *Cor.* 3. how much more ſhall it be ſo with us hereafter, when we ſhall be ſwallowed up, as it were, of immortality, and ſhall bee even acted and enlived by God himſelfe? Now let ſchooles goe and languiſh in vaine and ſpiritleſſe diſputes about the beatificall viſion of God, as whether it conſiſts in love, joy, knowledge, &c. the experienced Chriſtian is able to tell you, that 'tis wiſedome, joy, love, and all that good is.

So ſome read the words.

1 King. 22.

But hitherto bee ſpoken for the explication and confirmation of the point, wherein (it is true) we have bin ſomewhat darke, but could not helpe it; we haſten to the uſes now.

Uſe 1. And firſt, is it the height of mans happineſſe to ſee God? how great then muſt needs bee the miſery of all thoſe that live in darkeneſſe, and are ſhut out from his bleſſed ſight and preſence? All darkeneſſe makes one miſerable: Throw a man into a dungeon, you doe as it were bury him alive: digge out his eyes (as ſome Popes and Emperours have anciently beene ſerved) and you leave him undone. Take away the Sunne from a man, and you take away his wife, you take away his children, you take away his land, and all hee hath, in reſpect of any comfort hee can take in them. But there is a ſpirituall darkeneſſe and blindeneſſe that's worſe than all the reſt, and that is when a man hath a veile, as it were, of ignorance, wickedneſſe, and unbeliefe ſpred over the eye of his ſoule, a thicke curtaine drawne betwixt him and the face of God, ſo that hee cannot ſee his father, he cannot behold Chriſt, who is the Light that illightneth every one that commeth into the world, who is that Sun of righteouſneſſe, that hath health under his wings. Take away this light from a man, deprive him of the benefit of this bleſſed Sunne, and what is he better than a very *Polyphemus*, a monſter of mankind, full of ignorance, errour, and ſuperſtition, full of groundleſſe hopes, cauſeleſſe feares? hee goes he knowes not whether, he does he knowes not what, hee gropes as in the dark, and (which is his greateſt miſery) hee cannot ſee his miſery. But yet this darkeneſſe, ſo long as men live here, is cureable, and it may bee done away and expell'd, as it certainely ſhall bee, if ever the day doe dawne, and the day-ſtarre ariſe in their hearts. But now further, there is, beyond all this, an helliſh outer darkeneſſe, to which all ſuch are reſerved, that love darkneſſe better than light: they ſhall one day have their fill of that darkeneſſe which they ſo much affected. there they ſhall meet with flames of darkeneſſe to torment them, chains of darkeneſſe to enthrall them, ſpirits of darkneſſe to tyrannize over them, a night of darkeneſſe, after which no day, no light ever followes: if three daies darkeneſſe were ſo terrible to the Egyptians, what ſhall the caſe of thoſe bee, who ſhall never, never ſee light or life?

Queſt. I, but who be theſe, you'll ſay unto mee, whoſe condition is ſuch and ſo miſerable, as you ſpeake of?

Anſ. I anſwer (my brethren) firſt, all thoſe that live not in the knowledge of God in Chriſt: for hee that hath the Sonne, hath light, and life, and hee hath not the Sonne, that hath no light (*i.e.*) that hath no ſound and ſaving knowledge of God, as he ſtands revealed in his word.

And again, *This is life eternall*, ſaith our Saviour, *John* 17. *to know thee, and whom thou haſt ſent into the world, Jeſus Chriſt*: ſo that they that are without the knowledge of God in Chriſt, have no intereſt in life eternall: but are, as it were, ſhut up in darkeneſſe, and in the ſhadow of death.

Secondly, all ſuch as having attained to ſome light of knowledge, do not walke in the light, but pleaſe themſelves rather in the deeds of darkeneſſe. Marke what the Apoſtle ſaith, *Heb.* 12.14. *Follow peace with all men, and holineſſe, without which no man ſhall ſee God*: ſo that every unholy perſon is by this text excluded from the viſion of God. God ſhall ſee him (as S. *Auſtin* hath it) but he ſhall not ſee God; ſee him indeed hee ſhall in a ſenſe, not as a pardoning and pitying father, but onely as an angry and ſevere Judge.

Thirdly,

Thirdly, all impure perſons are ſhut out from the ſight of God: for if it be ſo, as our Saviour here affirmeth, that the pure in heart are therefore bleſſed, becauſe they ſhall ſee God; it will eaſily be concluded on the contrary part, that all impure ones have no ſhare in that happineſſe, whether they be firſt, negatively impure onely, that is, ſuch as ſee not into the hypocriſie and rottenneſſe of their owne hearts, ſo as to bewaile and oppoſe it: or ſecondly, whether they be poſitively impure, namely, ſuch as over and above the former, have a diſpoſition againſt holineſſe, pureneſſe and uprightneſſe, ſo as that they doe deride it in others, oppoſe it, perſecute it. Theſe are they that ſhall never ſee the face of God to their comfort, though to their terrour and confuſion they ſhall one day ſee him. Let all ſuch take notice here of their owne wretchedneſſe, and acknowledge their condition to be, as indeed it is, truely miſerable and accurſed. Curſed they are in life, for that being excluded from the ſight of God, they can finde no ſweetneſſe in the Word, no marrow in the Sacraments, no comfort in prayer, &c. Curſed they are in death, becauſe they die without hope of being preſent with the Lord, when they ſhall be abſent from the body, and therefore they dare not dye, they cannot live, &c. Moſt curſed are they after death, when there muſt be made an everlaſting ſeparation of both ſoule and body from the preſence of God into the burning lake. If *Abſalom* could ſay, that *it were farre better for him to loſe his life, than to be debarred the Kings preſence*: Oh who can conceive the extreme miſery of ſuch as ſhall never ſee the pleaſed face of God in heaven! How much better were it for them to be even dead, as beaſts dye, and never to riſe againe, or that *the mountaines ſhould fall upon them, and the hils cover them from the preſence of the Lamb that ſits upon the Throne*! &c. You know the miſery of *Haman*, when once he fell ſo far into the Kings diſpleaſure, that *his face was covered*, *Heſter* 7. for then there was no more hopes left for him, ſith he ſhould never ſee the Kings face any more, nor the King ever looke ſweetly upon him againe. This was even the very height and upſhot of his miſery: and ſo it ſhall be likewiſe of all ignorant, unholy, and impure perſons, that they ſhall never, never ſee the ſweet and glorious face of God in the kingdome of heaven.

For a ſecond uſe therefore of the point, let it ſerve for a twofold exhortation; and firſt, to all wicked and unrepentant perſons, to caſt away their ſins, that ſo they may grow into acquaintance with God: ſith they are the pure in heart onely that muſt be admitted into his ſight and preſence. Oh conſider that your very life ſtands in his favour, in his ſmiles, as on the contrary, there is death in his diſpleaſure, neither can it bee ſafe to live under his frownes. Therefore, labour all you can to get your hearts purified by faith. The heart is the Kings bed-chamber, as it were, and muſt be trimmed up for his more honourable entertainement. The heart is the chiefe doer in man, and hath an influence into all his actions: it is the ſource and ſpring from whence floweth all wee doe. If the fountaine bee empoyſoned, if the heart bee not cleane, nothing that comes from it can be acceptable. If the water be foule in the Well, it muſt needs be foule in the bucket. Now therefore, let S. *James* his counſell bee taken by you, *Cleanſe your hands, ye ſinners, and purge your hearts, yee double-minded*: and thus if ye draw neare to God, God will draw *Uſe 2.*

neare to you; being purified in heart, you ſhall ſee the face of God to your comfort, and not to your utter confuſion.

Our ſecond exhortation ſhall bee addreſſed to ſuch as know what a ſweet and comfortable thing it is to ſee Gods face, and to enjoy his favour: and let theſe be exhorted in the words of Saint *Jude*, to *keepe themſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life*, *ver.* 21. do what you can to keep his favour, for *in his favour is life*. The experienced Chriſtian ſtands not in need of many motives to incite and ſtir him up hereunto: for he knowes with *David*, the ſweetneſſe of his love, and what a bleſſed thing it is to enjoy his favour, the onely want whereof hee findes more bitter than death. Indeed, he that was borne in hell (as the proverb runnes) knowes no other heaven; hee that never taſted how ſweet the Lord is, ſets little by his love, makes no reckoning or account of his countenance; but he that hath ever beene acquainted with God, and ſeen the light of his pleaſed face, had rather dye a thouſand deaths than forfeit his favour, or incurre his diſpleaſure. A little child that hath alway beene uſed to the houſe and cradle, may eaſily be kept within doores, but after it hath once been uſed to the light, or taken a cuſtome of going abroad into the open ayre, it growes tedious unto it to be confined to the cradle or houſe: So, till a Chriſtian hath had experience of Gods loving countenance, he cannot ſo much eſteeme it, but when hee knowes it once, and hath had the ſweete feeling of it in his ſoule, he cannot, he cannot live without it. You ſee what the Church ſaith, *Pſal.* 80. God had made them to ſee and ſuffer much ſore affliction, yet all this ſeemed a ſmall matter unto them, if God would but ſmile upon them, and continue his countenance toward them. *Turne us againe, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſafe.* If God would but do this one thing for them, they cared not how much ſorrow they otherwiſe ſuſtained; as on the other ſide, if he ſhould deny them his favour, they ſhould not take comfort, or enjoy any thing that they had.

Now, the way to keep our ſelves in the love and favour of God, is firſt, to walke with him in humility: for though *hee dwell in the high and holy place, yet is he alſo with him that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* And therefore doth he eſt-ſoons hide his face from his people, that he may humble them, and ſo prepare them for his returne: would you then ſee God, and enjoy the light of his countenance? *walk humbly before him, and worke out your ſalvation with reverend feare.* Secondly, put your faith into act, 'tis not the having, but uſing of faith, that brings us into communion with God: would you therefore have and keep a comfortable ſight of God? ſet your faith on work; for *faith is the evidence of things not ſeene*, and *by faith it was that Moſes ſaw him that was inviſible.* Thirdly, walke in uprightneſſe, ſo ſhall we behold Gods face, as *David* did, *Pſal.* 17.15. *As for me*, ſaith he, *I ſhall behold thy face in righteouſneſſe, I ſhall be ſatisfied, when I awake, with thy likeneſſe.* They then that would ſee Gods face to their comfort, muſt purge themſelves from their owne ſinnes, and from their other mens ſinnes too (as Saint *Paul* exhorts *Timothy* to take heed how he partake of the ſinnes of others, if he would be pure) and ſet themſelves to walke before God, in the conſtant exerciſe of all

Eſay 57.15.

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the duties of righteouſneſſe and obedience: ſo ſhall they keepe the ſweet ſenſe of Gods love and favour in their ſoules, and this is to live, this is to live indeed.

Comfort to all upright perſons, they ſhall ſee God. Indeed, as the caſe ſtands, and as the times now are, we had need to make Apology for pureneſs of heart, which is generally by the moſt ſo much oppoſed, and ſpoken againſt, that we may juſtly take up that ſpeech of the Poet, and ſay: *Uſe 2.*

Simplicitas, cujus non audeo dicere nomen.

For it is now come to that paſſe, that if any one give up his name to Chriſt, or but looke toward religion, he is preſently branded with the infamous name of Puritan: but the truth is, it is no diſgrace to be ſo ſtiled, but rather, as now, it is an honour. Once (as a learned Biſhop could ſay) onely ſuch paſſed for Puritans, as oppoſed the Church-government, and cryed out for Diſcipline; but now to be truly religious, is to become a Puritane preſently, yea, to be a meere, morall, honeſt man, is to incurre that cenſure. Yea, if a man be but Orthodoxall, Evangelicall, Papiſts will not doubt to load him with names more than a few, and (to let paſſe our Hereſies, Turciſmes, Atheiſmes, as they pleaſe to talke) with them a Calviniſt and a Catharift are termes convertible. Downam on Gen. 22. So *Bellar. in recognit. & ſpalat.*

But what agreement have we with Catharifts, as they are deſcribed unto us by the Ancients? Doe not the Papiſts themſelves (that lay the fault to us) comply and jumpe with them in many of their opinions. As firſt, they would give the Sacrament to ſuch onely as would become their followers, and cauſe them to ſweare never to forſake them: and doe not Papiſts deale even ſo with theirs? *Vid Gyffard, Poſſevine, &c.*

Secondly, they diſallowed and condemned ſecond marriages (as *Auſtin* reports it of them:) and doe not the Papiſts ſo with ſome?

Thirdly, they defended this, that a man might here attaine to perfection, and freedome from all ſinne: and doe not Papiſts hold the ſame thing, at leaſt more than wee? Wee? what have we to doe with Catharifts or Novatians? Doe we barre the doore againſt the lapſed, as they did μετὰ τὸ λουτρὸν, ſaith *Epiphanius*? Doe we re-baptize the lapſed? ſeparate from the Churches, hold our ſelves onely pure, as once they? no, let any man judge betweene us, who be the true Puritanes, whether we or they come neareſt to Catharifts. And yet a vaine affectation of puritie, a meere name of religion is that I loath in any one. And the truth is, ſome there are that by their talking onely of holineſſe, and empty profeſſion, without the power and practice of godlineſs, have brought an ill name upon thoſe that are pure in heart, and rendred religion infamous.

But let not this diſcourage or be an hindrance to ſuch as are true of heart in their courſe of holineſſe, but let them be exhorted, firſt, to beginne at the root, at the heart, to waſh the inſide as well as the outſide, to be the ſame on both ſides, and every where ſuitable. Secondly, to proceed by the rule of the Word, going no ſlower and no faſter, than as the Word preſcribes and directs them. Thirdly, to end all in humilitie and mercie, for ſo the upright perſon

perſon ever ends, he is not cenſorious, bitter, oppoſing.

Thus be, and then (theſe directions obſerved) *runne*, as faſt as thou canſt, *in the race that is ſet before thee*; for thou haſt a marke, an example, even Chriſt, whom, though thou runneſt never ſo faſt, thou canſt not poſſibly overtake, much leſſe exceed.

But ſo much be ſpoken by way of Apologie: we now return from whence we digreſſed, to the uſe of comfort we propounded before to all upright perſons, that they ſhall ſee God. Here in this life they ſee him in his ordinances, they ſee their teachers, they can ſee God in every word of his mouth, whether it be of reproofe, exhortation, comfort, &c. thus they ſee God in his word, they ſee him alſo in his workes; in his workes of mercie, in his workes of juſtice, of providence, &c. they ſee him alſo in his attributes, they ſee him to be wiſedome to them in their follies, power in their weakneſſes, life in death, comfort in diſtreſſes, &c.

But greater comfort abides the upright man hereafter, in that other life, where he ſhall ſee God after another manner than here he can ſee him. Here his ſight and knowledge of God is imperfect, as of a little childe; we ſee but as in a glaſſe, in a riddle darkely, being every way feeble and imperfect: but then he ſhall ſee, as he is ſeene; ſee him as he is, and be as full of happineſſe as poſſibly he can hold.

If *Paul* preferred Chriſt crucified before all the world, and cared to know nothing elſe but him, how happy muſt they needs be, that ſhall ſee and enjoy him (as now he is) glorified, and comming with the glory of his father upon him, to be made glorious in all his Saints? If in this life it be ſuch a glory to be the ſons of God, how ſoever the world knowes it not, nor once takes notice of it, what ſhall we be when we ſhall be like unto him at his appearance, when we ſhall ſee him as he is? 1 *John* 3.2. Oh what a glorious thing is a Chriſtian! Even here he hath thoſe *joyes that eye hath not ſeene, nor eare heard, neither hath it ever entred into the heart of* a naturall *man to conceive*, 1 *Cor.* 2.9. But what ſhall he have then, when God ſhall be all in all, when he ſhall have no need of the Sunne nor of the Moone? for the glory of God ſhall be his light, he ſhall be immediately filled with his light, and be crowned with ſuch comforts as cannot be conceived, much leſſe expreſſed; nay, they that now enjoy them cannot utter them.

Comfort thy ſelfe therefore in this, if thou be pure in heart; though thy out-ſide be not ſo brave as ſome others, thou ſhalt ſee God, and ſo ſee him, as that thou ſhalt never but ſee him, and yet never be ſated or ſatisfied with ſeeing of him.

THE

THE SEVENTEENTH SERMON.

MATTH. 5. 9.

Bleſſed are the Peace-makers: for they ſhall bee called the children of God.

WEe have ſpoken of purity of heart: To this our Saviour ſubjoynes peaceableneſſe. and the order and connexion is very good: for all contentions and brawles doe ariſe of the impure luſts that are within, as ſaith Saint *James*, *chap.* 4. 1. *From whence come wars and fightings among you? come they not hence, even of your luſts that war in your members?* As on the other ſide, upon purity of heart followes peaceableneſſe, *James* 3. 17. *The wiſedome that is from above is firſt pure*, (of that wee have ſpoken) *then peaceable*, as in the text. *Bleſſed are the peace-makers*, *&c.*

For the words, they containe in them theſe two parts; firſt, an aſſertion, or doctrine, *Bleſſed are the peace-makers*: ſecondly, a confirmation or proofe in that which followeth, *for they ſhall bee called the children of God.* For the firſt; the words are diverſly extended, and interpreted by divers Expoſitors: The moſt approved Authors of both ages, and of both ſides, as well Papiſts as Proteſtants agree in theſe two points, namely, that he intendeth, firſt, *peace-keepers*; ſecondly, *peace-makers*: ſo that hence theſe two points doe reſult,

Firſt, that Chriſts Diſciples, that is, all true Chriſtians, muſt be keepers of the peace: they muſt be in themſelves peaceably diſpoſed. *Doct.* 1.

Secondly, that all Gods children muſt be *peace-makers*: they muſt not onely be peaceably diſpoſed in themſelves, but doe all they can to advance peace among their brethren. 2.

Wee'll begin with the firſt.

All Chriſts Diſciples muſt bee *peace-keepers*, peaceably diſpoſed, men of peace. They muſt give themſelves to it (as ſome of our Interpreters, and the Jeſuites expreſſe it) they muſt ſtudy it, and labour nothing more than peace.

For confirmation hereof, the Apoſtle tels us in two ſeverall texts, that *God hath called us to peace.* If we looke to particulars; our Father is the God of peace, our Goſpel a Goſpel of peace, our Law a Law of peace, our titles titles of peace; among fowles Gods people are called peaceable Doves, and among beaſts they are called peaceable ſheep. They are charged to purſue after peace, not onely to *follow peace with all men*, but to *ſeeke peace and enſue it.* To this our Saviour exhorts us, and the Apoſtles very often in all their Epiſtles, and that earneſtly too. Indeed there is no one duty in all their writings that is more put on, either for ſtrength of reaſons and arguments, or for earneſtneſſe of intreaty. Follow us a little, and you ſhall ſee it made good. *Have* 1 Cor. 7. 15. Col. 3. 15.

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ſalt in your ſelves, and have peace one with another, ſaith our Saviour, *Mar.* 9.50. And in *John*, *By this ſhall all men know that yee are my Diſciples, if yee love one another.* Now there can bee no love, where there is no peace. So the Apoſtle, *Rom.* 12.18. *If it bee poſsible*, ſaith hee, *as much as lyeth in you, live peaceably with all men:* As if hee ſhould ſay, let there bee no default in you, let not the ſtay bee on your part, let it not ſticke there, but doe you diligently endeavour a generall peace with all ſorts. So likewiſe, *Heb.* 12.14. *Follow peace with all men, and holineſſe:* ſo farre as you may with a ſafe conſcience, bee ready to entertaine peace with all men. And *Phil.* 2.1. ſpeaking there of Chriſtians among themſelves, ſee how earneſt the Apoſtle is in the point; *If*, ſaith hee, *there bee any conſolation in Chriſt, if any comfort in love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill ye my joy, that yee bee like minded, having the ſame love, being of one accord, of one mind, doing nothing through ſtrife, or vaine glory, &c.* So 1 *Pet.* 3.8, 9. and ſo downeward; *Finally, bee all of one minde, having compaſsion one of another, love as brethren, &c.* And how often are wee preſſed to the duty of love (which, what is it elſe but the ſtrength and perfection of peace?) that it bee not in word and in ſpeech, but in deed and in truth, that it be a burning love, a pure love, an effectuall, working, hearty love? that is, that there bee in us peace in all abundance, that wee follow after, and enſue it, that if it runne away from us, wee runne after it; and that by any meanes, upon any termes, what in us lies, we entertaine and keepe it.

Thus you ſee the Doctrine ſet on both by Chriſt and his Apoſtles: let us conſider of ſome reaſons.

Reaſ. 1: And firſt, if we ſpeake of brotherly peace, and agreement with our fellow members, the Apoſtle poures forth a whole volley of arguments to move us hereunto. *Epheſ.* 4.3, 4, 5, 6. *Endeavour*, ſaith hee, *to keepe the unity of the Spirit in the bond of peace.* For why? *There is one body and one Spirit, even as yee are called in one hope of your calling: One Lord, one faith, one baptiſme, one God and Father of all, &c.* All theſe unities are there brought by the Apoſtle, to binde Chriſtians together in that perfect bond of peace; that ſith they have all one Father, and ſo are brethren; ſith they have all one head, which is Chriſt, and ſo are fellow-members of the ſame body; ſith they are led all by one Spirit; ſith they hope all for one heaven, bear all one badg of baptiſme, are knit all by one bond of faith to Chriſt, and one another; therefore they ſhould bee at peace among themſelves. And, *Phil.* 2.1. (the place but now named) hee bringeth ſuch effectuall arguments to provoke Chriſtians to peace, as are enough to melt any man, a Chriſtian heart cannot ſtand againſt them: *If there bee any conſolation in Chriſt, &c.* If there bee ſuch a thing as the comfort of love, or fellowſhip of the Spirit, *fulfill ye my joy*; and not mine onely, but your fathers joy, your mothers joy, the joy of every faithfull Chriſtian, that yee bee like minded, being of one accord, &c.

Thus you ſee why brethren ſhould ſtudy peace among themſelves, and toward one another. But now, why ſhould they doe ſo toward ſtrangers, toward enemies?

Reaſ. 2. The reaſon is given by Saint *Peter*, 1 *Epiſt.* 3.9. *Be pitifull, bee courteous, not*

not rendring evill for evill, or rayling for rayling; but contrariwiſe bleſſing, knowing, ſaith he, *that ye are thereunto called.* And hereby yee ſhall inherit a bleſſing, ye ſhall have long life, and ſee good daies: beſides, in being at peace, ye ſhall provide for your owne ſafty and ſecurity. For who is he that will harme you, if ye enſue peace, and be followers of that which is good? or if any ſhould be ſo unreaſonable, yet God would right you; *For the eyes of the Lord are over the righteous, &c.*

Thus he. But what need we goe further than our text, which affoords us two forcible reaſons to perſwade us hereunto? Firſt, the bleſſing lies in this; peaceableneſſe bleſſeth a man (*Bleſſed are the peace-makers.*) It bleſſeth him firſt with privative bleſſednes, ſecondly with poſitive. For the firſt, It frees a man from the evils of warre and contention, which runnes through all like a wild-fire: It brings a curſe upon a mans eſtate, and waſtes it; a curſe on his body, and diſorders it; a curſe on his minde, and diſtempers it; a curſe on his meat, which becomes hereby unpleaſant; a curſe on his bed, which becomes uncomfortable: it makes him miſerable in life, more than miſerable in death. All theſe evils peace preſerves a man from.

Secondly, poſitively it bleſſeth him, firſt in his name; for *it is a glory to a man,* ſaith *Salomon, to paſſe by an offence*; and hee ſhall be eſteemed wiſe that can doe it: as on the contrary, *proud and arrogant is his name,* ſaith he, *that dealeth in proud wrath.* Secondly, it bleſſeth a man in his eſtate, for by peace and concord ſmall things grow great (could the Heathen ſay) as by diſcord and contention great ſubſtance is ſoone conſumed and comes to nothing. *Saluſt.* Thirdly, in body it brings a bleſſing, for *it is marrow to the bones, and health to the navell.* Fourthly, in ſoule, it calmes the affections, and ſets all in good order: In a word, it renders a man bleſſed in life, in death, and after death; therefore ſeeke peace and enſue it.

The ſecond reaſon layd downe in the text, is, that peaceable perſons ſhall bee called the ſonnes of God; and truely ſo called: for ſuch a one doth notably expreſſe God, who is therefore called the God of peace: neither can we any way more reſemble him, than by following after peace with all men, ſo ſhall we approve our ſelves to be indeed the children of our heavenly Father, who doth good to the wicked alſo, and bleſſeth even the froward, making *his Sun to ſhine, and his raine to fall both upon the juſt and the unjuſt,* as it is in the latter end of this chapter. But wee'l ſay no more to prove this point; all the buſineſſe lyes in the practice of it.

For Uſe therefore: Muſt all Gods people be *peace-keepers?* Here's then a word of complaint and reproofe of the moſt amongſt us, who have little acquaintance with the wayes of peace. *Uſe. 1.* It is a miſerable thing to behold and conſider what jarring there is every where, what ſnarling and contending on every hand. Chriſtians when they have to deale with ſtrangers, firſt, can returne taunt for taunt, reproach for reproach, blow for blow, &c. Oh, what is now become of the power of religion? Is this to walk as becommeth Chriſtians? It is for dogs to ſnap and bite at one another, and not for ſheep.

But this is not all; Chriſtians even among themſelves, are ready to ſcatter and divide one from another (it faring with them, as with ſheep, which ſeldome get together, and make head, till ſome dog be ſent amongſt them.)

Herein

Herein they come ſhort of the very wicked, who can comply and combine together for evill purpoſes. To act a miſchiefe, they can lay their heads together, their purſes together, and uſe all the friends they have to bring an evill device to paſſe: when Chriſtians in the meane while are divided among themſelves, and ſo greatly weakened. Is it not a thing to bee bewail'd and lamented, that one brother ſhould envie, quarrell, taunt another? when very beaſts, and other unreaſonable creatures can agree well enough with thoſe of their owne kinde.

——*Sævis inter ſe convenit urſis.*

Very beares and Wolves, though they will worry and teare other kind of creatures, yet they can well enough agree among themſelves; and ſhall Chriſtians be ſo unnaturall, as to inveigh againſt one another, to intrappe one another, to defame, diſgrace, and devoure one another?

——*Tantæne animis cæleſtibus iræ?*

As hee ſaid in another caſe: this is all one as for one eye to pull out another, one hand to cut off another, &c.

It is much to be bewail'd, that we are no wiſer in our generation. Looke into the Church, what ſchiſmes and rends finde wee there? one drawing this way, another that; one holding this opinion, and another that: ſo that the Church may now juſtly complaine, as *Rebeccah* did of old, when the babes ſtrove in her wombe, *If it bee ſo with mee, why am I thus?* Looke into our Societies and Corporations, what enmities and diſſentions ſhall wee there diſcover? what emulations and enmities, one undermining and over-reaching another? &c. Looke into particular houſes and families, what unnaturall rendings and jarres ſhall a man there meet with? children againſt parents, parents againſt children; husband againſt wife, wife againſt husband; ſervant againſt maſter, and maſter againſt ſervant; and a mans enemies are often thoſe of his owne houſe. Nay, many times you ſhall have a man not to agree with himſelfe, ſo paſſionate will hee bee, ſo tetchy, ſo diſcontented, that he will give no reſt to himſelfe, much leſſe to others: whence is that of the Apoſtle *James*, *From whence are warres and contentions amongſt you?* Why (will ſome man ſay) never was any one troubled with ſuch croſſe ſervants, ſuch bad neighbours, ſuch injurious and deceitfull people as I am, and hence ariſeth my diſcontent. *No, no*, ſaith the Apoſtle, I had as leefe thou wouldſt ſay nothing: *It is thine owne pride, thine owne ſelfe-love, covetouſneſſe, envie, and other evill luſts that warre in your members, that make all the trouble:* hence are brawles, hence contentions. And therefore alſo the Apoſtle *Paul*, 1 *Cor*. 3. 3. tels the Corinthians plainely, that the very cauſe of thoſe envyings and variances found among them, was their owne corruptions and carnall-mindedneſſe; for, *whereas there is among you* (ſaith he) *envying, and ſtrife, and diviſions, are yee not carnall, and walke as men?* A Chriſtian ſhould bee ſomewhat more than another man that is meerely carnall: but ſo hee is not, ſo long as hee liveth in ſtrife and contentions, this is a fruit of the fleſh. And as it flowes from an ill fountaine, ſo it tends to an ill end: for all diſſention tends to diſſolution and deſtruction. A kingdome, a ſtate divided againſt it ſelfe; a ſociety, a family divided againſt it ſelfe, is neere unto ruine, it cannot ſtand long, ſaith our Saviour. All perfection and

ſafety

ſafety depends upon union, as on the other ſide, danger and deſtruction inevitably followes upon diſtraction and diſunion.

Therefore ſee the miſeries that enſue upon ſuch courſes afar off, and bee warned: See other Churches diſſolved and ruined by theſe meanes, and be wiſe for your ſelves.

Peace (like the wiſe woman *Salomon* ſpeakes of) *buildeth up the houſe*, but contention, as the fooliſh woman, *pulleth it downe with her hands.*

See to it therefore (for a ſecond uſe of the point) that ye bee of peaceable diſpoſitions; if ever yee would bee called the ſonnes of God, labour to get peace, and to keepe it too. If others bee croſſe and will not, yet let us follow it cloſe, make huy and cry after it, and, as he ſpeakes, Seeke peace and enſue it. If others will not come to thee for peace, goe thou to them, it is an honour to be firſt in ſo good a cauſe, therefore ſlacke not, neither give it over till thou haſt atchieved it: entertaine peace upon any termes. *Uſe 2.*

And that you may, firſt, for the inſide, labour to compoſe that, for till matters be well ſetled within, there can be no peace abroad. Here therefore learne, firſt, to ſteere the minde with thoſe two rudders, the graces of, firſt, wiſedome, ſecondly, humility: with theſe two the mind muſt be ballaſted, if we would keepe the peace.

For the firſt, *Salomon* tells us, *It is the wiſedome of a man that deferres his anger, and paſſeth by an offence.* If the underſtanding bee ballaſted with wiſedome, hee will eaſily put up indignities and injuries, paſſe them by, tread them under foot. 'Tis weakeneſſe and want of wiſedome that makes men ſo teſty and exceptious: *Anger reſteth in the boſome of fooles*, ſaith Salomon. *The fooliſh heart is the neaſt of anger, but it is wiſedome to deferre and put by the remembrance of an offence and unkindneſſe.*

Secondly, there muſt be humility, if we mean to be at peace; for it is only by pride that men make contention, but humility puls downe the heart, and makes it pliant and eaſie to bee dealt withall. But where wrongs lye heavie, ſinne lyes light, where thoſe ſeeme great, this ſeemes little, which humility would eaſily remedy: for it makes a man nothing in himſelfe, deſpiſed in his owne eyes, which whoſo is, he will not make a great matter of a ſmall, ſtand upon his termes of reputation, &c. And thus the mind muſt be purified and qualifyed, if you would have peace.

Secondly, for the will, furniſh that with love, and charity to God and men: for when it comes once to this, God loves mee, beares with mine infirmities, forgives mee mine offences and treſpaſſes; this will cauſe us out of love and thankefulneſſe to God, to count it a very ſmall matter to paſſe by and remit whatſoever weakeneſſes and offences of our brethren. Beſides, love is ſociable, a good interpreter, takes every thing in the beſt part: *It ſuffers long, and is kinde, is not eaſily provoked, thinketh no evill, beareth all things, beleeveth all things, hopeth all things, endureth all things, ſeeketh not her owne*; throwes downe all encloſures, I meane privacies, and layes all common; 'tis not ſelfiſh, looks not on its owne things, but on the things of others alſo, tenders their well doings even as its owne. Now you know all quarrels, for moſt part, are about *Meum* and *tuum*: It is this ſame *Mine* and *Thine* that breedes all bate and ſtrife among people; as wee may ſee it

alſo in other creatures. Dogs can agree well enough together, till ſuch time as there be a bone caſt among them that cannot be divided. So likewiſe horſes can travell together quietly all day till night comes, when they have provender caſt them, then they fall to ſnapping and fighting with one another, and cannot agree. And even ſo it fares with moſt kinde of men, they can be lovers and friends till it come to a matter of profit, and then begins ſquabling, quarrelling, and ſnarling at one another: But now where there is true love among men, all this will bee prevented; for love ſtudieth and laboureth the good of others, no leſſe than it's owne, being neither apt to give offence careleſly, nor to take it cauſeleſly.

Thirdly, if you would have peace, looke to the conſcience, that that bee pure and peaceable. Now there is a double peace of conſcience; firſt, the peace of juſtification, when the guilt of ſinne is removed *by the blood of ſprinkling*. Secondly, of ſanctification, when the paſſions are ſubdued, and luſts mortified, for *it is from mens luſts that warre in their members*, that there is ſo much warre and ſtrife in the world, *Jam.* 4. Therefore get the conſcience ſtabliſht and quieted with this double peace, if you would bee at peace with others. The cauſe why men are ſo unquiet and quarrelſome, is the guilt of ſinne clogging them, and their owne luſts and paſſions conflicting with them: hence is it that upon every ſlight and trifling occaſion, they are up in armes, and all on a hurry. Marke what the Prophet ſaith, *There is no peace to the wicked: but they are like the troubled ſea, which cannot reſt, whoſe waters caſt up mire and dirt, Eſay* 57. The ſea is of it ſelfe unquiet and troubleſome, but if there come but the leaſt ſtorme, or guſt of wind, it preſently becomes tumultuous and raging: And ſo it is with an evill conſcience, if there be not peace with God and peace with a mans ſelfe, if the paſſions bee not in ſome meaſure ſubdued, and the luſts mortified, a man cannot be of a peaceable diſpoſition and behaviour towards others. But when a man is once at peace with God, and hath the pardon of his ſinnes ſealed up to his ſoule, his corruptions not onely covered, but cured alſo, then hee can without difficulty devour ſuch wrongs and diſcourteſies as are offered him by other men. Then when there is no mud left in the bottome, let there be what ſhaking or jogling there will be, no diſtemper followes thereupon.

Now therefore, if you would have peace with all men, looke to your inſide, to qualifie the underſtanding with wiſedome and humility, the will and affections with love and charity, the conſcience with purity and peace; and that's for the inſide.

The outſide alſo in a ſecond place, muſt bee with no leſſe care and diligence compoſed and ordered, if wee deſire peace. The countenance muſt carry peace in it; for as hee ſaid in another caſe, *Vultu ſæpè læditur pietas*: 'tis as true here, A man may breake the peace, and make war with his very countenance, namely, if his lookes be ſtrange, coy, diſcontented, ſullen, ſowre, or the like. And as the countenance muſt promiſe peace, ſo our actions and whole behaviour muſt expreſſe it. The eye muſt bee peaceable, not haughty, not prying and poring into matters of provocation, but rather looking after that which may ſtirre up to love and liking. Excellent is that counſell of the Apoſtle, *Heb.* 12. *Conſider*, ſaith hee, *one another, to provoke*

voke to love: ſeeke not ſo much after thoſe things that may ſtirre up to courſes of conteſtation and contention, as of love and good affection. Think not what failings and infirmities ſuch a one hath, looke beſide whatſoever is in him that may eſtrange thee from him, and faſten upon ſuch things as are amiable, as may engender and increaſe thy good opinion of him, and affection toward him. Say, Admit ſuch a one hath theſe and theſe infirmities (into ſuch things men are moſtly too too apt to enquire and take notice of, that they may make themſelves beleeve they have reaſon to keepe aloofe from them) but is there nothing at all lovely in him, or praiſe worthy? nothing that may draw mine affections toward him? then it goes hard.

So for the eare, keepe a good Porter there, ſtop up all paſſages againſt ſlanderous reports made againſt others. The Apoſtle warnes us to beware of ſuch as make it their trade to goe twattling from houſe to houſe, and tale-bearing, or peddling up and downe, as *Moſes* calls it, *Thou ſhalt not walke about as a tale-bearer*; the word ſignifies a Pedler, ſuch as whiſper here, and back-bite there: upon ſuch we muſt learn to frowne, and caſt an angry look: *Pro.25. As the North-wind driveth away raine: ſo doth an angry countenance a back-biting tongue.* For all unkindneſſes, for moſt part, grow upon miſ-report, things being uſually greatned and aggravated in the carriage. Next you muſt rule the tongue: *A ſoft anſwer paceſies wrath.* If you aime at peace, you muſt in caſe of controverſie with another, apply your ſelfe to a coole language, ſpeake ſoftly, ſpeake wiſely, ſpeake ſilently, and in ſecret: This will coole the too great heat of another, and diſarme him of his exceſſive indignation. Hard to hard will never yeeld, but lay hard to ſoft, and you may breake even a flint upon a bed or cuſhion, which cannot bee done by laying one flint upon another: ſo let a mans heart bee never ſo hard and obdurate, if wee uſe ſoft words to him, and give him milde ſpeeches, hee cannot but be mollified and melted towards us: In ſo doing *you ſhall heape coales of fire on his head*, which ſhall melt and ſoften him. Therefore if you would bee at peace, take unto your ſelves gentle ſpeeches, ſoft anſwers: let your arguments be as hard as you can to convince them of their failings; but let your words bee ſoft, cloath them in as good tearmes as you can. And ſo when you take upon you to ſpeake of other men, take heed that you never ſpeak of their faults and infirmities but in an ordinance, (as one ſaith) that is, either to pity them, or to pray for them, or elſe to admoniſh them for their amendment.

Laſtly, the whole carriage and deportment of a man toward others, muſt bee peaceable. And if at any time there grow diſlike or offence, if any quarrell ariſe betweene neighbour and neighbour, let them come together, and debate the matter lovingly betweene themſelves, that there grow not any ſtrangeneſſe or alienation of affection: for moſt unkindneſſes grow upon miſtake, and are greatned by the carriage to and fro. In ſuch a caſe therefore you muſt come together and conferre; ſay, Neighbour, mee thinks you looke ſtrangely upon me alate, pray you what's the matter? you take ſuch and ſuch a thing unkindly from me, I pray you underſtand mee aright. And thus muſt you goe and expound your ſelves if you would have peace, and ſhew your ſelves forwardly in ſuch a courſe as this, in caſe others

hang backe; yea, covet to be firſt in ſo good a cauſe, ſo ſhall you be firſt in the honour here given to peaceable perſons, that *they ſhall be called the ſons of God.*

Is it ſo then that thou haſt wronged another, or any way over-ſhot thy ſelfe in thy carriage toward him? goe to him, and ſay, Neighbour, I acknowledge I have thus or thus miſ-behaved my ſelfe toward you, I have done you wrong in theſe or theſe particulars; now I ſee mine errour, and am ſorry for it, I pray you pardon me. As on the other ſide, hath any man offended or treſpaſſed againſt thee, and it repenteth him? forgive him freely, remembring what God for Chriſts ſake hath forgiven thee. Bee it that ſuch a one hath done you theſe and theſe injuries, did you never wrong God? did he never pardon you? That one example of God ſo urged by the Apoſtle, *Col.*3. *Epheſ.*4. gives a full anſwer to all objections.

Queſt. But what, are there no bounds then?

Anſ. Yes, and they are theſe. The firſt you have laid downe unto you, *Heb.* 12. *verſ.* 14. *Follow peace with all men, and holineſſe:* wee muſt never purchaſe peace with the loſſe of holineſſe, it muſt be *uſque ad aras* ſtill, as the Heathen could ſay.

How we muſt have peace with all.

It we cannot come by peace with men, but we muſt have war with God, offend our conſciences, betray the cauſe of God, or the like; we muſt utterly refuſe the peace that cannot be had but on ſuch hard termes as theſe.

1.

2. The ſecond limitation you may read, *Rom.*12.18. *If it be poſſible, as much as lyeth in you, live peaceably with all men:* As if he ſhould ſay, Let there bee no ſtay on your part, let it not ſticke there howſoever, do you your utmoſt to have peace with all. Indeed it is not in your power to give unto other men a peaceable diſpoſition; but ſee to it that there be no want on your behalfe, and then your duty is diſcharged. Offer termes of peace to thoſe that have wronged you, & if you have wronged others, think it not too much to ſhew your ſelves ſorry, with confeſſion of your fault, ſubmitting, and ſeeking to give them ſatisfaction, if it will bee taken: and if not, yet you have done your part, and may be comforted.

3. Thirdly, this muſt bee underſtood, as meant in a private or perſonall cauſe, that wee are thus eagerly to purſue after peace. But otherwiſe, if the cauſe bee publike, or doe concerne others, as, if God be enwrapt in it, or if it tend to the undoing or betraying of wife and children, &c. in ſuch a caſe a man hath an altar provided him, even the Law, which he may lawfully flye unto; yet ſo, as he ſtill remember to enſue peace, and bee as ready upon any reaſonable termes to lay hold on it, as *Benhadads* ſervants were on the words of *Ahab:* no ſooner was the word out of his mouth, *Is my brother Benhadad yet alive?* but they haſtily catcht at it, and made their uſe of it preſently: and ſo muſt we in ſuch a caſe, upon the very firſt occaſion, upon the leaſt intimation that tends to peace, ſhew our ſelves ready and deſirous to caſt away our armes, lay downe weapons, and be friends. With theſe bounds and cautions obſerved, *Follow peace with all men.* Ye are all taught of God, of nature, to love one another, and ſo conſequently to be at peace.

V. porrò Hieron. in epiſtol. ad ruſticum, &c.

Motives to peace.

Conſider here (for motives) that it is, firſt, an honourable thing to be peacefull: ſo ſaith *Salomon*, *Pro.*20.3. *It is an honour for a man to ceaſe from ſtrife:*

but

but every fool will be meddling. It is the property of a foole to be buſie, buſie, buſie about every little trifle, but it is an honour to him that can ſtudy peace, for he ſhall be called the ſonne of God, as our Saviour here.

Secondly, as it is honourable, ſo it is comfortable, ſweet, eaſefull: It yeelds far more true content to a man, than contention, jarring, diſcord.

Thirdly, neither is it leſſe profitable than comfortable, for it yeelds the quiet fruits of righteouſneſſe to thoſe that exerciſe it, as ſaith S. *James*, *The fruit of righteouſneſſe is ſowne in peace of them that make peace*, *Jam.*3.18. They ſhall ſurely reape as they have ſowne, and have an happy harveſt.

Fourthly, it is alſo every way deſireable, and now, if ever, ſeaſonable; ſith you are now by the appointment of the Church, and cuſtome of the Countrey, to come to the Lords Supper, which is a Sacrament of peace, a Seal of your union and communion with Chriſt your head, and with one another; where you are all to eat of the ſame ſpirituall meat, and all to drink of the ſame ſpirituall drink, &c. when therefore ſhould you be friends, and at peace among your ſelves, if not now? The Greekes had their ἀμνηστία, whereby they tooke an order, that all old wrongs and grudges ſhould bee buried and forgotten amongſt them. The primitive Chriſtians had their Ἀγάπαι, their love-feaſts for like purpoſe as the former: Oh learne we all of them to forget and forgive from the heart freely ſuch as have abuſed and injured us. Get that art of forgetfulneſſe, ſo much commended, and urged upon us both in the Epheſians and Coloſſians: *Forbeare one another, and forgive one another; if any man have a quarrell againſt any, even as Chriſt forgave you, ſo alſo doe ye.* Looke not ſo much what other men doe, or what carnall reaſon ſuggeſts, or carnall friends counſell you to do, as what Chriſt hath done. *Hee hath forgiven* and forgotten *your offences*, ſaith the Apoſtle, ſo alſo doe yee, *Col.*3.13. And in the Epiſtle to the Epheſians, *chap.*4.32. *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.*

Be ye therefore (in this behalfe) followers of God as dear children; follow your Father, by being peaceable and yeelding. God is an example beyond all exception, Hee ſeekes and ſues to us for peace, although hee never did us any wrong; we be the wrong-doers: why then ſhould we ſhew our ſelves ſo ſtiffe, in ſtanding out againſt our brethren? Perhaps, you will ſay, He is mine inferiour, I am no whit beholding to him, I ſtand not in neede of him, but can live without him, I owe him not a groate, &c. therefore why ſhould I ſeeke to him? But is not all this much more true of God? he owes us nothing, neither is in need of us, but can live without us, &c. and yet hee makes to us, ſeeks after us, ſends and intreats us to be reconciled.

Finally, labour to ſhew and approve your ſelves Chriſtians, by being peaceable; eſpecially with your brethren, to whom you ſtand bound in ſo neer relation. Embrace peace in your houſes and families, in your Corporations and Societies, in your Congregations and Churches.

For the houſe: every man dwels more or leſſe conveniently, as he is at peace; it is not how faire your houſes are, how well ſituated, &c. but what peace you have in your ſeverall habitations. *Better* (ſaith Salomon) *it is to dwell in the corner of an houſe toppe, than in a wide houſe with a contentious woman.*

man: whereas, if there be peace and quietneſſe, though a man dwell never ſo inconveniently, never ſo incommodiouſly, he accounts it as nothing. And as a mans dwelling, ſo likewiſe his diet is as his peace is: *Better* (ſaith the Wiſe man) *is a dinner of herbs, where love is, than a ſtalled Oxe, and hatred therewith, Pro.*15.17. And againe, *Better is a dry morſell and quietneſſe therewith, than a houſe full of good cheare with ſtrife, Prov.*17.1. If there bee not peace in a family, and ſweet entercourſe with man and wife, the ſweeteſt meat is made bitter, and a curſe brought on all their contentments: as on the other ſide, if there be peace and good agreement betweene them, though there be but a diſh of herbs, or a few roots to feed upon, or other homely proviſion, it is enough, it is enough.

The ſame may bee ſaid for Corporations and Societies. Never tell mee how faire your ſtreetes are, how ſpacious your buildings, how convenient your habitations, or the like; if peace be wanting, it is to little purpoſe, how otherwiſe you ſtand accommodated or advantaged. Peace is the wall, bulwarke, ſtrength of a Towne, and that which holds all together: as on the contrary, diſcord and diſſention tends to ruine and deſtruction. The matter is therefore, how and whether you love one another, ſerve one another, help and pity one another, &c. Oh *it is a happy thing when brethren love* and dwell *together in unity:* for *there God commandeth the bleſſing, and peace for evermore, Pſal.*133.

And if peace bee ſo neceſſary for Corporations, what then is it for Congregations and Churches? here eſpecially peace muſt be by all means ſought and maintained. Here it is required that we be all of one mind, ſpeaking the ſame things, thinking the ſame things: or if that cannot be obtained, that we ſhould be all of one opinion, yet certainely we ſhould at leaſt be all one in affection; eſpecially, care ſhould be uſed for the preſerving of peace between Paſtor and People. It is love and unity that builds up Churches, holds all together, &c. loſe this, and all is gone. If there bee not love in the ſpeakers tongue, and love in the hearers eare, they will be wondrous apt to miſtake one another, to miſ-conſtrue one another, and ſo Gods worke will be hindered, and no good done. This Satan knowes full well, and therefore labours nothing more than to caſt a bone betweene them: and hence is it that a Paſtour, moſt an end, hath not leſſe honour and reſpect any where, than amongſt his owne people. When Satan begins indeed ſuch a buſineſſe as this, he doth his worke, for moſt part, cloſely, and inſenſibly. He is not ſo blunt as to tempt a man to forſake all good company at firſt, or to loath all preaching, but hate ſuch a particular Chriſtian, diſtaſte thine owne Paſtor, &c. and thus he circumvents us, and hinders our growth: let us wiſely ſee into his wiles and ſtratagems of this nature, and beware them.

But wee will rake no longer in this ſore, onely hearken what the Apoſtle ſaith, *Phil.*4.2. *I beſeech Evodias, and beſeech Syntiche that they be of the ſame minde in the Lord.* Take notice how earneſtly he preſſeth it upon theſe two, who may ſeeme to have been leading perſons amongſt the Philippians, ſuch as made a ſide, and led a faction, therefore he addreſſeth his ſpeech to them, and beſeecheth them, that they would even piece together, that ſo there might be good agreement among the reſt.

And

And as he beſeecheth theſe in this manner, ſo elſewhere others: *Rom.16. 17. Now I beſeech you, brethren, marke them that make diviſions and offences, contrary to the doctrine which ye have learned, and avoyd them:* that is, all make-bates, and tale-bearers, that ſow the ſeeds of diſſention; theſe muſt be ſhunn'd and avoyded. And in the very next Chapter, 1 *Cor.1.10. Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeake the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame minde, and the ſame judgement.* And, as if all this had beene yet too little, in the cloſe of his ſecond Epiſtle he takes his leave of them in this manner: *Finally, brethren farewell; be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace ſhall bee with you,* 2 *Cor.13.11.* Hee denies them the having of any comfort, or enjoying the God of comfort, unleſſe they would linke together, minding all one thing, looking all one way. If yet you would have more, ſee *Phil.2.1,2. If there be any conſolation in Chriſt, if any comfort of love, &c. fulfill ye my joy;* and not mine onely, but the joy of Angels, Chriſts joy, the Churches joy, your teachers joy; and all in this, that yee be like-minded, having the ſame love, being of one accord, of one minde; doing nothing through ſtrife or vaine-glory, but all things in peace, humilitie, and concord among your ſelves. But ſo much be ſpoken of this firſt point: the ſecond followes; and that is,

That Chriſtians muſt not onely be peaceable themſelves, but alſo do what they can to advance peace among their brethren: they muſt not onely bee peace-keepers, but peace-makers alſo. Such a one was *Abraham:* If *Lot* will not come to *Abraham* (as it behoved him to have done) *Abraham* will goe to *Lot:* and what ſaith he? *Oh let not thou and I ſtrive, for we are brethren, Gen.13.8.* So *Moſes* when he ſaw two *Hebrewes* ſtriving together, he offered to compound the controverſie, and make peace betweene them, *Exod.2.* So the houſe of *Cloe* ſought to doe the ſame office to the *Corinthians,* 1 *Cor.1.11.* But what ſhould we ſtand upon many particulars? Chriſts owne example may ſtand in ſtead of all: what a journey did hee take from heaven to earth, and all to make peace, and to reconcile us to God his Father? *Doct.2.*

And this we ſhould diligently doe, firſt, in regard of God, and out of zeale to his glory, which greatly ſuffers by our diſſentions. For *where envying and ſtrife is* (ſaith Saint *James*) *there is confuſion,* or unquietneſſe, *and every evill work, Jam.3.16.* Ill conceits, ill ſurmiſes and ſuſpitions, ill practices of all ſorts, where the peace is broken; God is a loſer by all ſuch doings. *The wrath of man worketh not the righteouſneſſe of God, Jam.1.20.* *Reaſ.1.*

As in zeale for God, ſo in love to our brethren ſhould we advance peace among them, and doe what we can to part them when they fall foule on one another. It is cruelty to ſee very dogs fight, and teare out one anothers throats, and not to part them: much more here. 2

Yea, in love to the common good ſhould we be forward to further peace, for the Churches ſake, for the common-wealths ſake, which do both ſuffer by civill diſſentions. 3

Yea, for our owne ſakes ſhould we be moved hereunto, ſith ſuch as ſow peace 4

peace, ſhall reap the fruit of it, *Jam.* 3. 18. and *Pro.* 12. Such ſhall have joy, comfort in their own ſoules, love from God, love from men, aſſurance of this that they are children of peace; yea, that they are the children of the God of peace, as here in the Text.

Uſe. 1. Muſt Chriſtians be peace-makers? This then may ſerve to chide and humble two ſorts of people: firſt, ſuch as put not forth themſelves to the performing of this Chriſtian office, of ſetting peace betweene thoſe that are at difference, but looke on while they fight, and never ſtir to work an agreement. I know what will be their excuſes.

Ob. One ſaith, what ſhould I meddle in theſe buſineſſes? I have not a calling to deale with him.

Anſ. It is but hypocriſie, for the moſt part, that makes men to object in this maner, That they want a calling. Thou canſt take a calling to relate their infirmities, to cenſure and ſlander them, ſaying, Such a one is proud, ſtout, angry, injurious, and haſt thou not a better calling to endeavour a reconcilement, and to ſeeke to piece them up againe?

Ob. Yea, but is it not commonly ſeene that he that finds himſelfe to doe in other mens controverſies, *holds a dog by the eares* (as *Salomon* ſpeaketh) or a wolfe, as our Proverb runs, which he can neither well let goe, nor ſafely keep hold of?

Anſ. It is too uncharitable a cenſure to think thy brother a dog. Make tryall of him rather, and ſee whether he be not a ſon of peace, that will lay hold on ſuch a motion, and not a dog that will turne againe, and rend thoſe that offer to doe him good.

Ob. Yea, but it will not be well taken, that I ſhould intermeddle: and in ſo doing, I ſhould doe but as one that offers to part a fray, derive the blowes upon my ſelfe, incurre a great deale of envie from one of the parties.

Anſ. Admit it ſhould be ſo, yet there is a reward for thee with God; by whom this thine endevour of making peace is greatly accepted, however men take it.

Ob. Yea, but I ſhall be counted a buſie body for my good will and paines this way beſtowed.

Anſ. No: but if thou goe about this worke diſcreetly and orderly, thou ſhalt be counted, and called a child of God. Therefore leave objecting, and, all excuſes laid aſide, promote peace to thine utmoſt. For whatſoever men plead and pretend for excuſe, the very true reaſon of their backwardneſſe to buſineſſes of this nature, is want of zeale to God, and of love to men; want of courage, and too much feare of diſpleaſing others.

A ſecond ſort here reproved, are ſuch as goe about and make bate betweene man and man; thoſe incendiaries, that make it their occupation to carry tales, to whiſper againſt their brethren, and ſmite in ſecret, buzzing into mens eares falſe and ſlanderous reports, to engender ſtrife. Theſe are a curſed generation of people, the mouth of God curſeth them, and his ſoule abhorres them, *Pro.* 6. 14. He that ſoweth diſcord among brethren (by ſuggeſting tales and reports) is that ſeventh thing which is an abomination to God: and juſtly too; for a make-bate is the firſt-borne of the Divell: (as he that makes peace, on the other ſide, is ſaid here to be the ſon of God)

neither

neither can a man reſemble the Divell in any thing more than by doing ſuch evill offices. It is the divels buſineſſe and occupation to breed quarrels, to ſet heaven and earth together by the eares; hee ſets God againſt his creatures, and the creatures againſt God; man againſt man, and one creature againſt another. This worke he makes, and this is his daily employment.

Chriſt, on the contrary, came to take away the partition-wall, and to bring in peace: whence it was, that the Angels ſang him into the world, with *Glory be to God on high, in earth peace, good-will towards men*, *Luke* 1. If then wee would approve our ſelves to be children of God, we muſt be all for peace; for he is the God of peace; of order, and not of confuſion: but for ſuch as delight in warres and contention, that breed bate and ſow ſtrife, they are the Divels children, and to him they belong. Beſides that they ſtand accurſed of God, men muſt curſe them too: God gives all his people leave to curſe ſuch a one. *Deut.*27. toward the end, *Curſed is he that miſleads his neighbour* (with idle tales and reports) *to make him wander out of the way, and all the people ſhall ſay Amen* to it. Againe, *Curſed be he that ſmites his neighbour in ſecret*, (that back-bites him, and ſpeakes evill of him in a corner, ſlily, ſo to worke him out of the good opinions of others) *and all the people ſhall ſay, Amen.* Lo, this is the wretched eſtate of all ſuch as breed bate and diſſentions betweene partie and partie: Heaven and Earth concurre in a curſe againſt them.

Uſe 2. For a ſecond Uſe, Let us be all called upon to be peace-makers; and that firſt, betweene man and man: ſecondly, betweene God and man. This is the way to intereſt your ſelves into the bleſſing, if you ſhall doe what you can to make up peace. For men firſt, ſee that you labour in Gods forge rather than in the Divels, blow up Gods coales rather than the Divels; maintaine not his wilde-fire, but doe your utmoſt to extinguiſh it. For this end, receive no tales, bruite not reports, doe nothing that may provoke to contention, or make way for diſcord. If you ſee men to bee friends, and at one, doe all you can to endeare them yet more to one another: if you perceive a breach made, ſtitch it up againe quickly, ſeaſonably; bee early in this point, as *Salomon* bids, *Stop the paſſage timely, before the water get out*: for otherwiſe, the deluge of contention may ruſh out, in ſuch ſort as may cover the face of the whole countrey, yea, of a whole kingdome: Prevent it therefore by taking it in hand ſpeedily. So ſoone as any one ſpies but a little ſmoake more than ordinary, he preſently cryes, Fire, and every man runs forth with his bucket to ſtop and quench it. And ſo muſt we deal in quenching theſe unnatural fires of jarres and contention. In a mans coate, a ſmall rend or hole would bee ſoone ſtitcht up; but if it be let goe without further looking to, it growes worſe in a ſhort ſpace: for every ſmall matter will catch at it, and make it greater. And as it is thus in garments, ſo alſo in Societies: That difference may be eaſily compoſed at firſt, which afterwards will not be made up without much adoe: Therefore if you would doe good in theſe matters, come timely to them, proceed orderly in them; give good example in your owne particular, leſt haply it be objected to you, as it was to that Heathen King, who, offering himſelfe as an Umpire to another Nation, was willed to *Philip.* make

make peace at home firſt, ſettle his owne ſtate and family, ſo ſhould he better skill of others. You muſt be at peace within your ſelves, in your owne perſons, in your owne families, if you ever thinke to make and eſtabliſh peace abroad.

Secondly, be (as ſpeedy, ſo) heartie in this buſineſſe; pray that God would teach you what to ſpeake, and how to ſpeake in the point, and the parties how to heare. Earneſtly importune them (the parties, I meane, that are at difference) to entertaine and embrace peace. You ſee how the Apoſtle behaves himſelfe in this buſineſſe: *I beſeech Evodias, and* I beſeech *Syntiche, that they be at one*: and ſo *Phil.*2.1,2. *If there be any conſolation, &c.* (*q.d.*) If ever you will have any comfort, frame your ſelves to a courſe of peace, &c.

But ſecondly, as we muſt labour to ſet peace betweene man and man, ſo muſt we likewiſe betweene God and man, betweene heaven and earth, betweene father and childe. This is the office of Miniſters eſpecially, who are ſent of God to treat a peace, and to perſwade reconciliation. Let us therefore take paines in the buſineſſe, it is of higheſt nature, of greateſt conſequence. Deale with men firſt, conteſt with them earneſtly, as *Nehemiah* did with the *Jewes* of his time that had carried themſelves diſorderly: entreat, and beſeech them to be reconciled to God. What ſhall any one get by ſtanding out? God is not beholding to us, but can live and be happy without us. Yet is he content to offer terms of peace: what madneſſe is it then to contend with our Maker? Perſwade them therefore as effectually as you can, to put away thoſe make-bates, pride, ſelf love, hypocriſie, &c. to come in, ſubmit, throw downe their weapons, and bring Chriſt with them; for *God is in Chriſt, reconciling the world to himſelfe*, 2 *Cor.*5.

Thus muſt we deale with men; it is the end of our miniſtry to perſwade you to be friends. Then deale as earneſtly with God for men, plead with him as *Moſes* did for the people, as *Amos* for *Jacob*, *chap.*7. entreat him that he will be at peace with our Townes, at peace with our Churches, at peace with our Kingdomes; there is wrath gone forth againſt us already, the ſmoke appeares, Oh run quickely and ſtand up in the gap, &c. And thus muſt wee treat with God, and treat with men about a concluſion of peace. Happy were we, if we could accord heaven and earth together.

THE EIGHTEENTH SERMON.

MATTH. 5.9.

Bleſſed are the Peace-makers: for they ſhall bee called the ſonnes of God.

HItherto of our Saviours aſſertion here, *Bleſſed are the peace-makers*. The proofe or confirmation thereof comes now to be ſpoken of, in theſe words: *For they ſhall be called the ſonnes of God.*

There is a double calling of things: the one from man, the

the other from God. That from man is oftentimes groundleſſe, through miſtake, flatterie, malice, or ſome other diſtemper, whereby it falls out that men call not things as they be many times, but change their names, and call them otherwiſe than they are. But now it is not ſo with God, he ever calls things as they be; yea, things therefore are ſo, becauſe he calls them ſo. We call things ſo becauſe they be ſo, (if we call them rightly) but his calling precedes the beeing of things; whence it is that he can never miſ-call any thing: ſo that to be called the ſons of God here, is as much as indeed to be ſo: it is all one with that which followes toward the latter end of this Chapter, *Love your enemies, &c. that yon may be the children of your heavenly Father, &c.* To be and to be called is all one with him: hence are thoſe phraſes of holy Scripture, *He ſhall be called the Son of the moſt high*, *Luke* 1. and, *Behold* (ſaith Saint *John*) *what love the Father hath ſhewed unto us, that we ſhould be called the ſons of God*, 1 *John* 3. 1.

And yet there is ſomewhat more in this kind of expreſſion to be further conceived, than this of barely being the ſons of God: for when hee ſaith, *they ſhall be called the ſons of God*, his meaning is, that they ſhall not onely be ſo, but they ſhall be reputed and eſteemed to be ſo both of God and men too; they ſhall have the credit and the comfort of it. They ſhall commonly paſſe among men, and be knowne for a ſeed which the Lord hath bleſſed; *they ſhall be* [called] *the ſons of God.*

[*Sons.*] This terme ſtands in a threefold relation:

Firſt, to Chriſt in peculiar; for he, and onely he, is the naturall Son of God by eternall generation.

Secondly, to all the creatures, who, in ſome ſenſe, have God for their Father; namely, in reſpect of creation and conſervation.

Thirdly, to Chriſtians, to the Saints in a ſpeciall manner, by the grace of Adoption. And in this ſenſe the peace-makers in our text are called the ſons of God; that is, they truely be ſo, and are rightly reputed ſo; namely, by grace and by adoption.

The point that hence we will note, ſhall be this,

That it is a moſt bleſſed thing to be rightly called the child of God.

It is the ground of our Saviours argument here: they that are rightly called the ſons of God are bleſſed men: but ſo are all peace-makers. therefore they are in a bleſſed eſtate.

This to be ſo, ſhall be proved from *Moſes*: ſee what he ſayes, *Deut.* 33. 29. *Happy art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord?* Why? wherein conſiſted this their happineſſe ſo much magnified by *Moſes*? Surely herein, that God was their ſhield to protect, & their ſword to defend them; as followes in that text, *Who is the ſhield of thy help, and who is the ſword of thine excellencie, &c.* Herein ſtood their happineſs. So *Moſes* ſaies, & ſo he thought, as appeares by his practice, *Heb.* 11. 24. there the Apoſtle records it thus; *By faith Moſes, when he was come to yeares*, (and ſo knew what he did, for he was no novice) *refuſed to be called the ſon of Pharaohs daughter. Pharaohs* daughter! who was ſhe? Why a great Princeſſe, and ſuch a one as had no ſon of her owne, and therefore had adopted *Moſes* for her owne childe: and doth he refuſe ſuch a preferment? he is a ſtrange fellow indeed. Yea,

but

but he knew well enough what he did; hee ſees another thing better than all that, and therefore makes another choice for himſelfe, *hee choſe rather to bee called the ſonne of God* (though with affliction) *than*, by becomming the ſonne of Pharaohs daughter, *to enjoy the pleaſures of ſinne for a ſeaſon.* And what was his reaſon? why, *hee eſteemed the reproach of Chriſt greater riches than all the treaſures in Egypt.* And herein his judgement was right, whiles hee thought it a farre greater happineſſe for men to be the children of God, than to be the ſonnes of the mighty. And what hee thought of the point, other Chriſtians have thought too, *Pſal.* 144. 15. when the Pſalmiſt had reckoned up all the bleſſings of a ſtate, as that their ſons be as plants growne up in their youths, their daughters as corner ſtones poliſhed after the ſimilitude of a palace, their garners full, affording all manner of ſtore, their ſheepe bringing forth thouſands, and ten thouſands in their ſtreets, &c. at length hee ſhuts up all with this *Epiphonema*, *Happy*, ſaith hee, *are the people that are in ſuch a caſe:* nay rather, and much more *happy is that people whoſe God is the Lord.* Hence is this ſpeech of our Saviour here in the text, *Bleſſed are the peace-makers*; for they ſhall have a name, a title: What is that? why, they ſhall be called the ſonnes of God; this is the bleſſing-title. Hence is it that God himſelfe, 2 *Cor.* 6. *ult.* when hee would promiſe unto his people the greateſt mercy of all, I will make, ſaith hee, ſuch a man my ſonne, and ſuch a woman my daughter, *I will bee their father, and they ſhall be my ſonnes and my daughters, ſaith the Lord Almighty.* Hence, laſtly, was that promiſe of God to *David*, 2 *Sam.* 7. concerning *Salomon*, *I will bee his father, and hee ſhall be my ſonne, &c.* Whereupon David much affected and raviſhed therewith, *O Lord God*, ſaith he, *what am I, or my fathers houſe that thou ſhouldſt vouchſafe mee ſo great honour and happineſſe*, as to finde to my childe? yea, to take him for thine own, and to become his father? &c.

And thus you ſee, we have the teſtimonies of the Prophets, of the Church, of Chriſt, of God himſelfe, for confirmation of the point: ſhall we conſider a little of the grounds and reaſons thereof?

Reaſ. 1. It muſt needs be a bleſſed thing to bee rightly called the ſonnes of God, for this title hath ſubſtance in it, it carries meat in its mouth (as I may ſo ſpeake) for hee that hath title to the name, hath title to the thing, ſith God never miſcals any thing (as we ſaid before) but in calling a man ſo, he cauſeth him to be ſo. Now to bee the childe of God muſt needs be a bleſſed thing: firſt, in the cauſes of becomming Gods child; ſecondly, in his alliance; thirdly, in his inheritance.

The cauſes firſt are two: firſt, Gods ſpeciall love and favour: for none can bee Gods childe, but they muſt have his love, they muſt bee his favourites; and can there poſſibly be a greater honour than that? See what the Apoſtle ſaith to this, 1 *John* 3. 1. *Behold what love the Father hath ſhewed unto us, that wee ſhould bee called the ſonnes of God.* Here was love indeed, a matchleſſe, boundleſſe, bottomleſſe love. Why? wherein hath he expreſt ſo much love? Surely in this, that wee ſhould bee called the ſonnes of God: here was greateſt love ſealed up. This act in God, of making ſonnes, is an act of his ſpeciall love and grace: for have this, and have all; to have Gods love, is to have Gods ſelfe, and all hee is worth, I meane our ſhare and intereſt in it. Here then

then is the first ground of such a mans happinesse, that he is beloved of God. Possibly an earthly father may not love his child, but God cannot but love his; and therefore makes him his child, because he loves him.

Secondly, as God loves every childe whom hee receives, so hee stamps his image upon him, and makes him like unto himselfe; in which respect also, hee must needes bee happy. Like as a Father conveighs his nature to his childe; (for what is a childe, but the father multiplied? the father set forth in a new impression or edition?) so God conveighes his nature to us, when he makes us his children: So farre as wee are capable, wee are made partakers of the divine nature in our measure; for that which is a nature in God, becomes a quality in us, a pearle, a gemme that sets us forth, and makes us like unto God. And in this all happinesse consisteth, as we see in *Adam*, who, so long as he retained Gods image undefaced, was perfectly blessed; as when he lost it, hee became extremely miserable. The child of God, having Gods image restored in him, hath together therewith, God himselfe, and so blessednesse it selfe.

Secondly, as hee is happy in the enjoyment of Gods speciall love and image set upon him, so also in his alliance and relation: For first, God is his Father, and in that name hee is a happy man. For God is not a Father in name onely, to doe us honesty, and to beare us out &c. but he is our Father indeed: For he will doe to his children whatsoever can be expected from a Father; he will pity them in their weakenesses, protect them in their dangers, provide for them in their necessities, passe by their follies and frailties, accept of their small and slender services, sparing them *as a man spares his owne sonne that serves him, Mal.* 3. Nay more, gather all the loves of all the fathers in the world together, and mothers too (as the Prophet expresseth it, *Can a mother forget her child?* &c.) it will not make the tithe of that love which God our Father beares to his children. He will pity when no father will, love us when none else will, forgive us when none will, &c. all that love that is shewed by the creature, is but a drop to that Ocean of love that is in him toward his children. Besides, such a man is allyed to Christ, who is his brother: *A brother*, saith *Salomon, is borne for the day of adversity*; so is Christ: in all their affliction he is afflicted; this Angel of Gods presence saveth them; in his love and in his pity he redeemed them, &c. he is not ashamed to call them brethren, he dealeth with them like as with brethren, yea, he is more unto them than a brother. *Mat.* 12. and the last verse, *Whosoever* (saith Christ) *shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother*: that is, they are all in all to Christ, and Christ is all in all to them. It is as much as if he had said, If all the love that commonly is betweene brother and brother, father and sonne, mother and daughter, were put all in one, it would not amount to that measure of love that is in me toward all my fellow-brethren. And as the child of God is allyed to Christ; so is he also to all Christians, among whom he hath a childs part, even a share and interest in all the prayers, gifts and graces of all the Saints in earth. Hee hath also reference to those above: S. *Paul* is his brother, *Abraham* his brother, *David* his brother, and all the rest of the crowned Saints above are his brethren. And thus is he blessed in his alliance.

Reas. 2.

Reaſ.3. In his inheritance alſo he is a happy man, that is rightly called the child of God: for every ſuch is an heir of God, and an heir annexed with Chriſt; and therefore moſt bleſſed, firſt, in his immunities, ſecondly, royalties.

For the firſt, he is freed from the evill of all croſſes; which way ſoever they come upon him, they can doe him no hurt. If ſickneſſe befall him, yet is hee freed from the evill of ſickneſſe: if poverty, yet he is free from the ſting of poverty, &c. nothing can hurt him. Ever *ſince thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee*, &c. *Feare not, for I have redeemed thee, I have called thee by thy name, thou art mine: when thou paſſeſt through the waters, I will be with thee, and through the rivers, they ſhall not over-flow thee: when thou walkeſt through the fire thou ſhalt not be burnt*, &c. but thou ſhalt come out of the fornace much more refined and purified as *Job* did, and that is all the hurt that afflictions ſhall do any one of Gods children, *Eſay* 43.1,2,4.

And as for the preſent they are freed, if not from the ſmart, yet certainely from the hurt of afflictions: So ſecondly, for the future, nothing ſhall prejudice them; the ſting of death is pulled out, the grave ſoftned and ſweetned, the mouth of hell ſtopt, &c. ſo that every child of God may triumph over them all with the Apoſtle, and ſay, *O death where is thy ſting? O hell where is thy victory? &c.* Theſe are his immunities.

Secondly, he is no leſſe bleſſed in his royalties and priviledges.

For firſt, he hath liberty; all Gods children are free, as our Saviour pleads to S. *Peter*, *Mat.*17. What thinkeſt thou, *Simon? The Kings of the earth, of whom take they cuſtome or tribute? of their own children or of ſtrangers? Peter ſaith unto him, Of ſtrangers? Jeſus ſaith unto him, then are the children free.* So are all Gods children much more; they are delivered *from the bondage of corruption into the glorious liberty of the Sons of God*, *Rom.*8.21.

Secondly, he hath a glory put upon him as well as a liberty; for it is a glorious liberty into which he is brought, and his joyes in this life are unſpeakable and glorious.

Thirdly, he hath ſafety, ſoveraignty and eternity; a Crowne laid up for him in heaven, that is uncorruptible, and that fades not away; hee is a King of the beſt Kingdome, matcht to the beſt match, a ſonne to the beſt father, &c. And therefore whether we looke to his immunities or royalties, hee is truely bleſſed.

Uſe.1. Our firſt Uſe ſhall bee of Exhortation, to make after this title of Gods childe, and ſo to get intereſt into the bleſſing. You ſee what reaching there is in the world after titles and dignities, what a buſineſſe men make, and what labour they undergoe to become worſhipfull, honourable, &c. what a great matter men thinke it (and ſo it is in its kinde) to be the ſonnes of the mighty. What is it then to be the heire of all the world? to be the ſonne of the moſt High? When our Saviour came amongſt us in the fleſh, this was the title ſet upon him by the Angell, *He ſhall be great, and ſhall be called the Sonne of the Higheſt*, *Luk.*1.32.

Endeavour it therefore: For firſt, this is the bleſſing-title, as here, *Bleſſed are the peace-makers*: Why? for *they ſhall be called the ſonnes of God*. All other titles a man may have, and yet go without the bleſſing; as on the other

ſide,

ſide, one may have Gods bleſsing, though he have no other titles but this title of being the childe of God, this ſtill carries the bleſsing along with it.

Secondly, it is a ſpeeding title, it carries the inheritance with it aſwell as the bleſſing. Many names of honour among men are meerely titular, they have a title to ſuch a place or dignity, and that's all. Some others againe have right or title to lands or offices, who yet, not able to defend their owne, are many times baffled out of their rights, outed, put beſide their owne, and defeated: but here there is no ſuch thing: this title carries ſubſtance along with it; it hath the inheritance, and ſuch an inheritance as is above all exception, for *it is incorruptible* (as S. Peter deſcribes it) *undefiled, and that fades not away*; (ſo it cannot be ſaid of any other) and reſerved for us in ſo ſure a place as heaven, and in ſo ſure an hand as is Gods. Sith then it is ſuch a great matter, ſuch an excellent commodity, make out for it in the firſt place, doe your utmoſt to attaine it: if you get this once, you are made for ever: whatever you can deſire in any other thing, riches, pleaſures, honours, &c. it is eminently included in this, of being rightly called the ſonnes of God. If riches bee our aime, what portion to God? if honour, heres honour indeed, and what not? It is a great honour to be of alliance to great perſonages, and therefore *Saul* propounded it as the greateſt reward, to ſuch a one as ſhould undertake the fight with *Goliah, that he would give him his daughter, and enrich him with great riches, and make his fathers houſe free in Iſrael.* Even thus ſhall it bee done alſo to him whom the King of heaven will honour; hee ſhall be called the ſonne of God, and bee made a free man in Iſrael, for he ſhall be delivered out of the bondage of luſt, ſinne, Satan, and death, into the glorious liberty of the ſons of God. If liberty be any thing, if glory be any thing, if ſafety be any thing, if eternity be any thing, lo here they are all to be had by labouring to become the children of God. If any one of theſe apart be enough in earthly things, to move us to do our utmoſt for the atchieving of them, how ſhould they prevaile with us all together to ſecure this maine point, and to make it good to our ſelves, that we are rightly called the ſonnes of God?

Ob. Why (may ſome man ſay) ſo we are already, for are we not all members of the Church, and have had our Chriſtendome? is not the name of God called upon us? and are not all the Lords people holy? what need is there then that you ſhould exhort us to the getting of that which wee have already?

Anſ. For anſwer hereunto (and that you may not delude your ſelves with a pleaſing, but dangerous errour about this buſineſſe) we muſt tell you, that the Lord hath ſonnes of two ſorts in the viſible Church: Some are ſonnes onely in name, they have the title of ſons and no more: amongſt us they paſſe for ſonnes, we eſteeme them ſo in the judgement of charity, and ſo wee are bound to eſteeme them, ſo long as they carry themſelves fairely to the world, and are outwardly conformable. Some againe are ſonnes in deed and in truth; not onely in the judgement of charity they are ſonnes, but alſo in the judgement of verity: not men onely, but God alſo takes them to be ſonnes, and cals them ſo; labour we to be thus, or elſe we are nothing.

Baſtard ſonnes knowne from other.

We read in the Goſpell of a father that had two ſonnes, whom he bade goe worke in his Vineyard: the one anſwered hee would, but yet did not; the other, though hee refuſed at firſt, yet hee repented him and went about his fathers buſineſſe: They are both called ſonnes, and ſo they were, both in name and profeſſion, but the latter was onely in deed and reality. All thoſe that live in the Church, and make an outward ſhew may bee called ſonnes of God in reſpect of profeſſion, the externall worſhip of God, conformity to the ordinances, the judgement of men, &c. But ſuch a childe oftentimes proves a baſtard and no ſonne, when hee is put to it, when it comes to a matter of competition, as it fell out in thoſe mentioned, *Geneſ. 6. 2. The ſonnes of God ſaw the daughters of men*, &c. ſonnes of God theſe were, not in deed but in profeſſion onely, and in the repute of men: but it was but a name that they had; and ſo they made it appeare when it came to a matter of delight or profit. Secondly, ſuch will uſually diſcover themſelves by their carriage toward their brethren, as the elder brother did, *Luk.* 15. When he ſaw his prodigall brother returned againe, and received to mercy, you ſee his behaviour what it was; he ſtomacks the matter, he envies and ſpleenes him, and diſcontentedly mutters againſt him, *Loe theſe many yeeres do I ſerve thee*, &c. *but as ſoone as this thy ſonne was come which hath devoured thy living with harlots, thou haſt killed for him the fatted calfe*. So you ſee how he layes himſelfe open: and ſuch is the property of ſonnes in profeſſion onely, they cannot endure that any ſhould be more eſteemed than themſelves, or turne truely to God; they cannot abide that any ſhould outſtrip them in grace, or goe beyond them in favour. Thus it will be eaſie to diſcerne of our ſelves whether we bee Gods children or not, by our workes and practice. Our Saviour, diſputing againſt the Jewes that vainely vaunted of Abraham to bee their Father, tels them in downe-right termes that the Devill was their father: And how ſhall that bee made good? Why, ſaith he, your workes ſhew it: And as every childe doth expreſſe his father, ſo do you the Devill, for his workes you doe, and this not in a paſſion onely, but upon ſetled reſolution, you will do't: and hereby he proves them to be the Devils children. It will not then ſerve our turnes to bee ſonnes of God in name onely, and after we have ſpoken and done evill things as wee could, to put on a whores forehead with idolatrous Iſrael, and cry unto him, *My father, my father, thou art the guide of my youth, Jer.* 3. A ſonne indeed is knowne, firſt, by his inward affection and diſpoſition; he hath the heart of a ſon, he loves his father, ſtudies his honour, fears to do any thing that may diſpleaſe or provoke him to anger, his heart is good to him. Secondly, by his outward carriage and deportment. Here every child of God, rightly ſo called, doth, firſt, ſerve him, ſecondly, ſubmit unto him.

1.

2.

3.

John 8.

For his ſervice, ſee *Mal.* 3. 17. *I will ſpare them*, ſaith the Lord there, *as a man ſpareth his owne ſonne that ſerves him*: he ſhewes himſelfe obedient to all the wils of God, as David, Act. 13. If God bid him do any thing, hee'l upon't preſently; if leave any ſin, hee'l leave it: he ſets forthwith upon the practice of all knowne duties.

Secondly, as he ſerves God, ſo he ſubmits to his corrections, is content to beare his rod, Heb. 12. hee is in ſubjection to the father of ſpirits, knowing that

that he ſcourgeth every ſonne whom hee receiveth, and that if wee endure chaſtiſement, God dealeth with us as with ſons: for what ſon is he whom the father chaſteneth not? Therefore he is well content to be where God will place him, to lye under his rod, if he will have it ſo, and to endure chaſtiſement, whereof all are partakers unleſſe they be baſtards, and no ſonnes; rebels, and no children. You ſee now how to judge, and what to think of your ſelves; 'tis not enough to be children in name, ſo you may be and yet not inherit: ceaſe not therfore till you have ſecured your ſelves of this maine point, that you are ſonnes indeed, ſuch as have a calling and right to the inheritance.

Queſt. But how is that poſsible, ſith to the making of us ſons, there muſt be the ſame nature in us that is in God? But God and wee cannot poſsibly concurre.

Anſ. To ſatisfie you in this, underſtand that wee are not made ſonnes of God by nature, but by a double grace, firſt, of adoption, ſecondly, of regeneration.

Firſt, God adopts ~~her~~ for ~~us~~ owne, and makes us of no children to become children to himſelfe. *He predeſtinated us* (ſaith the Apoſtle) *unto the adoption of children by Jeſus Chriſt to himſelfe, according to the good pleaſure of his will.* For in adoption theſe things are required: firſt, that it bee an act of grace, not of merit; that one take another mans childe of meere good will, becauſe it pleaſeth him ſo to doe. Secondly, he muſt bee a ſtranger that is adopted, at leaſt no childe afore adoption. Thirdly, it muſt bee ſome inheritance, priviledge, &c. that he is adopted unto: Theſe three things make up adoption; and thus God deales with us. Of his own free grace he adopts us, who were ſtrangers and forreiners, yea traitors and enemies to the inheritance of heaven, to the priviledges of ſons.

Next, he regenerates thoſe whom hee hath adopted: and this is a thing proper to God alone. Another may adopt a ſon, but none beſides God can regenerate, and give a new nature to the adopted, as God doth; for hee imprints his owne nature upon thoſe whom he adopts (for wee are made partakers of the godly nature, for quality, ſaith the Apoſtle: (he takes off the image of the old Adam (for there muſt be a corruption before there can be a generation:) next hee ſtamps upon us his owne, and ſo brings us to a new nature, life, and conſtitution, making us like unto himſelfe in holineſſe, meekeneſſe, mercifulneſſe, &c. Thus God makes one his childe.

Queſt. Yea, but how ſhall I be ſure that I am thus adopted of God, and regenerated? Is it poſsibe to be aſſured hereof?

Anſ. It is both poſsible, and neceſſary alſo in many reſpects. Firſt, that it is poſsible for a man to attaine to this, to be able to ſay, I am Gods child, and God (againe) is my father, appeares by theſe arguments.

Firſt, It is an evangelicall precept, *Give all diligence to make your calling & election ſure to your ſelves*, 2 Pet. 1. And againe, *Examine your ſelves whether you bee in the faith, prove your owne ſelves. Know you not, &c.* 2 Cor. 13. 5. Thus we are bidden to ſettle this point, and to make ſure worke of it; therefore it is a thing poſsible, otherwiſe theſe exhortations were to no purpoſe. And beſides, in the new and ſecond covenant God hath undertaken to ena-

ble us unto whatſoever hee requires us to doe.

Secondly, there are ſufficient meanes given us of God to ſecure us of this point, and to confirme us in it: we have many Scriptures to this purpoſe, as the firſt Epiſtle of *John* throughout, the 15. Pſalme, the 24. and 26. Pſalmes, and divers other places of the holy Word, wherein we may read certaine and infallible ſignes of ſuch as ſhall be ſaved.

Thirdly, there have beene ſome in all ages in the world that have attained to this comfortable aſſurance of their ſpirituall ſonſhip, men of all ages, and of all ſexes, and therefore what hinders, but that we may alſo? The maine objection here (for wee may not ſtand to refute all that is alledged by our adverſaries againſt this truth) will be this.

Ob. There is no particular word in the Scriptures, for the ſalvation of any one; as it is no where ſaid, Thou *John*, or thou *Thomas* ſhalt be ſaved: therefore, ſay they, there cannot be any particular faith, or certaine aſſurance of a mans ſalvation.

Anſ. To this we anſwer, firſt, that there is a particular word; namely, as it is included in the generall promiſe: for all generalls include their particulars. For if this bee denyed us, let us but aske them how ſhall it bee proved that God made Hens and Duckes, &c. but by this, that God made all the world, and gave being to every creature? And how ſhall it bee proved that ſuch and ſuch particular perſons, that live and dye in their ſinnes, ſhall be damned, but that we have a generall word for it, *That all the wicked ſhall be turned into hell*, and are accurſed of God? *Pſal. 9.* the generall infolding every particular. Secondly, we anſwer, that there is a particular word for the enſuring of this unto us.

Firſt, an audible word, in the application of the miniſtery: for this is alſo the Word of God, as Saint *Peter* tels us, 1 *Pet.* 1. 25. *The Word of the Lord endureth for ever, and this* (ſaith he, leſt any man ſhould doubt) *is the Word which by the Goſpel is preached unto you.* Now, in the miniſtery of the word, we deſcend to particulars, and apply our ſelves to particular perſons. *The promiſes are made to you, and to your children:* and, *beleeve and thou ſhalt be ſaved, thou and all thy houſhold.*

Secondly, a viſible Word, in the adminiſtration of the Sacraments, wherein the Lord comes and offers himſelfe to every particular perſon; as if hee ſhould ſay, thou *Thomas*, or thou *John*, *take and eat, this is my body*, &c. and they each for himſelfe receive and apply Chriſt, as if all he had done or ſuffered, had been done for them.

Thirdly, an inward Word, in the teſtimony of the Spirit, which ſaith, and that by warrant from the Word (for as for ſuggeſtions, lies, enthuſiaſmes, &c. which leave the word written, we have nothing to ſay for them) Thou art the ſon or daughter of God.

Ob. Oh, but *mans heart is deceitfull above all things, who can know it?*

Anſw. True, it is ſo: but yet wee have *an annoynting from the holy One which teacheth us all things, and is truth, and is no lye*, 1 *John* 2. And, *the Spirit ſearcheth all things, yea, the deepe things of God, which God hath revealed unto us by his Spirit*, 1 *Cor.* 2. The naturall man indeed can never ſound the depth of his owne heart, but God can: wherefore alſo hee anſwereth that queſti-

question before mentioned, *Jer.* 17. *I the Lord search the heart, I try the reins, &c.* namely, by my word and ordinances, by the which we come to be at a certaintie.

Ob. Yea, but how then comes it about that so many are deceived in this matter, for none but will say, that they are the children of God?

Answ. It is because they winke, and are willing to be deceived; for there is light enough affoorded us by God, for the discerning of our estates, if men will but bring themselves to the touch-stone, put themselves to the triall of it. But most men winke with their eyes, as did the Pharisees, and dissemble the knowledge of those things which they either doe know, or certainely might know by themselves. None are deceived, but through their owne wilfulnesse or negligence.

Ob. If we may be once assured that we are sons, and beloved of God, what further need or use is there then of the Ordinances? what need we repent, pray, heare, communicate any more?

Answ. As if a man should not therefore love God, because God loves him more, or onely serve our selves on God, and then denie to doe him any further service, when we have our portion.

Secondly, as yet our assurance of Gods speciall love is but in part, it is but in *fieri*, in the making as it were: many gifts are yet wanting in us, all are weak, therefore there is continuall use of the Ordinances, that thereby we may get growth.

Thirdly, and a man must therefore pray, because he beleeves; wait, because he is sure of the thing, &c.

Of the possibilitie therefore we need not once make question, this assurance of our spirituall son-ship is doubtlesse feisable, attaineable, onely you must goe to work herein wisely and soundly. And that you may first understand the point well, state the question aright: it is a certaintie of faith that we here understand, not of sense; it is an assurance of Adherence, not of Evidence; such as hath a certainty, though not alwayes of the thing, yet in the word, as being grounded on this or that promise of the Gospell. A certaintie it is, not so perfect as to exclude all doubtings, all feares, all unbeliefe, but onely that which is invincible, that which is raigning, and hath dominion in a man. Some measure of faith and feare may well stand together: *why doe ye feare, O ye of little faith?* And, *why doubt ye, O ye of little faith?* And againe, *Lord, I beleeve, helpe thou mine unbeliefe.* Here wee finde faith and feare, doubting and faith, faith and unbeliefe met together in the same subject.

As a man may be surely ancred, and yet be waved and tossed with the billowes & surges of the sea: A tree may be wel rooted, & yet be sorely shaken by a strong blast of winde: We have seene a strong steeple, which yet stands firme enough, to shake with the ringing of bells: A ship that lyes at anchor playes up and downe, and may be much tossed to and fro in a troubled water, which yet is in no danger at all of sinking: So there may in the best heart some scruples arise, some feares and doubtings, and yet notwithstanding it be well bottom'd, and stand sure as mount Sion, which cannot be removed. We cannot indeed be as sure of our salvation, as that God made the world,

that

that Chriſt is come in the fleſh, which are things accompliſhed, and *in facto eſſe*; yet ſure we may be in the ſenſe above-ſaid. Onely wee muſt learne to diſtinguiſh, in the ſecond place, as of certainties, ſo of times. There be ſome calme times to a Chriſtian heart, when the Lord lookes pleaſantly upon his children, fills them with many ſweet feelings of his favour, with much peace and joy through beleeving; and then the worke of faith is carried on an end, it goes on amaine, there is a cleare sky, a light day, heaven it ſelfe openeth unto them; they have ſuch a ſenſible apprehenſion of Gods deare love unto them, that they feele not the very ground they goe upon. Sometimes againe the caſe is farre otherwiſe with them, the weather is over-caſt as it were, the sky clouded, they ſuffer a deſertion, are under a temptation, whereby their evidences are ſhaken, their ſoules unſetled; they goe to God by prayer, but hee hides his face; they ſeeke the Lord, but hee will not bee found. Wee ſpeake now of a Chriſtian, when hee is not bemiſted or amated, when hee is himſelfe, then if he be not wanting to himſelfe, he may attain to ſome comfortable aſſurance of his ſalvation.

Thirdly, it is neceſſary that we diſtinguiſh of perſons.

There bee Chriſtians of all ages and of all ſizes in Gods family: S. *John* ranks them into three ſorts; ſome are babes, ſome young men, ſome old men in Chriſt: for every one comes not to the like growth. As any mans experience is more, and his grace greater, ſo is his aſſurance alſo. All Gods children have ſome aſſurance, though all have not alike.

Laſtly, we muſt diſtinguiſh of ſignes and evidences.

There be ſome ſignes that lye common to all Gods people, ſome proper to ſuch as are ſtrong; as victory over every corruption, power to reſiſt ſtrong temptations, earneſt deſires after the comming of Chriſt, and the like: but theſe cannot bee attained by all. There are other ſignes that are common to the meaneſt of all Gods children (for wee muſt creepe before wee can goe, and grace is not gotten all at once, but comes by degrees); as firſt, in his company: The weakeſt Chriſtian when hee lookes to his company, findes a difference of people, ſees an excellency in the Saints, priceth the beſt moſt, and loves them above others. Secondly, in his affections: he loves God and goodneſſe, hates ſinne and wickedneſſe, as ſaith the Pſalmiſt, yee that love the Lord, hate evill: Hee hungers and thirſts after grace, and the meanes of grace; though hee hath not ſuch and ſuch graces and gifts of the Spirit, yet hee would have them: and although hee have not ſo much of them as hee would, yet he deſires after more. To the former ſort of theſe ſignes, it is not given to every childe of God to attaine; if wee find but the latter ſort, or but ſome of them, onely in the truth of them, let us be thankefull, and grow.

Theſe things thus obſerved, it is not impoſsible to bee aſſured; onely we muſt proceed in a due order, and right method. Begin in ſelfe-deniall; for wee muſt deny our ſelves if wee would attaine to aſſurance, firſt, in our owne merit: for the reaſon that the Papiſts are at ſuch uncertainties, is becauſe they found their aſſurance upon themſelves, they will needs bring ſomwhat of their owne toward their ſalvation. Deny thy ſelfe therefore utterly in this reſpect. He can never be ſecure that will be found in himſefe, having his

his owne righteouſneſſe: The queſtion is not, what thou art in thy ſelfe, but what thou art in Chriſt; not what corruptions thou haſt, but what true grace is in thee.

Secondly, thou muſt deny thine owne ſenſe and feeling; reſt upon the word, if thou would'ſt be on ſure ground. Here I finde a promiſe, *Come unto me, &c. Matth.* 11.28. *Hoe, every one, &c. Eſay* 55.1. *Bleſſed are the mourners, &c.* there reſt thy ſoule, pitch upon ſuch like places, &c. He that builds his comfort upon this, that he hath a great deale of joy, feeling, &c. and is lifted up thereby, will ſinke as low in time of deſertion. Found not thy aſſurances and comforts upon thy ſelfe, but on the word of promiſe; ſee what God ſaith, not what thou ſeeſt or feeleſt.

THE NINETEENTH SERMON.

MATTH. 5.9.

Bleſſed are the peace-makers: for they ſhall bee called the ſonnes of God.

WE propounded three things unto you out of theſe words: The firſt was, That peace-keepers are bleſſed: The next, That peace-makers are bleſſed: The third, That they are in a bleſſed eſtate, that are rightly called the children of God.

Of the two former alreadie; wherein we have called upon you in Gods name, and as you would have his bleſſing, and be accounted his children, to ſtudie the peace; that is, to be at peace among your ſelves, and to advance peace among your brethren.

We were entred, the laſt time, upon the third point, *ſc.* That they are in a bleſſed caſe, that are rightly called Gods children.

This we have proved by Scriptures and Reaſons, and proceeded to Application: where we exhorted you every one to ſecure this point to himſelf, that he is rightly called the child of God.

That this is poſſible, we have alreadie made good, therefore be not wanting to your ſelves, but diligently endeavour it. And the rather, for that it is not onely poſſible, but needfull too: firſt, in regard of our manifold temptations on every hand offering themſelves; partly from a deluded conſcience within, partly from envious wicked men without, who will aſſault our aſſurance; and becauſe they themſelves cannot derive their pedigree from God, doe therefore charge others with baſtardie. Thirdly, the Tempter himſelfe will not ſlack to undermine us here, by caſting doubts in our minds, as he dealt with our Saviour, *Matth.* 4. *If thou be the Sonne of God, &c.* This hee uſually makes his introduction to every particular temptation; therefore we muſt ſettle this, or elſe there can be no ſound comfort in any of the promiſes.

Secondly

Secondly, as our temptations are many, ſo our evidences are but few, our ſpirituall life is oft but weake, our pulſe beats but low that way, our life lies hid under many corruptions, many defects. Further, there is no grace of Gods ſpirit, but hath its ſhadow, its counterfeit; there is a falſe faith, a counterfeit love, &c. The art of painting and diſſembling is ſuch, as that the hypocrite will have a ſhew, a ſhadow of every ſaving grace. Therefore, it is no more than need, that every man ſhould put himſelfe upon the triall, and gage his owne heart, leſt he ſhould in this maine point be deceived.

Thirdly, as it is poſſible, and needfull, ſo it is alſo comfortable: for upon this pinne hangs all our comfort. If I bee not the childe of God, what is all the world to mee? I am not in caſe to live, I dare not dye. On the other ſide, if this be ſetled, it will anſwer to all diſcouragements whatſoever. My ſervices are weake, but yet I am a child; my graces feeble, but yet I am a child; my deſires are faint, my wants many, mine enemies ſtrong, but yet I have God to my father, &c. This anſwers all.

Fourthly, neither is it leſſe profitable than comfortable, whether you reſpect the wages, or the work. For wages, I can lay no claime to any promiſe, plead no right to any bleſſing, till I am ſecured of this, till this bee ſetled; the heart puts off all comfort till this be made ſure: What tell you me, will it ſay, of theſe excellencies in God, of theſe promiſes to his people? the point is, whether they belong to me; all hangs upon this pinne: ſo that there can be no comfortable claime to any good, till wee be certaine that wee are rightly called the children of God. Indeed godlineſſe in generall hath the promiſes of this life, and that which is to come, and is profitable to all things; but what's that to any particular perſon, till this be ſetled?

And as in reſpect of wages it is profitable, ſo alſo of the worke: for wee cannot obey God out of a child-like affection, till we be aſſured wee are children: till Gods love deſcend on us, being ſhed abroad in our hearts by the holy Ghoſt, ours cannot aſcend to him: we cannot love him till wee apprehend that hee loves us: and ſo all our ſervices are either mercenary; or they are ſlaviſh. But when this is once aſſured, I can goe to God as to my father, boldly, and with comfort, & all ſhall be accepted, becauſe my perſon is in acceptation, and that is the thing that God lookes unto: the queſtion is not what I doe, but who I am that doe it. If I am a childe, though my ſervice be never ſo weake, never ſo wanting, it ſhall paſſe and be accepted.

Laſtly, it is a very great honour to a man that can aſſure himſelfe he is the childe of God.

And firſt in his deſcent and pedegree; God is his father, Chriſt his elder brother, all the Prophets, Apoſtles and Saints both in heaven and earth are of his kindred. Thus in his alliance he is honourable.

Secondly, in his attendance, which is moſt honourable; for all the creatures are his ſervants, and the glorious Angels themſelves are but miniſtring ſpirits ſent out for the good of them that are Gods children.

Next, in his inheritance he is honourable: for ſuch are *Princes in all lands*, Pſal. 45. Heires of God, and co-heires with Chriſt; they inherit the whole world, together with faithfull *Abraham*.

Now then ſith it is poſſible to be aſſured ye are Gods children, ſith againe

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it is ſo needfull, comfortable, profitable, honourable; therefore let us all be intreated to ſet upon it, to ſtudy the point cloſe, and never to giue reſt to our ſelues till we haue concluded this, that we are rightly called the children of God.

Queſt. But how ſhall we come to this aſſurance?

Anſw. Conſider, firſt, what acts of loue God doth to us: Secondly, what acts we doe againe to him; for loue is a thing that will reciprocate, as we ſee it betweene father and childe: we muſt find Gods loue to us, and ours againe to him; and hereby we ſhall approue our ſelues children of God.

But here it muſt be remembred, that there is a twofold loue in God; firſt, a common loue, which he beares to all the creatures: Secondly, a ſpeciall loue, which he placeth upon his owne: (like as there is a double prouidence of God, firſt generall, which extendeth to all, ſecondly ſpeciall, which hee exerciſeth onely toward his children:) we may not conclude any thing to our ſelues upon thoſe euidences that ſeale up a generall loue of God onely, or his generall prouidence; but ground upon ſuch as are ſignes of his ſpeciall loue, or elſe we doe nothing.

Here therefore ſee to it, that firſt you be not deceiued with ſuch falſe generall notes, as conclude onely a generall loue vnto you, but ſecondly, labour to find in your ſelues ſuch as ſeale up Gods ſpeciall loue to your ſoules. Of thoſe falſe ſignes there are, firſt, ſome that agree to the ignorant and common ſort of people. Secondly, ſome that agree to hypocrites. False notes of our being children.

For the ignorant perſon.

Ob. God that made me (ſaith he) will ſurely ſaue me, and there hee reſts, without taking any further care for his ſoule.

Anſw. But this is too generall an argument to ſecure a man of his ſaluation, for God made all things, euen the Diuell himſelfe, who was at firſt an Angell of light, and of Gods owne making: therefore this will doe thee no ſtead. For God that made thee without thee, will not ſaue thee without thee (as it was ſaid by a Father:) He requires that thou ſhould'ſt be a working inſtrument together with him of thine owne ſaluation, and not thus to lay all upon him.

Ob. Yea, but the ignorant man will further ſay; I know God loues me, for he bleſſeth me, and ſeales up his loue to me by many teſtimonies thereof, as health, long life, proſperitie, good name and fame amongſt my neighbours; for I could haue the hands of twenty of them for mine honeſtie, &c.

Anſw. This argues loue indeed, but yet no more than a common loue; theſe are things that God giues many times to his enemies: hee bleſſeth all the creatures with health, ſtrength, &c. and as for wealth and ſubſtance, theſe are things that for moſt part lye without the pale of the Church. Beſides, heauen is not made of gold and ſilver, and ſuch like gawdes: therefore reſt not thy ſelfe ſatisfied in theſe, if thou haue no better euidence.

Ob. Yea, but I haue ſomething more to ſay than this: God bleſſeth me not with wealth onely, &c. but with good life; for I am neither whore nor theefe, but deale ſquarely and uprightly with all the world, &c.

Anſw. This is well, but not all, it is not enough that you ſay: you know what our Saviour tels *Nicodemus, John* 3. *Except a man be borne againe*

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hee cannot see the Kingdome of God: and in the Epistle to the Hebrewes, *chap.* 12. *Without holinesse* (saith the Apostle) *none can see God*. It is not enough for a man to be a tame man, a civill man, a just man, but he must be a holy man, a new man, another man, if hee meane to see God, if hee desire to goe to heaven.

Object. I, but (hee will say) God blesseth me with the best blessings of his house, therefore sure hee loves me: for I live under a good Minister, and I come duely to Church, I am there with the first, and stay after the last, and I say my prayers Morning and Evening, and serve God day and night.

Ans. All this wee commend as good, but yet all this will not serve the turne, if there be no more. For what saith our Saviour to such as should come unto him at the last day, with *Lord, Lord* in their mouths, and many great matters that they had done? (for they had propheciedin Christs name, and in his name they had cast out Divels, and they had eate and drunke in his company, and in many such respects they would claime acquaintance with him.) Well, shall our Saviour say, is this all you can say for your selves? if so, I must needs professe unto you that yee are strangers to me, whatever you pretend, I never knew yee, *depart from mee yee workers of iniquity*. So you see how hee disclaimes them utterly: for not every one that can use words of prayer, and make profession, shall enter into the Kingdome of heaven (for who cannot doe that?) *but hee that doth the will of my father*, saith Christ. Not hee that talkes of it, but that doth it, and that doth the whole will of God in every part and point of duty, paying not men their own onely, but God his due too of inward and outward worship, being as well holy towards God, as righteous toward men, forsaking sinne as well as confessing it, & using all Gods ordinances conscionably and carefully, as well as that of prayer. This is the man that shall enter into the Kingdome of heaven; therefore build not your assurance upon such sandy grounds as these, lest as the unwise builder, &c. *Math.* 7.

But passe wee on from these to the second sort of false and deceiveable signes, which respect those wee call hypocrites, a more refined kinde of people than the former: and they stand much on such signes as these.

Ob. O, saith one, sure God loves me, for it is not mine owne opinion onely, that I am beloved of God, and in a good estate, but others also, even many good Christians favour me, yea and many of your great Preachers too have a good conceit and opinion of me, &c.

Ans. All this may bee, and yet thy case bad enough; for that which is highly esteemed among men, is many times an abomination in the sight of God, *Luke* 16.15. *And hee is not a Jew that is one outwardly, but hee is a Jew indeed that is one inwardly, whose praise is not of men but of God*, *Rom.* 2. Men see no farther than the outside, which if it be faire and lovely to looke upon, they are bound by the judgement of charity to censure well of such a one; but if thou wilt go upon sure grounds, look not so much what men think and speake of thee, as what God, who judgeth the heart, thinkes of thee, and what thine owne conscience saith, being brought to the bar of Gods word.

Ob. Yea, but sure I am the childe of God, and beloved of him, for I am not

not as ſome others are: I cannot bee charged with any ſuch ſcandalous and outragious evill actions as ſuch and ſuch are ſpotted withall.

Anſ. Here is the voyce of a Phariſee. A Chriſtian man, that is truely ſo, doth not uſe to talke in ſuch high language. This vying with others, and preferring a mans ſelfe above others, with, *I am not as other men, nor as that Publican*, and I would be much aſhamed to be overtaken with ſuch and ſuch foule and reproachfull evils, ſavours ſtrongly of a proud Phariſaicall ſpirit: indeed it is well, I muſt needs ſay, that a man can free himſelfe from groſſe and ſcandalous actions, but yet one thing is much wanting, humility, and mercy. And let me tell you once for all; Proud innocency is worſe than humble ſin, and I had rather ſee a man tainted with many ſins, if he be humbled for them, and ſtrives againſt them, than another puffed up, and bragging to others of his freedome from groſſe and notorious enormities.

Ob. I but (will ſome ſay) I am not only free from all groſſe ſins, but I have received many gifts and graces of Gods ſpirit, for I have a good meaſure of knowledge, and am able to repeate you a Sermon, almoſt word for word; beſides that, I have faith, and am able to pray, &c.

Anſw. There are graces of two ſorts. Firſt, common graces, which even reprobates may have. Secondly, peculiar, ſuch as accompany ſalvation, as the Apoſtle hath it, proper to Gods owne children onely. The matter is not whether we have the firſt ſort of graces, for thoſe do not ſeale up Gods ſpeciall love to a mans ſoule, but it muſt be ſaving grace alone that can doe this for us. Now that's ſaving grace that tends, firſt, to humbling of the man in whom it is: Secondly, to mercy towards others: Thirdly, to edification of others, &c. Search then, is the grace you ſpeake of in your ſelves ſuch, as that the more you know, the more you underſtand, the more you beleeve, the more humble you are, and baſe in your owne eyes, the more mercy you ſhew to your brethren, the readier you are, and deſirous to build up others, and the more thankfull to God for a Chriſt? then you ſay ſomewhat to the purpoſe, elſe not.

Ob. But he will goe farther, and ſay, I doe many good works, I heare the word, I pray, I read the Scriptures, and other good bookes, I endure many checks, and undergoe many troubles for the truths ſake, therefore ſure my caſe is good, I cannot but doe well.

Anſw. It cannot be denyed, but theſe are good workes indeede; but then the queſtion will bee; Firſt, why thou doſt them; for, *ſinibus non actibus, &c.* as one ſaith, workes are eſteemed by their ends wee aime at in them. It is not ſo much to bee look't to what a man doth, as for what end hee doth it. The Phariſees in the Goſpel did many things, they faſted often, payd tythes of all, were much in Almeſ-deeds, made many and long prayers: But why was all this? but to be ſeene of men, and to ſerve themſelves upon the world. But hee that would doe good things well, muſt doe them on good motives, in obedience to Gods Commandement, with reference to his glory, out of love to duty it ſelfe, and then 'tis well, elſe 'tis but hollow and hypocriticall. Secondly, the queſtion is, how farre thou wilt doe good duties, and how long thou wilt continue to doe them. An hypocrite will doe them for a while: But will he pray, reade, heare, &c. alwayes? *Auguſt.*

No; but according to that compariſon we heretofore uſed (homely though it be, yet ſuch as whereby wee may fitly expreſſe this buſineſſe) as a ſheep or ſuch like creature, ſo long as you carry a bottle of hay, or other provender before it, you may draw it along with you all the ground over, but once lay downe the bottle, and hee will follow no farther, then fare-well: And ſo it fares with the hypocrite, he will do many good works for a time, till he hath once attained to that honour, credit, profit, &c. which he fiſh'd for, but when he hath once attained his owne ends, he gives up, hee'll doe no longer. Here then, would any one make tryall of his own uprightneſſe in the doing of holy duties? let him look to the motives wherupon, the maner how, and the end wherefore he performeth them. It is the manner of doing, that diſtinguiſheth the buſineſſe. The hypocrite is all for ſale-workes, ſo the buſineſſe he hath under hand be turned over, he cares not, ſo the work be done. But now the upright perſon ſtands moſt of all upon the manner of doing holy duties, and judgeth himſelfe moſt for his failings that way (for hee failes not lightly in the matter) I have pray'd, ſaith he, but how have I prayed? I have beene at Church, but how did I carry my ſelfe there? I follow my calling, but what is it that leades me thereunto? I have admoniſhed my brother, but with what affection have I done it? upon what grounds, and for what motives? There lyes the maine point of all. For, for the matter, an hypocrite may goe as farre, nay farther in holy duties, than an upright perſon can: only in the manner, and motives, and time, hee halts, and comes behind the Saint.

But theſe are the falſe notes of a child of God, which therefore wee have mentioned, that none might be deceived. The ſecond ſort follow, and thoſe are ſuch as carry truth with them, and doe certainly conclude the point, and muſt determine the Queſtion.

Here then you muſt looke what acts of ſpeciall love God hath exerciſed toward you, and what fruits of love you have expreſſed toward him againe. Every child reſembles his father, partakes of his nature, and bears his image; he hath the very lineaments and proportion of his fathers perſon, *Sic oculos, ſic ille manus, ſic ora ferebat, &c.* So if we would approve our ſelves to God as his deare children, we muſt reſemble him, and be like unto him; firſt in our affections, ſecondly, in our actions.

For the firſt; hee that is Gods childe, where God loves, he loves; where God hates, hee hates: God loves good men, and good things, ſo doth hee; God hates ſinne, and ſinfull perſons, ſo doth hee too; God forgives, and is reconcileable, ſo is he; in a word (that I may ſpeak to your capacity) he hath the ſame heart, and the ſame affections that God himſelfe hath. And as in his affections he reſembleth God, ſo in his actions he expreſſeth him, hee goes in Gods way, takes his part, imitates God, doth the workes of God, and ſo ſhewes that he is a childe; as our Saviour on the other ſide from this, concludes thoſe Jewes of his time to be no better than the Devils children, becauſe they did his workes, and they would doe them. This then is that you muſt firſt looke unto, how, and whether you reſemble God in your diſpoſitions and actions, whether yee bee *followers of God as deare children*, whether you love with God, and ſo juſtifie *your tranſlation from death to life*,

John 8.

as

as Saint *John* ſpeakes: ſo whether ye hate evill as he doth, according to that of the Pſalmiſt, *Ye that love the Lord, hate evill*; whether you tread in his ſteps, walke in his waies, &c. and ſo ſhew that Gods nature is ſtamped upon us, both in our affections and actions. This is for our part. But for Gods part there are two things, that he doth for every child of his.

Firſt, he gives him a new name, that is in his adoption.

Secondly, he gives him a new nature, and that is in his regeneration (for theſe two acts paſſe upon every childe of God.) As concerning the firſt, queſtion may bee made, How ſhall I know, and bee aſſured of mine Adoption? *Queſt.*

The Apoſtle determines the point, by giving us two infallible ſignes of Adoption. The firſt is laid downe, *Gal.4.6. Becauſe yee are ſonnes*, ſaith hee, *God hath ſent forth the Spirit of his Sonne into your hearts, crying Abba, father.* Here's the rule then. Firſt, there paſſeth from Chriſt a certaine life, a certaine power, a kinde of vertue, an influence, a ſpirit into the party adopted, whereby he is ſtrangely enabled to leave thoſe ſinnes which before by any meanes he could not, and to doe thoſe duties which before hee could not frame to; nor any other can, that hath not this ſpirit derived unto him from Chriſt. Looke as there proceeds and paſſes a kinde of vertue and influence from the heavenly bodies into things here below, whereby it comes to paſſe, that they grow, flouriſh, & fructifie: ſo doth there come from Chriſt to all Gods children, a certain vertue and ſpirit, whereby they are enabled to do ſome things which before they could never do: This is that ſpirit of Liberty, ſpoken of by the ſame Apoſtle, Rom.8.15. *Ye have not received the Spirit of Bondage, again to feare, but ye have received the Spirit of Adoption, &c.* Here we ſee the ſpirit of adoption is oppoſed to the ſpirit of bondage, as elſewhere 'tis alſo ſaid, *where the Spirit of God is, there is freedome*, 2 *Cor.*3. The ſpirit not onely convinceth ſuch a one of a liberty by Chriſt, but alſo it workes in him a freedome from the bondage wherein hee was held by his luſts and corruptions, and alſo by other wicked and vile perſons like himſelf; that whereas heretofore every Devill in hell had him at command, he could not reſiſt a temptation, he could not forbeare ſuch and ſuch wicked companie; if they had but held up their finger to him, he muſt have beene at their becke, he muſt have gone after their call, he could not conquer his own corruptions: now he can hate them, diſclaime them, diſgrace them, make head againſt them; hee can take the lawes part, and Gods part againſt himſelfe, againſt his luſts, though they have beene never ſo neere and deere unto him. So then this is the firſt rule; Every adopted child of God is made a free-man, he can doe that he could not before, he can forbeare and forgive what before he could not. *Anſw.*

Secondly, a man may know his adoption by his ſpirit of prayer. This the Apoſtle hath twice, both in his Epiſtle to the Romans, and in that to the Galatians, delivered unto us: *Rom.* 8. 15. *Gal.*4. it teacheth us to cry Abba, father; it unties a mans tongue, opens his lips, and makes him to ſpeak the language of God. Every creature (we know) conveyes its ſound unto its young. The bird hath the tone and tune of its damme, as alſo every beaſt hath the voice of that whereof it comes: And ſo it is betweene God and his chil-

children, hee conveyes his language unto every one of them. No childe of God is ſpeechleſſe or ſtill-borne, but receives from his father a ſpirit of grace, and of ſupplication, whereby hee is able to ſpeake unto him, and to pray in his owne language. Indeed ſome are better gifted this way than others are, and can bee more enlarged when they come to make their requeſts knowne to their heavenly father: but all Gods children doe receive from him this ſpirit of boldneſſe, and utterance, whereby they can goe confidently and tell their Father what ailes them, what are their wants, where their griefe lyeth, and what it is that they would deſire of him, &c. And though every child of God cannot make a methodicall eloquent prayer, ſet out with variety of words and petitions, cannot goe an end with it, as ſome other of their brethren can, whom God hath endued and furniſhed with greater gifts and abilities that way, yet it is certaine that no childe of God is borne tongue-tyed, but hath ſome ability this way more or leſſe, ſo as that hee can tell his owne tale to God, expreſſe his owne wants and griefes to God, and ſay, Lord, I have done this or that thing amiſſe, forgive it mee: I want this or that grace, faith, patience, ſtrength againſt my corruptions, vouchſafe to beſtow it upon mee. Thus every one of Gods children can pray, not onely naturall petitions, but ſuch as are endited by the ſpirit of God. So then by theſe two markes given by the Apoſtle, you may make good your Adoption; you are in a meaſure freed, and can in a degree pray, unleſſe in ſome heavie deſertion and amazement.

But ſecondly, to whomſoever God gives a new name, hee gives them alſo a new nature, that is, hee regenerates whomſoever he adopts. Man doth not beget the childe whom hee adopts for his owne, but God doth; hee gives to every of his children a new frame and conſtitution of ſoule. Now Regeneration implies two acts: The firſt is Mortification: the ſecond Vivification; a dying to ſinne, and living to righteouſneſſe. For the firſt, Generation alwaies preſuppoſeth corruption: and ſo it is in regeneration; there muſt bee, firſt, a new death, before there can bee a new life: that like as it is ſaid of Chriſt, *Hee was dead, and is alive*, ſo muſt it bee with every member of Chriſt, there muſt bee in them a mortifying of ſinne, a doing to death of every luſt. There is difference betweene deading of ſinne, and laying it to ſleep onely, betweene confining onely, and mortifying of luſt. Mortification is fitly defined by the Apoſtle to bee a voluntary doing of all ſinne to death by vertue of the ſpirit. Marke his words, *Rom.*8.13. *If yee by the Spirit ſhall mortifie the deeds of the body, yee ſhall live.* So that wee have here in this text foure diſtinctive notes of true Mortification laid down by the Apoſtle.

What mortification is.

Firſt, It is required that every man bee an agent in this buſineſſe, a doer in the worke, and not a patient onely: *If (ye) doe mortifie*, ſaith the Apoſtle, intimating that it muſt bee a mans owne act; hee muſt doe it himſelfe. Many wicked men are often times curbed and reſtrained by God, that they cannot bee altogether ſo bad as they would bee; but this is full ſore againſt their will that they be ſo hindered: but he that is born of God, is altogether bent againſt his owne corruption, is himſelfe an agent in the mortifying of it, hee

hee throwes the firſt ſtone at it, and hath more to ſay againſt himſelfe, than all the world can ſay by him.

Secondly, as himſelfe is a doer, ſo hee would doe it to death; hee doth not ſtand dallying with it, but ſtrikes it to the heart: If *yee* (*mortifie*) ſaith the Apoſtle. There is in him a true hatred of ſinne: and hatred (wee know) is ever to death; as becauſe a man hates a toad, a ſpider, or any other like venemous creature, therefore hee no ſooner meets with it, but he cries, kill it ſtraight, and deſires to ſee the death of it. And even ſo deales the childe of God with his corruptions, hee ſo hates ſinne, as hee proſecutes it to the very death. Another man may haply proſecute ſinne to impriſonment, or to a kinde of confining of it, but hee hates it not to the death. Every carnall man (if hee bee not deſperately naught) would faine have his ſinnes reſtrained and curb'd, that they might not breake out to his diſgrace or diſparagement, but hee would not have them quite kill'd, hee is loath to part with them altogether. It is here as it was betweene *David* and *Abſalom*, ſtill he cryes, *Spare the young man Abſolom*; he would faine have him confined and ſuppreſt, but not kill'd by any meanes. *David* was loath to bee put beſide his throne (as well as hee loved his *Abſolom*) to bee thruſt out of his Kingdome, to bee trampled upon, &c. but yet ſuch is his love, that hee ſtill calls upon the Captaines of his hoaſt, to ſpare that young man, and not to doe him to death. So a man meerely civill and unregenerate, would faine bee a maſter over his corruption ſomewhat; hee is loath that ſinne ſhould have him at ſuch a bay, that will hee nill hee, it ſhould carry him along, though it were to his utter diſgrace or undoing, and therefore is grieved that hee cannot containe himſelfe, but hee muſt needs breake out into paſſion, drunkenneſſe, and other like reproachfull evils; but yet hee doth not like to have them ſlaine, though curb'd hee would have them, ſtill hee cries with *David*, *Spare the young man Abſolom*: But now the true Chriſtian deales like *Joab*, who looking at *Abſolom* as an enemy to the ſtate, to the Crowne, and to himſelfe, came with his three darts, and ſtab'd him to the heart, ſo that he died: So the regenerate man deales roughly with ſinne, and labours the death of it, that it ſhall have neither place nor being in him by his good will.

Thirdly, in true mortification there is a ſlaying of every ſinne (the fleſh with the deeds thereof, *the deeds of the body*, ſaith the Apoſtle) that is, all the evill luſts and affections. This is when a man endeavours the downefall and utter rooting out of all ſorts of ſinnes, ſmall as well as great ſinnes, ſecret ſinnes as well as open ſinnes; not actuall tranſgreſſions onely, but naturall corruption alſo: Hee ſtockes up ſinne by the roots, whereas other men do onely lop and ſhred ſin, they cut off ſome boughs onely, ſuch as are moſt luxuriant, they can be content to part with ſome ſins, it may be, ſuch as tend to their diſgrace, or ſo; but yet ſtill he muſt keep ſome top-bough, as it were, ſome one or other beloved ſin, which he is reſolved to retaine, and the root muſt by no meanes bee medled with: whereas the true childe of God lets drive at the roote with all his maine, and ſtrives moſt to mortifie that ſin to which he findes himſelfe moſt ſtrongly enclined and addicted, though he be an enemy to all ſinnes one as well as other.

Laſtly, in mortification there is a killing of ſinne by the true weapons; *If yee mortifie the deeds of the bodie* (by the ſpirit.) Another man will ſeeke the curbing of his corruptions by naturall wayes, by morall meanes, by philoſophicall medicines, which doe onely barbe ſinne (as hee ſaid) and ſhave it, as it were, but doth not root it out. The true Chriſtian therefore goes a ſurer way to worke, he ſeekes the ſlaying of it by the ſpirit, that is to ſay, by all ſpirituall meanes, by applying of ſpirituall ſcriptures to it, and ſpirituall prayers: Hee applies the word as a corraſive, which may eate out the heart of ſinne, and prayes to God for helpe and ſtrength againſt it, and ſo gets the better of it. This is mortification, which every one muſt be able to ſhew, that would bee aſſured of his new birth, hee muſt kill ſinne, that is, hee muſt hate it (for then ſinne dyes, when it dyes in the will and affections, that is, when wee truely hate it) and our hands muſt bee chiefe in doing to death of every luſt, by the uſe and application of ſpirituall weapons and remedies, as hath beene ſhewed: and ſo ſhall wee be able to prove our regeneration by our mortification.

THE TWENTIETH SERMON.

MATTH. 5.9.

Bleſſed are the Peace-makers: for they ſhall be called the children of God.

IT is a bleſſed thing to bee a peace-keeper: More bleſſed to be a peace-maker: But moſt of all bleſſed to be rightly called the childe of God.

Doctr. This is the point we are now upon (you know.) Wee have made proofe of it already, and are now upon the maine Uſe, namely, That every man ſhould ſecure this to himſelfe, that he hath a true title to this ſon-ſhip, that he is juſtly called the ſonne of God.

The thing (we told you) is both poſſible, and profitable, & comfortable, and honourable; therefore what remaines, but that we ſet upon the worke?

We told you of ſome falſe ſignes of the child-ſhip, and of others that were true: thoſe muſt be declined, theſe obtained.

For the true ſignes, wee muſt ſee what acts of ſpeciall love God hath ſhewed to us, and likewiſe what ſpeciall fruits of love we expreſſe to him; as, that we reſemble him, firſt, in our affections, ſecondly, in our actions.

Thus for our part: now for God; hee doth two things to all his children, firſt, hee gives them a new name in their adoption (whereof wee gave you two markes from the Apoſtle) ſecondly, he gives them a new nature in their regeneration; which hath in it two things, firſt, mortification (whereof we gave you foure notes the laſt time, from *Rom.* 8.13.) ſecondly, vivification. Vivification, a new life (that's the terme of every generation:) a living creature begets a living creature, if the generation be perfect: now Gods works are all perfect, therfore every child of God partakes of the life of God, of the divine nature.

Queſt.

Queſt. How ſhall I know whether I have this life in me or no?

Anſ. The evidences of life in any thing, are ſenſe and motion, and the operations of life: for where-ever it is, it works from it ſelfe, for it ſelfe, and in its owne ſpheare.

Here then for the diſcerning of ſpirituall life in thee; ſee firſt what ſenſe, what ſpirituall feeling thou haſt: for the more life there is in any, the more feeling there is in him; as on the contrary, when a man beginnes to dye once, hee loſeth by degrees the uſe of his ſenſes: his ſight failes, his hearing failes, &c. he hath no feeling of his limbes, and outmoſt parts, &c. ſo much life, ſo much ſenſe. So alſo it is here, when firſt a man beginnes to bee alive to God, hee ſees a beauty in grace, a deformity in ſinne: hee is more apprehenſive of Gods excellencies, more ſenſible of corruption: that ſinne which heretofore he made no ſcruple of, now it afflicts him, grieves him, makes him cry out, *O wretched man that I am, who ſhall deliver mee from the body of his death?* So for others, he cannot beare with them in their ſinnes, and for the miſeries of Gods afflicted people, hee is (or would bee) as ſenſible of them as if the caſe were his own; he can ſuffer with them, bleed with them, layes to heart their eſtate, lives and dies with the Church of God, is not onely ſenſible of his owne afflictions, but of others his fellow-members. Signes of life.

Now then will yee know whether yee are alive or not? Try what ſpirituall ſenſe you have, whether ſinne bee a burden to you, and that a mountaine which before was a matter of nothing, whether yee travell with the labouring Church, &c.

A Second ſigne of life is motion, for life will bee ſtirring, and the more life, the more motion: That's the reaſon that young things doe ſo leape and skip, and are ſo active, becauſe they are ſo full of life and ſpirit. So is it here. A man that is ſpiritually alive is ever in motion, ever ſtirring and working upon himſelfe when hee is alone, upon others when hee is in company, drawing them ſtill to a good opinion of the ordinances, and of grace, &c. See now what paines you take in Gods buſineſſes, what buſling, what ſtirring there is, for where there is life, there is ſome degree of activity, and motion. 2

Thirdly, life as it workes, ſo it workes from it ſelfe. Things that are without life, worke from ſome externall cauſe which turnes them about: but ſuch as have life worke by an inward principle, which moves them, and acts them. So he that is endued with this life of God, hath ſomething within him, that complies with the ordinances, and with grace: he praies for praiers ſake, heares for the words ſake, &c. he doth every duty upon an inward motive, from an inward principle, & ſo doth it willingly, ſo far as he is ſpirituall. A man (you know) doth nothing in the world more willingly than live: ſo a Chriſtian is never at better content than when hee is doing that which may pleaſe God, and further his own reckoning: it is his meat and drink, he takes himſelfe never to be more alive than when he is ſo beſtowed and taken up.

Fourthly, ſpirituall life, as it workes from it ſelfe, ſo likewiſe for it ſelfe, and what a man doth, it is for his life; skinne for skinne, and all that a man hath will hee give for his life: hee labours for his life, endures hardſhip for life.

life. *Elijah* (the text ſaith) *travelled as for his life:* So if a man live the life of God, he makes it his life to get grace, he makes moſt prayers for grace, takes moſt care for power over his corruptions, &c.

Laſtly, life ſhewes it ſelfe by producing actions of life in its kinde: for a bird hath one kinde of life, a beaſt another, and a man another: So hee that is alive to God hath a more noble kind of life than another man hath hee produceth acts according to his *ſpecies*, lives in his owne element, doth, the duties of his owne place. If he be a Magiſtrate, hee doth the worke of a Magiſtrate; if he be a Miniſter, of a Miniſter; if he be a husband, he looks to his duty as a husband; if a wife, to that of a wife; if a ſervant, hee is faithfull in that, &c. ſtill hee ſtudies his owne booke, diſchargeth his owne duty: There is no further truth, nor life of God in a man, than there is conſcience of doing the duty of his owne particular place and relation. Now then look what life there is in you by your ſpirituall ſenſe and feeling, by your labouring in Gods worke, and that willingly, out of love to goodneſſe, and as for your life, and eſpecially that which concernes you in your place and calling: and accordingly conclude.

Thirdly, in regeneration there is yet a further thing to bee looked unto, and that is your dyet. Every thing is fedde by that where-from it had beginning: that which breedes us, feedes us. So it is here, the Word is the new-mans food to nouriſh him, as well as ſeed to beget him. Hence that of S. *Peter*, 1 *Pet.* 2.2. *As new-borne babes deſire the ſincere milke of the of the Word, that ye may grow thereby.* Would you then bee aſſured you are borne of God? prove it by your food. Every creature is knowne by his diet; a ſwine hath one manner of nouriſhment, a ſheep another, a man another: So likewiſe a Chriſtian is carried to the ſincere word; This he deſires not faintly, weakly, but luſtily, earneſtly, even as a babe doth the breaſt, which if it bee denyed or with-held from him, hee cannot bee ſtilled or quieted with any gawdes you can offer, or any promiſes you can make him. And as it is the word he ſo earneſtly deſires, ſo it is the ſincere milke of the word, the word in the ſincerity and plainneſſe of it.

1 Pet. 2.2. opened.

There may be ſomething in the good word of God that may take a naturall or carnall man: But that which the regenerate man lookes at in the word of God, is onely that that can feed, and nouriſh his ſoule: like as it is with the new borne babe, all his promotion lyes in the breaſt, and to bee ſatisfied with the mothers milke, which he never cares to have ſugered, or ſweetned with any other mixtures. So the man that is borne again, looks to the holineſſe of the word, the juſtneſſe of the word, the purity and plainneſſe of the word, and all this, that he may grow thereby: this is the end he aimes at in hearing, &c. Another man deſires the word that by the knowledge of it he may be able to diſcourſe plauſibly, hold argument with others, and the like; but the regenerate man deſires it (as the child the breſt) that he may live, that he may grow, that he may be a man, that he may thrive, and grow up in all goodneſſe, till hee be a perfect man in Chriſt. He comes to Church, not to feede his eye, not to pleaſe his eare with tricks and conceits, and ſtraines of wit; but to live: it is for bread that he comes, not for ſawce, for traſh, &c. Looke now by this marke, and try whether you are borne of God or not,

not, by your dyet: can you deſire and reliſh the good word of God? will it downe in the purity, in the plainneſſe of it? and doe you therefore deſire it, that you may grow thereby in all ſaving graces? it is a good ſigne that you are borne a new.

Laſtly, there is conveyed to every ſuch one a new power, whereby, as Saint *John* ſaith, 1 *Joh.*5. *He that is borne of God overcommeth the world, and that evill one ſhall not prevaile againſt him*: He is enabled to out-wreſtle his corruptions, to withſtand temptations, and to doe more this way than ever he could doe before, or than another man can. See now by this what ſtate you are in; have you received a new power from God, whereby you are made able to overcome that evill one, and the world, or whatſoever corruption? that is, doe yee reſiſt, and hold out? for hee overcomes that maintains the quarrell, and holds out the fight, not yeelding to the enemy, though haply he receive ſome wounds in the skirmiſh. As when a thief aſſaults a true man upon the way, and wounds him, yet if the true man hold out, and ſtand cloſe to it till ſuch time as the thiefe give over the fight, and goe his wayes, he is ſaid to overcome him, becauſe the thiefe is diſappointed of his aymes, miſſeth of his errand, is prevented of the booty for the which hee came: ſo, though the regenerate man, by an aſſault of Satan made upon him, may bee wounded, foyled, ſupplanted; yet foraſmuch as hee ſo ſtands it out and reſiſts, that Satan departs without his purpoſe, and cannot have of him what hee would have, hee is truely ſaid to bee conquer'd and overcome. Theſe now are the Notes of a man borne of God: Let every man reflect upon himſelfe, and ſay, Whoſe childe am I now? (for every man is either the child of God or of the Devill, to one of theſe ſides all men muſt neceſſarily fall.) If I be of God, where is my adoption, my liberty, my ſpirit of prayer? what courſe doe I hold in calling upon God? where is my new nature? what meaſure of mortification? what ſtrength againſt corruption? what life of God? what doe I doe? how doe I feed? how doe I prevaile? &c. Theſe things you muſt enquire into, and ſo paſſe ſentence upon your ſelves as you ſee reaſon. But here an end of this Uſe; thoſe others that remaine we will diſpatch in few.

Uſe 2.

Is it ſo bleſſed a thing to be rightly called the childe of God? how ſhould this then ſtirre us up and perſwade us to labour the bleſſednеſſe of our friends and neighbours, by doing our utmoſt to make them children of God? It is not indeed in our power to give them a new nature, and to make them Gods children; but doe what lyeth in you, be not wanting in the uſe of any good meanes that may helpe hereunto.

For motives, conſider, firſt, what hurt you have done unto others in the daies of your unregeneracie, by your evill counſell and example; how many you have ſpoiled and undone, and perhaps have beene a meanes to ſend ſome to hell. Theſe things thinke on, and bee moved to trade now as much for God, as ever you did then for the Devill. Secondly, conſider what a bleſſed thing it is to convert a ſoule. *Brethren* (ſaith Saint *James* cap. 5.) *if any of you do erre from the truth, & one convert him, let him know that he that converteth the ſinner from the errour of his way, ſhall ſave a ſoule from death, and cover a multitude of ſinnes*: Save, and that a ſoule, the beſt thing, *from death*, the worſt

worſt thing, this is more than to winne a world. Thirdly, conſider how buſie others are to draw ſoules to deſtruction, what paines they take to pervert mens ſoules; Let us be as diligent to ſave them, as they are to deſtroy them: but eſpecially for them of your owne charge, you are to labour their good, becauſe there is a more neer tye of relation. You bound your children prentices to God in baptiſme, therefore you ſhould doe your beſt to fit them for his ſervice, and ſo you owe this care to God. You owe it alſo to them; for you have done your utmoſt to undoe them for ever, by conveying unto them a maimed, blinde, corrupted nature: you owe it, laſtly, to your ſelves, for you ſhall have ſo much the more true reſpect, ſervice, and comfort of them here, and adde weight to your crowne of glory in heaven. Therefore ſet upon this buſineſſe, and be working upon your children, bring them with you to the ordinances, and as they in the Goſpell did, when the bodies of their children or friends were amiſſe, they brought them to Chriſt, that hee might heale them; ſo let us deale for their ſoules, bring them to the meanes, or the meanes to them. Labour alſo in private to doe what good you can for them, by whetting the word upon them, by giving them inſtruction, correction, and employment, looking what company they keepe, what courſes they fall upon, giving them good example in your owne particular: for the fathers or maſters example hath a ſtrong influence upon the child or ſervant: ſo labouring by all good meanes to make them children of God; for then we may be ſure they will be out of harmes way, as we uſe to ſpeake of them, nay bleſſed is every one that is rightly called the child of God.

Uſe 3. Now there is yet another Uſe, and ſo an end; and that is for comfort to all that have juſt title to this ſpirituall ſon-ſhip, and can juſtifie their title: Chriſt here ſaith they are bleſſed, therefore doe not ye curſe your ſelves by miſdeeming your owne eſtates, or ſuffering your ſelves to be baffled out of your comforts by Sathans tempting.

For which end and purpoſe, it is needfull that ye be armed, and underſtand when 'tis a temptation, when not; and that firſt in generall, ſecondly in particular.

In generall, thus.

Firſt, when any trouble or temptation lights upon thee, look where it fals, ſee whether it bee not ſuch as may befall the beſt of Gods people, even the whole generation of the righteous. If it be ſuch as doth ſmite *David*, *Paul*, or other of Gods beſt children, it is no good argument, I am not God's, becauſe thus viſited, *Pſal.* 73. 15.

Secondly, you ſhall know a temptation thus; It ever tends to ſecrecy, to unnaturalneſſe, to unthankfulneſſe, and to beat us off from God and his Ordinances. Thus in generall may you know a temptation.

In particular: there are foure things that doe much diſmay Gods deareſt children, and bereave them of comfort. Firſt, Afflictions. Secondly, Deſertion. Thirdly, Temptations. Fourthly, Their owne naturall corruption.

Of Saints' afflictions. For the firſt of theſe: The child of God oftentimes lets fall his comfort upon this occaſion: If God were his Father, and did love him, he ſhould never bee ſo much afflicted and diſtreſſed with croſſes and miſeries; for God hath ſaid that hee will with-hold no good thing from the upright perſon, and

and that hee will deliver his from the ſcourge of the tongue, and the violent hand; and whatſoever the good man doth, it ſhall proſper: But now it is farre otherwiſe with me, for I abound with wants, am under many afflictions, and, to ſay ſooth, nothing proſpers with me; therefore I am at a great ſtand in this maine buſineſſe, &c. This is an old objection made by *Gideon* (*If the Lord be with us, why is it thus?*) and long ſince anſwered. This will ſmite all the generation of the juſt, as David tels us, *Pſal.* 73. You ſee then a ready way how to put off this ſuggeſtion. If I ſhould thus conclude, that I am therefore no childe, becauſe chaſtiſed and ſcourged, this were to call *Davids, Jacobs, Pauls* honeſty into queſtion: and ſo for all the reſt of the Saints of God.

Againe, looke not here only upon the affliction, but ſee how it comes attended; if the Lord come along with it to ſanctifie it to your amendment, if he teach as well as chaſtiſe, if he inſtruct you as well as correct you, then 'tis a proofe of your happineſſe; for, *Bleſſed is the man* (ſaith *David*) *whom thou chaſtiſeſt, and then teacheſt him in thy Law, Pſal.* 94. Again, you talke of proſperity, I pray you what is proſperity? Saint *John* tels you in his Epiſtle to *Gaius*; *I wiſh thou mayeſt proſper*, ſaith he, *as thy ſoule proſpereth*; then a man proſpereth indeed, when his ſoule proſpereth. You thinke there is no farther proſperity, than when a man abounds in outward comforts and contentments; but if by the want of them your ſoules health be promoted, that is true proſperity; if wee thrive in grace, it matters not much whether wee thrive in the world or not; 'tis a good bargaine howſoever, let a man ſuffer never ſo much hardſhip here; a man cannot pay too deare for grace and patience, and other ſpirituall gifts: though they coſt a piece of his body, a piece of his eſtate, yea, all that a man hath, or is, yet ſtill 'tis a good penniworth. Therefore, ſo long as thou gaineſt faith, patience, experience by thine afflictions, and ſo thriveſt in the inward man, however it fare with the outward, though thou goe never ſo much downe the winde, &c. preſſe not thine afflictions as an argument againſt thy ſelfe, for they are ſeales of Gods love, and priviledges of our ſon-ſhip.

Ob. I, but there is a farther matter in it than all this: my miſeries are ſpirituall, I am under a cloud of deſertion: God hath promiſed to lift up the light of his countenance upon his children, but now, alas! he frowns upon me, he ſhuts out my prayer, and though I ſeeke him never ſo earneſtly, hee will not be found. Of their deſertions.

Sol. This is a ſad caſe indeed, it cannot be denyed, when there ſhall fall out ſuch a ſtrangeneſſe betweene father and childe, yet this diſcards not a man from being a childe. Others of Gods deareſt children have groaned under the like affliction, as appeares by their often complaints, as *David* and others. ſee the 18. Pſalme, the 22. Pſalme, the 77. and 88. Pſalmes, beſides many other paſſages of that Book that make to this purpoſe. So the whole Church cries out in Eſay, *cap.* 63. *Why art thou a ſtranger in the Land, and as a man that cannot help? why haſt thou hardened our hearts from thy feare?* &c. Yea our bleſſed head Chriſt Jeſus complaines of this, that himſelfe was forſaken for a time of his Father, in reſpect of ſenſe, and ſome degrees; therefore this will be no temptation in the iſſue.

But

But for the purpoſe: There is a double deſertion; the one in wrath, a totall forſaking of a man, and leaving him to the hardneſſe of his heart: Another in mercy, when God forſakes a man onely in a kind, for a time, in ſome degree, and for a further good unto him; this deſertion befell our Saviour Chriſt, and may likewiſe befall the beſt of Gods children, thereby to indebt them and to endeare them the more one to another, for mutuall helpe and comfort in time of ſuch diſtreſſes, as alſo to quicken them and rouze them up from their dulneſſe and ſecurity, to make them prize the ſenſe of Gods love the more, and to prepare and make way for their comfortable enjoyment of it againe, yea, to ſtrengthen and encreaſe their joyes unto them upon the returne; that like as it fared with the wiſe-men of the Eaſt, that came to ſeeke our Saviour, the ſtarre that guided them was ſometimes taken out of their ſight, that when it ſhould appeare againe, their joy might be renewed, redoubled and increaſed: ſo it is with Gods dear children, he ſometimes hides himſelfe, and refuſeth to come at them, that he may afterwards fill them with freſh joyes, and unſpeakable raviſhments. You ſee how it was with the Church in the Canticles, Chriſt abſents himſelfe on purpoſe, and ſeemes to have caſt off all care of her, ſhee might ſinke or ſwimme for him, for ought ſhee felt; and all this was done to quicken her, to draw her from her ſelfe, and to make her run with more ſpeed through all the ordinances.

In this caſe therefore you muſt bee adviſed to wait upon God, till hee returne and have mercy; though for the preſent you bee without all ſenſe and feeling of his favour, it will not bee long ere hee will viſit you againe, and ſmile upon you as before: In the meane while, conſult your former experiences, remember the dayes of old, your ſongs in the night, &c. and bee content to doe as Saint *Paul* did when hee was ſmitten blind by the way to Damaſcus, even to put your ſelves into other mens hands, to ſubmit to their guidance, to live by their comforts, to ſee with their eyes, to truſt to their teſtimony of you; for, for the time you can bee no fit Judges of your owne eſtate.

Of their temptations.

Ob. Yea, but (will ſome ſay) I have more to trouble me than all this, my miſeries are ſinfull miſeries; I am peſtered with hideous, helliſh temptations, with thoughts not farre from blaſphemy, unnaturall, unholy thoughts, ſuch as a man would tremble to remember.

Anſw. So have others of Gods children heretofore beene thus troubled, as *David* (for inſtance) when hee ſaid in a paſſion, *Pſal.* 73.13. & 31.22. & 116.11. *I have waſhed my hands in vaine, and ſerved God to no purpoſe.* And againe, *All men are lyars, even Samuel and the reſt of the Prophets*; I beleeve none of them all. But the queſtion here, is not what's the aſſault, but what entertainement you give to any ſuch motion. An honeſt traveller may bee ſeene to bee ſet upon by a thiefe, and yet bee never the leſſe honeſt man for that. It may befall the moſt chaſte woman in the world to be aſſaulted, yet is ſhe made never a whit the worſe for that wicked perſwaſion, if ſhee aſſent not thereunto. In the Law of *Moſes*, if a virgin were raviſh't in the field, and being aſſailed cryed out for helpe, and there was none to reſcue her, it was not reckoned unto her as a ſinne of hers: So, if the Divell commit a rape upon thy ſoule, thou cryeſt out, and yet art not reſcued as thou would-

deſt

deſt bee; in this caſe, ſinne diſclaimed and reſiſted ſhall not bee laid to thy charge. It is indeed thy croſſe, but the Devils ſinne. You ſee how impudent hee was in his dealing with our Saviour: hee can hardly offer worſe unto any of us; For he tempted him to that abominable ſin of idolatry, even to convey that divine worſhip to an impure Spirit, that is due alone to the moſt high God.

Here then the queſtion is not, how you are tempted, but how theſe temptations are accepted. If we can carry them to God, taking his part againſt our ſelves, all is well. The matter is, whether you be an agent or a patient in theſe buſineſſes; if an agent, it is your ſinne: but if a patient only, let the devill beare his owne burden, and be you comforted.

If *Davids* wives at Ziglag had run away with ſome naughty-pack, there had beene good reaſon that he ſhould have diſliked and caſhiered them; but being they were forced againſt their wils, he thought never a whit the worſe of them for the ſame. There were many of the Jewes that ranne downe to Egypt of their owne accord, againſt Gods expreſſe command; this was wickedneſſe: But *Jeremy* was carried thither by meere violence, whether hee would or no: did God think ever a whit the worſe of him for that? no more will he doe of thee in this caſe.

Ob. I, but there is ſomething worſe than all this, mine owne corruptions and luſts, mine owne evill heart and nature, which is ſuch as I am perſwaded no man hath ſo bad. Of a Saints corruptions.

Anſ. This is the language of Gods beſt children, they perſwade themſelves out of their own feeling, that there is none ſo bad as themſelves. Thus St. *Paul* in his owne judgement, was of all ſinners the greateſt, and of all the Saints the leaſt, not worthy to be called an Apoſtle, &c. Againe, this objection growes moſtly in us out of ignorance of that vaſt gulfe of naturall corruption that is in the heart of the beſt men alſo; for we are all cut out of the ſame piece (as one may ſay) and there went but a paire of ſheeres betweene thy nature and *Davids*, or any other Saint of God. 1 Tim. 1. 15. Epheſ. 3. 8.

Ob. Yea, but God hath promiſed that he will ſubdue corruption to his people, *He ſhall ſubdue all our iniquities, &c. Mich.* 7. But my corruption is very violent within me, therefore what can I make of my ſelfe?

Anſ. Our ſanctification here is but in *fieri*, it is but in doing yet. *Rev.* 6. 2. *Chriſt rides about conquering*, and will yet goe on to conquer ſin in us; hee will not do it at once, he is in ſubduing our corrupt luſts unto us, as he did the Canaanites to his people Iſrael, by little and little. If ſin be but a dying in us, that is, if we can but hate and deteſt it (for the life of ſin is the love of it, and then it dies in the will, when we begin once to hate it:) this is a pledge unto us of more grace, and further ſanctification.

Ob. Yea, but God hath promiſed that his children ſhall grow, this I doe not, but rather ſtand at a ſtay.

Anſ. Gods people do grow indeed, but yet their growth admits of ſome deſertion, of ſome interruption, and yet it is truly termed a growth: as a child may be ſaid to grow till he come to his ἀκμὴν his full ſtature, though by a fit of ſickneſſe he may be held back a while.

A tree, when young, is rightly ſayd to grow, though in the hard

of winter it ſeemes dead and dryed up: So here.

Againe, the growth of a Chriſtian is inſenſible, as that of the corne in the parable uttered by our Saviour; and as that of a tree, which that it is grown, we ſee well, but how and when it grew, we ſee not: and ſuch is our growth in grace.

We need not doubt but that we are growing, if we can but find theſe ſignes in our ſelves.

Firſt, more and more ſenſe and ſight of our corruptions; as pride, ſelf-love, hypocriſie and the like: for the more life is in any, the more ſenſe, the more he feeles his corruption as it is corruption, the more grace is in him, the more life is in him.

Secondly, again, if our appetite growes, we are more earneſtly deſirous of grace and holineſſe than ever, with a judicious and rationall appetite. Rationall deſires after grace, argue growth in that grace we deſire.

Thirdly, conſtancy in the uſe of the means of grace, is a ſigne of growth.

But fourthly, eſpecially, if we grow downeward, if we grow in the root, if we become more humble and low in our owne eyes, more mercifull toward others, &c. The better any one is, the humbler hee is alwayes, and the more any one growes in grace, the more hee growes out of himſelfe. Theſe things therefore muſt not trouble you: if you can finde theſe notes in your ſelves, yee are certainely children of God; and in that name bleſſed men and women: Hold this as the maine concluſion ſtill, and never curſe whom God hath bleſſed, but bleſſe with God, and oppoſe this title to all temptations within, and to all indignities without, that are any way caſt upon us by men. Say, Men call mee this or that by way of contempt or diſgrace of my perſon; but what of that? God calles mee his childe, and that's honour enough; yea, with that Chriſtian Emperour *Theodoſius*, wee ſhould eſteeme it a greater dignity to bee the childe of God, and a member of his Church, than to be the head of an Empire: yea, God hath herein done farre more for us, than if hee had made us Kings of men, or Emperours of Kings themſelves.

Uſe. Now to ſhut up all: Is every peace-keeper and peace-maker a childe of God, and ſo truly bleſſed? Let mee then revive my former exhortation unto you, that you would keep the peace as ever you hope to be happy.

We might command you in the Kings name to keep the Kings peace. If a poore Conſtable comming unto you in the name of a mortall Prince, and charging you thus, you dare not but obey him, and all is huſh't preſently: how ſhould you much more hearken to him that chargeth you with this duty from the King of heaven?

And as you muſt ſtudy peace your ſelves, ſo you muſt be peace-makers too. I know it is a tedious and a thankleſſe office, for men come off ſlowly in buſineſſes of this nature, they ſtick long, and will not ſtirre with a little: Oh what a thing it is to pull downe a proud perſon, to humble a ſilly creature! It happens often to one that deals with men in theſe matters, as with him that ſtrives to part a fray; he ſhall carry away blowes from both parties. A man that will undertake to mediate betweene neighbour and neighbour, ſhall be ſure to bee cenſured, and of two friends loſe one at leaſt, and perhaps both:

So *Thucidid. l. 1. hiſtor.* ſaith.

But

But let not that diſhearten us from the worke, ſith it is the Lords; and however men deale with us for it, hee will eſteeme ſuch his children, and hath pronounced them bleſſed. Therefore be not diſcouraged,&c.

A man will venture ſomewhat when hee ſeeth a towne on fire, yea, if it bee but ſome one houſe in a towne, ſomewhat a man will doe to the quenching of it. And will you not then doe as much for the bodies and ſoules of men, when this unnaturall fire of contention is kindled amongſt them? A man that comes to ſet a bone that is out, makes no matter of it; though his patient complaines of him, cryes out againſt him, reviles him haply, and gives him very hard language, hee goes on with his worke nevertheleſſe: ſo muſt you bee content to take a little paines, though you receive but hard meaſure at their hands whom you ſeeke to ſet in joynt againe; for ſo ſhall you intereſt your ſelves into the bleſſing here pronounced by our Saviour upon all peace-makers, that they ſhall bee called the ſonnes of God.

THE ONE AND TWENTIETH SERMON.

MATTH. 5.10.

Bleſſed are they which are perſecuted for righteouſneſſe ſake: for theirs is the Kingdome of heaven.

WEe are now come to the laſt ſteppe, to the laſt beatitude here mentioned by our bleſſed Saviour; *Bleſſed are the perſecuted.* And touching this, there are many queſtions which make much to the clearing of the Text.

Queſt. 1. Firſt, whether the ſuffering of perſecution may be reputed a bleſſed thing?

Anſw. For anſwer whereunto: Perſecution or ſuffering falles under a double conſideration. Firſt, as it is a ſuffering ſimply conſidered: And ſo it is no bleſſed thing to ſuffer. For, then it were a thing to bee deſired and prayed for; and then by going to heaven wee ſhould loſe a part of our happineſſe.

Next, perſecution is to be conſidered as it is clothed with divers circumſtances; as it referres firſt to the cauſe for which a man ſuffers: ſecondly, to the perſon, who it is that ſuffers: thirdly, to the manner how hee ſuffers; and fourthly to the reward and conſequents that follow upon his ſuffering of perſecution. And ſo to ſuffer in the Lords cauſe, as a righteous perſon, in ſuch a manner, as that heaven may follow upon it, this makes the thing a bleſſed thing.

Queſt. 2. But it will bee here demanded, Sith to ſuffer perſecution is not ſimply a bleſſing, why then doth our Saviour here rank it among thoſe things that render a man ſimply bleſſed?

Anſw. Wee anſwer: Our Saviour is not here onely to deliver the parts of happineſſe, but the way alſo to it, and the ſignes of it. Now perſecution is a meane and a way to happineſſe, as hereafter ſhall bee ſhewed more at large, &c.

Queſt. 3. But why doth he reſerve this to the laſt place?

Anſ. There is great reaſon for that. And firſt, to imply what is the courſe of Chriſtianity, which begins in poverty of ſpirit, and ends in perſecution, as our Saviour here ſets downe the bounds. Secondly, to ſhew Gods uſuall way of dealing with his people, which is not to give them up to perſecution, till they be prepared for the bearing of it, by being firſt made poore in ſpirit, pure in heart, meeke, mercifull, peaceable, and the reſt.

Queſt. 4. Our laſt queſtion is, In what manner doth the Lord deliver this laſt Beatitude?

Anſw. Hee inſiſts more on this, than on any of the reſt. His point is, *The perſecuted man is a bleſſed man.* This ſpeech of his hee addreſſeth, firſt, to all Chriſtians in generall, *verſe* 10. Secondly, to his diſciples there preſent, in particular, & in them to all faithfull Miniſters, *verſ.* 11. 12. *Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſely for my ſake: rejoyce and be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the Prophets that were before you.* And becauſe this point needs both proofe and explaining, our Saviour wiſely dwels on both.

For explication: Not every one that ſuffereth is a perſecuted perſon preſently; but to the making up of Martyrdome theſe things muſt concurre. Firſt, the cauſe muſt be good, for which he ſuffers, it muſt be for righteouſneſſe ſake. Secondly, his perſon muſt be good too; it muſt bee wrongfully that a man ſuffers, *verſe* 11. Men muſt ſay and doe all manner of evill unto you (*falſely*) that is, without all cauſe given them by you, or deſert on your part. Thirdly, there muſt be good aimes in a mans ſufferings: it muſt be for Chriſts ſake that he is perſecuted, or *for the Goſpels ſake*, as *Marke* hath it. And this is that our Saviour ſpeaks by way of explication of the point. Now for confirmation of it, Chriſt gives the proofe in theſe words, *For theirs is the Kingdome of heaven.*

Every one that hath intereſt into heaven is a bleſſed man: But ſo have the perſecuted for righteouſneſſe ſake, therefore they are bleſſed. Wee will ſtand no longer upon theſe things, but haſten to the inſtructions that ariſe out of the words.

And firſt, from the order here obſerved: you ſee where our Saviour begins, in poverty of ſpirit; & where he ends the doctrine of mans bleſſednes, in perſecution. The particulars inſtanced by our Saviour in the former verſes, are the moſt of them all paſſive, & ſuch as a man would think ſhould free any one from perſecution. For what hurt can there be in poverty of ſpirit, mourning over a mans own and others ſins and miſeries, a patient putting up of injuries, earneſt appetite after righteouſneſs, & the reſt above named? A man would think there were no proſpect in theſe at all toward perſecution. And yet you ſee our Saviour would have every one of his, after all this is done, as hath beene afore-ſhewed, to expect perſecution, and therefore cloſeth up all with

with *Bleſſed are the perſecuted.* From the Order then, we ſee thus much.

Doct. 1. Every man that would bee Chriſts true Diſciple, muſt look for perſecution. Be hee never ſo humble a man, never ſo meeke a man, never ſo mercifull, pure, peaceable a man, be he what hee will bee, if hee will follow Chriſts ſteps, and climbe up to heaven by his ſtaires, he ſhall (ſooner or later, in one kinde or other) have occaſion to learne this leſſon. You ſee our Saviour teacheth it here, and indeed, where doth he not teach it? *John* 16. at the beginning, *In the world you ſhall have trouble*; you that are bought out of the world, you that doe teſtifie againſt the wickedneſſe of the world, that the workes thereof are evill, yet you ſhall have trouble in the world. Trouble? You will ſay, why, who hath not trouble in the world? this is nothing ſtrange to any one: yea, but Chriſtians ſhall meet with ſpeciall troubles here, *verſe* 20. *Verily, verily, I ſay unto you, that yee ſhall weepe and lament, but the world ſhall rejoyce: ye ſhall be ſorrowfull, &c.* Here is the portion now of a godly man, of every one that will be Chriſts Diſciple, hee ſhall know what to truſt to: Chriſt talkes to his of nothing but weeping, and tribulation, and moleſtation, this muſt be their portion, while the world in the meane time laughes and rejoyceth. So *Matth.* 7. Our Saviour tels us, that the way to heaven is a ſtrait way, a perplexed, afflicted, perſecuted way, that is the force of the word there uſed. A man travels toward heaven, as the Iſraelites did toward the land of Canaan. He muſt paſſe through a vaſt and terrible wilderneſſe, hee muſt meete with a red Sea, encounter with Serpents, with Gyants, &c. he ſhall finde a world of buſineſſe before he comes at heaven: it is a ſtrait and narrow way that leades to life; ſo ſaith Chriſt, and ſo alſo his Apoſtles: *Acts* 14. 22. *As they returned to confirme the ſoules of the Diſciples, they exhorted them to continue in the faith, and aſſured them that through many tribulations wee muſt enter into the kingdome of God.* Yea, the Apoſtle Saint *Paul* growes to a generall Axiome, 2 *Tim.* 3. 12. *All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution:* let them looke for it in one kinde or other, in one degree or other, there is no avoyding of it. Thus the Apoſtles all with one mouth give teſtimony to this. And to which of the Saints can you turne you, from the beginning of the world, that hath not proved and found the way to heaven, to bee a perſecuted way? Aske *Abraham*, aske *David*, *Jacob*, *Paul*, &c. they doe all affirme, and give in this teſtimony, That whoſoever will bee a godly man, hee muſt ſuffer perſecution. Aske what the ſtate of the world from *Iſmael* downward was; the Apoſtle tels you, *Gal.* 4. 29. *That as then hee that was borne after the fleſh perſecuted him that was borne after the ſpirit, even ſo it is now.* Nay, aske how it was from *Abels* time, and ſo downeward; St. *John* makes anſwer, that *Cain, who was of that wicked one, ſlew his brother:* And wherefore ſlew he him? *Becauſe his own works were evill, and his brothers good.* Whereupon he infers in the next verſe, *Marvell not, my brethren, if the world hate you,* 1 *John* 3. 12, 13. Whereupon Saint *Ambroſe*, *Nullus Abel*, &c. There is no *Abel*, ſaith hee, but hath his *Cain*; no good man, but hath his perſecuter: So that we may conclude, that whatſoever he be that will live godly, hee ſhall ſuffer perſecution. This ſaying is faithfull and true, it ever hath beene, is, and ſhall be ſo to the very end.

And the reaſon of this point is cleere, whether we look to the perſecutors, which are many, or to the perſecuted, which are obnoxious, or laſtly, to God, who for good ends and reaſons gives way unto it, that his ſheep ſhould have a courſe now and then.

Reaſ. 1. For the firſt of theſe: The Church of Chriſt, and every particular member thereof, is ſo ſurrounded and beſet with enemies on every ſide, that they cannot ſo much as once peep out, but one or other is preſently ready to reach them a rap.

And firſt, Devils are their enemies, for number many, for power mighty, for paines diligent, for malice violent, ſo that in reſpect of them Gods people can have but little reſt. One lyon, or one wolfe is enough to worry and deſtroy a whole flock of ſheep, how then ſhould Gods little flocke eſcape among ſo many lyons and Devils?

But ſecondly, as there are many Devils that moleſt the people of God, ſo there are alſo many men to ſecond them herein, ſome without the Church, and ſome alſo within. If you looke without the pale of the Church, there is nothing to be ſeene but lyons, wolves, tygers: *The darke corners of the earth are even filled with cruelty*, as ſpeaks the Pſalmiſt. There ſhall you finde an heard of Atheiſts, a drove of Turkes, an abundance of enemies that conſpire againſt the Church. And within there are falſe and true brethren, both of them ready to vexe and perſecute their mother the Church. Firſt, there are ſome falſe brethren (true enemies) that being of a baſtard-brood themſelves, do carry an aking tooth againſt all the true children. So it was, you know, in *Abrahams* family, there was in it a ſecret *Iſmael*, that perſecuted him that was borne after the ſpirit. Theſe home-borne enemies are the moſt pernicious of all; as in the body, thoſe diſeaſes are moſt tormentfull that are bred within a man, ſo here: Hence that ſorrowfull complaint of the Church, that *her owne ſonnes had vexed her*, *Cantic.* 1. that is, ſuch as pretended to bee her ſonnes, were the inſtruments of her trouble. Nay, not onely falſe brethren, but even true Chriſtians ſometimes, though they will not perſecute the cauſe of Religion, yet will they moleſt and diſquiet their fellow-brethren, through paſſion, pride, ſelfe-love, and other corruptions drawing them thereunto; like as ſheepe when they are wanton, will daſh one againſt another, and almoſt breake one anothers heads: and as wee commonly ſee it in children that live in the ſame houſe, yea, that tumbled in the ſame belly, for very trifles ſometimes they will fall out and ſcrat one another, yea draw blood, and be ready to tear out one anothers eyes; ſo it fals out otherwhiles among the children of God. Thus it ever hath beene, and thus it will be ſo long as the Church gives ſucke; and the Church muſt be ſuckling and teeming ſtill, till Chriſt come againe.

Reaſ. 2. Secondly, there is reaſon for this point, if you looke to the parties perſecuted, whether you conſider their ſpirituall eſtate, or their outward. For their ſpirituall eſtate, their goodneſſe, firſt, is a ſpeciall object, a faire marke for every enemy to aime at. The true Chriſtian in this reſpect ſtands as a beacon on a hill, the blaze whereof muſt needs be farre ſeen in a darke night of the world. Now there is nothing but darkeneſſe about the wicked: and hence is it that the very name of Chriſtianity, the very face of honeſty, pro-

procures a great deale of envie and trouble from the World.

Conſider Gods people next in their infirmities; they are not alway ſo wiſe, but that they throw themſelves into needleſſe troubles, brakes and moleſtations. Thus if you looke upon them in their inward eſtate, there is reaſon for their perſecutions. And ſecondly, for their outward eſtate, Gods people are not alwaies ſo great, ſo mighty, ſo much countenanced in the world, but that any one that ſtands ill affected to them, may dare to venture on them: yea, it hath beene ever found the next way for men to ingratiate themſelves with great ones (as of old with the perſecuring Emperours) and to get preferment in the world, to bring up an evill report upon religion, and to perſecute thoſe that profeſſe it. This the world applauds and rewards, and therefore there can never bee wanting ſuch as ſhall moleſt the true Chriſtian, hee being ſo weake in himſelfe, and lying open ſo many waies as hee doth, to ſo many enemies: for hee may bee perſecuted in his owne perſon, he may be perſecuted in his children and people about him, he may bee perſecuted againe in his head Chriſt, in his mother the Church, in his fellow-members the Saints, how then is it poſſible he ſhould ſcape a blow? When a man ſhall bee encompaſſed, and beſet round with theeves, whereof one lets drive at his head, another at his heart, another at his legges, ſome fight before him, others behind, &c. it is a thouſand to one but ſome of theſe blows will light on his skin: Even ſo it is with all Chriſtians; they have ſo many blowes to ward, and ſo many enemies to encounter, that it is impoſſible to eſcape them all, but they ſhall ſmart by ſome. *Reaſ. 3.*

We ſee ſome reaſons now why all Chriſts Diſciples muſt paſſe through perſecutions. But what? may ſome ſay, is there not a God that over-rules all? and will he looke on and let the juſt man ſuffer? Yes, there is a God over all, and ſuch a God as doth exerciſe a gracious providence over his people, elſe it would be far worſe with them than it is. But God for ſpeciall purpoſes, and that thereby he might work his owne ends, gives way to the perſecutions of his people.

Firſt, That he may draw them farther off from hell, weane them from the world, drive them from the tabernacles of *Cham*, take them off from wicked company, &c. upon which they would fawne but too much, did not they frowne. It is well for us, that the Divell comes no more to us as a fox, but as a lyon; for hee doth ever moſt harme when hee gives leaſt warning. This the Lord knows, and therefore doth he often let out the chaine, that he may perſecure his people. And indeed it is never better with the Church, than when the Devill chafes and rages moſt in his members; if the wicked ſhould fawne on us, as wee many times doe on them, it would be worſe with us; for their ſmiles doe us more harme than their frownes, preſence than abſence.

Secondly, hereby God drawes us nearer to himſelfe, and to one another. And firſt to himſelfe; for as chickens runne apace to the damme, when there is danger towards them: and as children make to the mother, when they feare any threatning croſſe: and as the traveller makes haſt to the hedg, when he is o're-tane by a tempeſt: ſo it is here. Chriſtians never pray ſo heartily, deny themſelves ſo thorowly, cling ſo faſt to God, as when a ſtorme is towards.

wards. And as they are drawne neerer unto God by perſecution, ſo are they alſo to one another. The outward ſtorme of perſecution beating upon them from others, increaſeth the inward heat of affection one towards another: miſery breeds unity: it faring with them here, as with a flock of ſheep, which ſo long as the ſunne ſhines upon them, and they may feede at quiet, they will ſcatter and diſperſe themſelves over a whole field, but turne a dog in among them but a while, and then they will gather on a knot, caſt themſelves into a ring, make head, and ſet their face againſt the common enemy: So Gods people in times of peace, and when all goeth well with them, they will ſtout it and ſtrange it, and not know or owne one another; but let a ſtorme of perſecution ariſe upon them, and then they will be glad to hold together, and doe one another the beſt helpe and comfort they can, in that common danger. Never did the Church of God ſhew ſo much charity, mercy, and love, as in times of perſecution, inſomuch as divers have been thereby detected. And theſe are ſome of thoſe ends wherefore God gives way for his people to bee perſecuted. There are yet other, indeed many other; as, that perſecution is as a fire to try God people, it diſcovers the thoughts of many hearts, as *Simeon* ſaith, *Luke* 2. It rubs off the ruſt, and
V. Dan. 11. brightens their graces, quickens them to prayer, makes them to underſtand, both themſelves, how helpeleſſe and impotent they are; and God, how able hee is, how ſweet hee is, and how ſeaſonable hee is to his people in their greateſt extremity. In a word, it teacheth a man a thouſand good leſſons, and therefore the Lord permits it.

The point is cleer enough, let us therefore proceed to make ſome uſe of it.

Uſe 1. Firſt, let it ſerve for inſtruction to ſtanders by, ſuch as have not yet given up their names to Chriſt, nor received his preſſe-money: Theſe muſt learne, as not to ſtrange at the perſecution of Gods Church, or to ſtumble at it, ſo to fore-caſt it, and be reſolved of this, That if they will be Chriſts diſciples, they muſt look for perſecution. It fares many times here with young beginners, as it doth with little ſchollers when they are firſt brought to the ſchoole; ſo long as they be fed and drawne on with figs and plums, they will be content to come; but when they once hear of rods and hard leſſons, they quickely fly off, and will come no more: ſo that they more diſcredit the ſchoole in not continuing at it, than if they had never come at all. So many, if they might bee ſtill at eaſe, and goe to heaven in a feather-bed, as they ſay, they would be content to ſet forward, and like it well: but when they come once to heare of rods, and ſuch hard meat as perſecution, they ſoone fly off, ſtart backe, will goe no further.

Theſe diſcredit religion, which they had taken upon them to profeſſe: and therefore the Lord makes proclamation here, as hee bade the children of *Iſrael* do when they went out to battaile, *Deut.* 20. *What man is there that is fearefull and faint-hearted? let him goe and returne to his houſe, leſt his brethrens heart faint, as his heart fainteth*; and ſo hee doe more harme with his face, than he can do good with his hands.

He that will build the tower of godlineſſe, muſt firſt ſit down (as our Saviour ſhewes) & caſt the charge of it, whether he be able to ſupport the coſt of the building: for otherwiſe he ſhalbe forc't to give over with ſhame enough to himſelfe.

Hence

Hence is that peremptory and plaine ſpeech of our Saviour, ſo often in the mouths of the Evangeliſts; *Whoſoever will bee my Diſciple, let him deny himſelfe, take up his croſſe, and follow me.* Three hard leſſons I confeſſe, but yet ſuch as muſt be learned by all that will be the diſciples of Chriſt.

Firſt, *He muſt deny himſelfe.*

And this, firſt in perſons: ſecondly, in things. For perſons: hee muſt deny himſelfe in his father, mother, children, friends, all, or elſe hee is not worthy of Chriſt. And for things: hee muſt forſake houſes, lands, goods, (as our Saviour told him that would firſt diſpoſe of his goods before he followed Chriſt) yea even to his very bed, as it was ſaid to that fellow that came with *Maſter, I will follow thee whitherſoever thou goeſt. The foxes*, ſaith our Saviour to him, *have holes, and the birds have nests, but the ſonne of man hath not whereon to lay his head.* Thus hee that will give up his name to Chriſt, muſt needs deny himſelfe.

Now, as there may be many Maſters in one and the ſame man (according to that of S. *James, my beloved be not many Maſters, Jam.* 3. 1.) ſo every man hath many ſelves within himſelfe. Here then a man muſt deny himſelfe in his profit, deny himſelfe in his credit, in his pleaſure, eaſe, &c. He muſt take himſelfe in his owne hands, as *Abraham* did his *Iſaac*, and offer up himſelfe to God; he muſt ſacrifice all, let goe all. A hard leſſon, but yet ſuch as muſt neceſſarily be taken out by all Chriſts diſciples.

Secondly, *he muſt take up his daily croſſe.*

Every day brings its croſſe along with it: this a man muſt beare with patience, and make his beſt of it, if hee will belong to Chriſt. Many can talke of perſecution when it is a farre off, and oh how they could beare it, if ſuch a thing ſhould befall them! But how doth this man carry himſelfe in his locall, perſonall, preſent croſſe? He that cannot beare that pains, that cumber, that ſickneſſe, that cannot patiently undergoe in ſome degree the croſſes that come upon him daily, is ill provided for to die at a ſtake, or meet with other perſecution. Therefore if you will be for Chriſt, learne to beare your daily croſſe: begin with that.

Thirdly, *he muſt follow Chriſt.*

Why? what did hee? Saint *Luke* tels us, hee ſteeled his countenance, hee ſet and confirmed his face to goe up to *Jeruſalem* againſt all winde and weather, and would not bee beaten backe. So muſt wee ſhew our ſelves alike forward and reſolute to ſuffer for Chriſt, if called thereunto. Hee ſuffered for us at the hands of God and men, wee muſt alſo for him, at leaſt in preparation of heart. He ſuffered for us many wayes, as *Cyprian* (after his manner) expreſſeth it; he was ſaw'd in *Eſay*, ſold in *Joſeph*, perſecuted in *David*, deceived in *Jacob*, ſacrificed in *Iſaac*, &c. let it not ſeeme grievous to ſuffer a little for him, but bee content to put your neckes under the yoke of Chriſt, learne to deny your ſelves (he that can deny himſelfe in his beloved luſt, it is certaine that hee would dye for Chriſt if hee were put to it) take up your daily croſſe with much æquanimity and patience, and follow Chriſt through thicke, through thinne, that you may bee able to anſwer Chriſt in a paſſive obedience as well as active: for all that are his muſt ſuffer perſecution. Indeed the Lord hath reſpect to the ſtrength of his ſervants,

and

and (as the Prophet ſpeakes of the husbandman, *Iſay* 28.27.) Hee beats out all his corne, but not all with the ſame inſtrument: upon ſome he turns about the cart-wheele, others he threſheth out with a flaile; ſome others again are beaten out with a ſtaffe, and ſome with the rod. Such is Gods dealing with his people, all are not broken with the wheele, becauſe they cannot beare it, but all are threſh't. And as it was in *Abrahams* ſacrifice, all the creatures were ſlaine, but not all divided, and cloven in the mid'ſt; So here: For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt, *Mar.9.49.* But we haſten to another Uſe.

Is it ſo, that every one of Chriſts diſciples muſt meet with perſecution? let this teach all thoſe that are entred into Chriſtianity many leſſons.

And firſt, let us walke with due reſpect to our brethren, who for as much as they have their hands full otherwiſe, let not us create them more by mutuall vexations. What? be there not tygers enow, wolves enow, dogs enow to worry Gods lambs, but Chriſtians muſt needs bite and devoure one another, and turn if not worry-ſheepe, yet at leaſt weary-ſheepe? *Dare any of you* (ſaith the Apoſtle) *having a matter againſt another, go to law before the unjuſt? &c.* You that are ſervants to the ſame Maſter, drinke of the ſame cup, hope for the ſame heaven, &c. dare any of you goe about to ſue one another, traduce one another, blemiſh one another, and ſo through one anothers ſides to wound religion it ſelfe? This is an high preſumption: And it is alſo an high expreſſion of the Apoſtle; and therefore wee will ſpeake lower unto you, and ſay as *Moſes* to thoſe two Iſraelites that ſtrove in *Egypt*; *Wherefore ſmiteſt thou thy fellow?* You are brethren, and in a ſtrange land (two forcible arguments) therefore you of all others ſhould comply and agree together. And to the ſame purpoſe is that ſpeech of *Nehemiah* to the people of his times; *It is not good* (ſaith he) *that you do: ought yee not to walke in the feare of our God, becauſe of the reproach of the Heathen our enemies?* Wee have thoſe about us that watch for our halting, and our weakning: therefore we ſhould accord and hold together.

Thus hee. And is not the ſame caſe ours? have wee not the enemy in our Land, ſuch as doe not ceaſe to upbraid us with their union, but our breaches and diſſenſions? Should we not therefore linke together, if it were but for the reproach of the enemy? And what ſaith the Apoſtle? If ye provoke and bite one another, take heed leſt ye be devoured one of another, or at leaſt one with another by a common enemy. *If therefore there be any conſolation in Chriſt, if any comfort of love,* if any mercy to others, yea, if any providence for your ſelves, doe not weaken one another by idle ſuſpicions, unkindneſſes & diviſions, and ſo encourage the common enemy; but *be ye like-minded, having the ſame love, being of one accord, of one mind.*

Secondly, with reſpect to God.

Let this point teach us, firſt to looke backe, and ſith perſecution is the portion of all that belong to Chriſt, let us return to the Lord his tribute of praiſe, for our ſo long-laſting peace, and freedome from the fiery triall of perſecution: of which wee may truely ſay what the Poet doth of ſin, Happy is he that hath leaſt of it. And this is the happineſſe of us of this Church. Somewhat wee have had indeed of perſecution, for elſe wee could not

prove

prove our ſelves a true Church: which is ever like unto *Moſes* his buſh, that burnt, but conſumed not. The time hath beene that Sathan hath beene let looſe at us, and then hee playd the Divell, and more than the Divell; ſince that hee hath beene tyed up in a great meaſure, yet ſo, that hee ſtill caſts up flouds of reproach, and diſgrace againſt our Church: as, that it is but a faction, and our Religion a very patchery. One of our Adverſaries ſaith that we are no better than Turkes; another telles the world, that we are all Atheiſts, and our Religion no better than a compound of errours, hereſie, and of all irreligions; that there is no God acknowledged by us, and no goodneſſe to be found amongſt us. Thus they take liberty to wound us at pleaſure with their tongues and pens: but what's this? *We have not yet reſiſted to blood*, as the Apoſtle ſaith. *Vid. Rayn. Proſſevin. &c.*

Oh my brethren! when I caſt mine eye back on former ages, and forraine nations, and there looke, and ſee their rackes, their ſtrappadoes, their pincers, their flames, &c. with infinite other ſorts of meanes of putting them to torment; when againe, I looke on the Church abroad, and ſee their continuall feares and dangers, how they come to Gods houſe with their lives in their hands, with their Bills in their hands; how ſome of them have had their hands and other parts whipt off when they were are at their prayers, &c. When I conſider what maſſacres, butcheries, bloud-ſhed, tortures, torments, miſeries others have ſeene and felt, and ſweat under; and then reflect upon your ſelves, and ſee ſuch a bleſſed peace at home for ſo many yeares continued, I cannot but take up the Prophets words, and ſay, *What is England above other people, that God ſhould ſo reſpect it? or what are we of this Kingdome, that he ſhould ſo greatly regard us?* Let the conſideration hereof enlarge our hearts to thankfulneſſe, and never let a few wants make us except or complaine againſt the preſent peaceable governement, but bee thankfull for the many many benefits that wee enjoy under the ſame. Thus for time paſt.

Now for the future, let us all bee by this point inſtructed to prepare for perſecution.

Ob. Theſe are not dayes of perſecution, therefore this exhortation is unſeaſonable.

Anſ. The times indeed are cleare and calme as yet, but who knowes not that it is good wiſedome in ſummer to provide for winter, and in faire weather to lay in for a rainy day? *Non ſemper ſæviunt Nerones* (ſaith an Ancient) *ſed nunquam ceſſat Diabolus*; There are not alwaies Tyrants to perſecute the Church, but the Divell will never give us reſt. As he dealt with Chriſt our head, ſo doth he ſtill with the Church: He tryed him at firſt with an alluring temptation, but afterward (when he could not ſo prevail) with a more hideous; *Fall downe* (ſaith he) *and worſhip mee:* A motion made more out of deſire to vex our Saviour, and grieve him, than out of hope to prevaile with him. And ſuch is his manner of dealing with us; if hee can overcome us by faire meanes, that is his firſt deſire and attempt, but if that take not, then hee roares upon us, ſhewes us his clawes, playes the Divell indeed. *Cypr. ubi ſupra.*

Object. But may not a man by wiſedome ſo carry the matter, as to prevent troubles?

Anſw.

Anſw. Some hee may, but not all, unleſſe he will diſclaime his Religion, and renege Chriſt: but if a man will make conſcience of his wayes, and lead an upright life toward God and man, all the wiſedome in his head ſhall not ſave his head whole: witneſſe *David*; one would thinke that ſuch a one as hee ſhould live quietly, and eſcape all trouble, being ſo exceedingly back't as he; for hee was allyed to a King, hee was a comely man, an amiable man, a proper man. Beſides that, he was rarely qualified; for he was a fine Poet, an excellent Muſician, a brave Souldier. More than this, he was exceeding wiſe, and paſſing humble, which (if any thing) will beare a man through all without moleſtation: but none of all theſe could ſave him from perſecution. Let a man be never ſo meeke, mercifull, pure, peaceable, &c. as our Saviour here tels us; let him be but honeſt, and goe beyond others in goodneſſe, envie and malice will fly in his face. Therefore you muſt all be called upon to prepare to ſuffer from any ſorts of men, any kind of perſecution; Whoſoever he be that will live godly ſhall ſuffer, looke for it. If you tread on the Devils head, 'tis certaine he will have you by the heele: and from all perſons you muſt expect it, friends as well as foes, and friends of all ſorts, naturall, ſpirituall, any, all.

Object. Oh, ſaith ſome man, I could well enough endure to be wrong'd or vext by an enemy, but when hard uſage comes from a neighbour, from a kinſman, yea, from a Chriſtian man, this cuts deepe, could I ever have looked for this?

Anſ. Yes, from all ſorts of people you muſt expect it: from carnall brethren and kindred you may expect all manner of perſecution, and from ſpirituall too, ſome moleſtations; for ſome are weak, and weakneſſe is both medling and captious; and this wind blowes out of every coaſt.

And as from all ſorts of men, ſo for all kinds of perſecution muſt you bee fitted. And here it is good that you ſometimes tempt you ſelves, and ſay, Now I fare daintily, how could I doe to feed on hard-meate? Now I lye delicately, but how could I endure to rouze in the ſtraw (as M. *Philpot* ſaid) or to lye on the earth? Now I live at liberty, and enjoy a good ayre, but how could I away with a cloſe and loathſome dungeon? Now I enjoy many bleſſings, but how could I doe to want them all? How could I endure to ſee mine husband at a ſtake, my children chopt in pieces, or ſprawling on a ſpeares point? Am I able to undergoe theſe tryalls? Thus ſhould we be often tempting of our ſelves, what we could doe if we were put to it, and ſo be ever provided for the worſt.

I doe not ſay that God will try us in this manner, I hope better, but ſith it is ſo, that all that are Chriſts are ſubject to all kinds of perſecutions from all ſorts of people, let us therefore bee adviſed to get on us that compleat armour of God on the right hand and on the left, that we may bee able to ſtand faſt in the evill day: And that wee may wield this armour the better, get Gods Arme too; for the Devill and the World will be too hard for us, if wee ſet upon them in our owne ſtrength: when wee are called to buckle with famine, with fire, with the ſword, &c. our fleſh quakes at the thoughts of theſe evils; *Therefore be ſtrong in the Lord, and in the power of his might*, as the Apoſtle exhorts. There is no temptation ſo ſtrong, but God

God can maſter it; no perſecution ſo ſharpe, but God can ſweeten it; he can make a man ſing in priſon, as the Apoſtles did; yea, ſing in the flame, as the Martyrs did: Therefore get Gods ſtrength firſt, and then put on the whole armour of God, *the girdle of truth, the ſhield of faith, the breſt-plate of righteouſneſſe*, with the reſt of the pieces, *Epheſ. 6.* apply them cloſe to your ſelves, employ them againſt your enemies, watch, ſtand ſtill upon your guard, pray with all manner of prayers, call in the helpe alſo of others; and having done all, ſtand faſt. And to this end, begin to be a Martyr now: For there is a double Martyrdome (as the Author of that worke falſely aſcribed to *Cyprian*, *De duplice Martyrio*, ſaith:) Firſt active, which conſiſts in ſlaying our corruptions, mortifying our luſts, &c. begin with this. Secondly paſſive, in ſuffering hardſhip for Chriſt, as a good Souldier. Learne now before-hand how to be able to fare hard, lye hard, goe hard, eſpecially how to handle your owne luſts roughly, &c. ſo ſhall you be fitted for the worſt that can befall you.

THE TVVO AND TVVENTIETH SERMON.

MATTH. 5. 10.

Bleſſed are they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

GReat is the myſterie of Godlineſſe, that is, All things belonging to pietie are carried in a myſterie. Here is ſtrange doctrine delivered: *viz.* A mans happineſſe begins in poverty, and ends in perſecution.

We have paſſed through all the former ſteps to mans bleſſednеſſe, and now we are upon the laſt, where all goodneſſe muſt end, Perſecution. How farre perſecution may carrie a bleſſing, and in what ſenſe it is ſaid to be a bleſſed thing to ſuffer perſecution, we ſhewed you the laſt day: what time alſo we commended unto you the maine point from the connexion; and that was, That every of Chriſts true diſciples muſt look for perſecution. Though he exerciſe all the fore-mentioned graces, which are ſuch as a man might thinke would beare one through the world without perſecution, yet they muſt reckon upon it, they ſhall be perſecuted: and thereupon our Saviour here falls upon the doctrine of perſecution, *Bleſſed are the perſecuted.*

The words are ſpoken by way of pre-occupation. Our Saviour here prevents an objection: for ſome might ſay, If I ſhould apply my ſelfe to this method here ſet downe in the verſes going before, I ſhould bee hated, reviled, perſecuted, and how then could I be thus bleſſed as you ſpeake of? Nay, ſaith our Saviour, notwithſtanding all this, if you be ſuch as before deſcribed, poore in ſpirit, ſorrowfull for ſinne, pure, peaceable, meeke, &c. though you be perſecuted, yet nevertheleſſe yee ſhall bee bleſſed: So

then, another thing that wee have to take up from the words, is this;

Doctr. That perſecution is not any prejudice or barre at all to a mans bleſſedneſſe. If a godly man be perſecuted, hee is never a whit the farther from bleſſedneſſe, for that to be perſecuted and withall bleſſed, are not termes incompatible, they may, and oftentimes doe, meete in one and the ſame perſon. Hence it is, that they are here coupled by our Saviour, and expreſt both in a breath, *bleſſed are the perſecuted.* Hence the Apoſtles often, as Saint *James cap.* 1. 12. *Bleſſed*, ſaith hee, *is the man that endureth temptation*, (yea though it be the fiery tryall) for after hee is tryed a while (that is all the hurt it ſhall do him) at laſt hee ſhall be a bleſſed man, hee ſhall receive a crowne of glory. So Saint *Peter*: *If ye be reproached for the name of Chriſt, happy are yee.* 1. *Pet.* 4. 14. So that it is a piece of a mans happineſſe (at leaſt an appendant) to be reproached for Chriſt. To the ſame purpoſe is that wee read, *Revel.* 14. 13. *I heard a voice from heaven, ſaying unto mee, Write, Bleſſed are the dead which die in the Lord; from henceforth, yea, ſaith the Spirit.* If man had ſpoken it, the truth of it might have beene called into queſtion, but now the Spirit hath ſpoken it, there is no place left for doubting. And of whom ſpeakes the Spirit here, that they are bleſſed, but of ſuch as ſuffer'd in the quarrell of Chriſt under Antichriſt? though they were perſecuted to the death, yet were they in all this bleſſed men. So that you ſee bleſſedneſſe and perſecution may agree in one propoſition: they may alſo concurre in one and the ſame perſon; witneſſe *David*, a man hee was after Gods owne heart, and yet perſecuted: witneſſe the Prophets and men of God of old, *So perſecuted they the Prophets that were before you*, as it is in the verſe immediately following the text: witneſſe the Apoſtles of Chriſt, concerning whom Saint *Paul* teſtifies in the name of himſelfe, and of them all, that *they were perſecuted, though not forſaken, &c.* witneſſe hee that is beyond all exception, Chriſt himſelfe, *God bleſſed for ever*: and yet was he perſecuted in his owne perſon, and is ſtill perſecuted in his members, *Saul, Saul, why perſecuteſt thou mee?* ſo that perſecution, you ſee, doth no whit impeach the Chriſtian mans happineſſe.

The truth of this will be yet further apprehended, if you looke upon a Chriſtian in his ſeverall happineſſes. Firſt, ſubjective and formall; ſecondly, objective; thirdly, locall.

For the firſt of theſe: A Chriſtians formall, inherent, inward happineſſe, it ſtands in the image of God; in being like his maker, here that holds for man.

The creatures happineſſe is his holineſſe. Now perſecution is no hinderance to a mans holineſſe, whether you conſider it in the roote or fruit.

Looke upon holineſſe in the roote and habit, and it is no whit diminiſhed or obſcured by perſecution. Indeed perſecution may take off the leaves with its violent blaſts, as a ſtorme: but the ſap continues ſtill. And as when corne is winnowed, the fanne diſperſeth and drives away the chaffe, but the wheat abides; And as when gold is caſt into the fire, the droſſe indeed is ſevered from it, and waſted, but the gold (if it be good) continues without diminution: So do all the graces of the Spirit in time of perſecution. S. *Peter* inſtanceth in one, and that's faith, 1. *Pet.* 1. 7. *The triall of your faith*

faith is much more precious than that of gold that periſheth, though it be tryed with fire, &c. What he ſaith of faith, is true of the reſt: humility, wiſedome, patience, &c. they loſe nothing of their life by perſecution, but rather increaſe and gather luſtre. One may be as wiſe a man, as humble a man, as holy a man, as patient a man every way in perſecution, as out of perſecution.

And what we ſay for the roote, the ſame is altogether as true of the fruit of holineſſe. A Chriſtian hath never ſo much opportunitie of excerciſing ſo many graces, or any grace ſo much, as in times of perſecution. Some graces of the Spirit (like weapons of warre) in times of peace and proſperitie lye and ruſt, which in time of warre, in dayes of perſecution, are ſcowred up, and made fit for uſe. Then a man ſhall have occaſion to improve all the wiſedome, all the courage, all the patience, all the faith and goodneſſe that hee hath, every of theſe will be uſed, and ſeene in their turnes.

Beſides, now a Chriſtian is put to it more than ever hee was; therefore he muſt pray more than ever, ſearch more narrowly into himſelfe than ever, cling cloſer to God than ever hee did before. At other times hee did good duties but in jeſt, as it were, but now he comes to God, and ſtands before him in good earneſt, &c. At other times hee fights under Chriſt onely as in a ſchoole of fence, but now hee is put to it in the qualitie of a ſouldier, under his Captaine Chriſt; he comes as it were to the puſh of pike, hee fights for his life, &c. So that perſecution you ſee is no hinderance to a mans inward happineſſe; for the more grace is excerciſed, the more it is brightned: it growes in a mans hands, as the loaves did in the hands of Chriſt.

Reaſ. 2. And ſecondly for that happineſſe of the child of God, which wee call objective, and outward.

A Chriſtian man lives more in Chriſt than in himſelfe: in him it is that hee raignes and triumphs; his happineſſe lyes in Chriſt. Now, can perſecution make any ſeparation betweene Chriſt and his members? Is Chriſt ſuch a ſhepheard as doth deſert his flocke in times of danger? Is hee ſuch a parent as will renege his child (as the blind mans parents had almoſt done him, *Joh.* 9.) when trouble comes upon them? Nothing leſſe. The Apoſtle aſſures us the contrary, *Rom.* 8. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword? (As it is written, For thy ſake wee are killed all the day long, wee are counted as ſheepe for the ſlaughter.) Nay, in all theſe things, &c. For I am perſwaded that neither life, nor death, nor Angels, &c. ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* So we ſee, that come what perſecution can come, it ſhall not be able to make a devorce betweene God and us: God will love us ſtill (and that's the life of the creature) hee will favour us ſtill; and it is a happineſſe to be a favourite in heaven, if any where: but God will love his people as well at the barre, as if they were on the bench; as well in an iron chaine, as if they had about their necks a chaine of gold. As the Goldſmith loves his gold as much when it is in the fire, as when it is in his purſe: ſo God his children, he knowes their ſoules in adverſity.

But what's love, without the fruits of love? Therefore God ſeales up his love to his people perſecuted, more than at other times; then is hee ſpecially preſent with them, as he was with *Paul*, *Act.* 18. 9. when hee bad him,

Be not afraid, but ſpeake, and hold not thy peace: for I am with thee, and no man ſhall ſet on thee to hurt thee, &c. And indeed that man cannot be hurt, that hath God with him, and for him, as *Paul* had. If he be in *Corinth*, God is there; if in the dungeon, God is there too: If *Daniel* be in the lions den, his God will be with him. Where-ever his people are, there will God be alſo; and where God is, heaven is; and therefore happineſſe.

Neither is God with his ſervants as an idle ſpectator of their ſufferings; for what is company without aſſiſtance? but he is with them by his power, and by his comforts to ſuccour and ſupport them in their greateſt needs. *Eſay* 43.1,2. *Feare not, for when thou paſſeſt through the waters I will be with thee, and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire thou ſhalt not be burnt: neither ſhall the flame kindle upon thee.* And it is certaine, that the Lord reveales himſelfe then moſt comfortably to his people, when the World and the Divell diſcover their greateſt malice: when Hell opens her mouth againſt the firſt Martyr *Stephen*, then Heaven opens over his head to receive him. And when the Divell ſhewes himſelfe againſt him in his owne likeneſſe, then Chriſt appeares unto him, ſtanding at Gods right hand, for his defence; ſo that his comforts ſhall over-top his miſerie.

Now therefore foraſmuch as perſecution cannot keepea Chriſtian from the love, companie, and comfortable aſſiſtance of God, it cannot hinder him from happineſſe: Give a man God, and caſt him into the ſea, as the old proverb is; with him a man cannot miſ-carrie.

But let us conſider of a third happineſſe of a Chriſtian, which we call his locall happineſſe, when he ſhall be and dwell with God in heaven.

Doe perſecutions beare the keyes of heaven and hell, to let in and ſhut out at their pleaſure? No ſuch matter: a Chriſtians happineſſe lyes not ſo looſe; it is in Gods keeping, he beares the keyes, and opens and no man ſhuts, and ſhuts again and no man opens. It is certaine, that a Chriſtian is as neere heaven when he ſuffers for righteouſneſſe ſake, as at any other time: for heaven comes to him while he is here, Angels guard him, Chriſt ſmiles upon him, a comfortable influence from heaven will come upon him in the midſt of all his trouble; and hereafter, when his ſoule is let out of his body, it flies to heaven without oppoſition or hinderance, (as *Bernard* ſpeakes of Saint *Ambroſe* when he was perſecuted) and there takes the crown laid up for it from all eternitie. Now therefore, ſith perſecution cannot hinder a man from holineſſe, from ſocietie with God, from the happineſſe of heaven, what remaines, but that we conclude the point, That perſecution is no barre at all to a mans true bleſſedneſſe?

There is one objection to be anſwered, and then we come to the Uſe.

Ob. Bleſſedneſſe (may ſome ſay) is made up of many ſimples, and particulars. The Philoſopher tells us, that to bleſſedneſs there muſt be a confluence and concurrence of all comforts; but perſecution ſtrips and deprives us of many of theſe, therefore how can it ſtand with true happineſſe?

Anſw. For anſwer hereunto, we muſt diſtinguiſh of a two-fold bleſſedneſſe: Firſt, Naturall, and Philoſophicall: to the making up whereof there muſt bee a meeting of many finite goods, which muſt be pieced and patcht together

together to make up a ſorrie happineſſe, [illegible] they are all poore. Secondly, Supernaturall and Theologicall; and here God is all in all, there being in God all things deſireable, and that in a moſt excellent degree and manner; ſo that communion with him perfects our happineſſe: if a man have this, though he be abridged of all other comforts, he is a right happy man. Againe, that Philoſophicall and naturall happineſſe is weake and imperfect, and ſo can convey no bleſſednesſe to the meanes uſed for the attainment thereof: but the Theologicall hath a ſtrong influence into all the meanes and wayes that tend thereunto. Hence it is, that every ſtep to this bleſſednesſe hath the bleſsing, for *bleſſed are the poore, the perſecuted, &c.* In truth, my brethren, grace is of it ſelfe ſo excellent, God ſo amiable, heaven ſo tranſcendent, that a man cannot poſſibly give too much for it, (as you ſhall heare more hereafter) hee need not care what hee loſeth for Gods Kingdome; though he buy it deare, yea with ſharpe perſecution, even to the loſſe of all he hath, yet 'tis a good bargaine.

If this be ſtruth that perſecution is no barre to a mans bleſſednesſe, then let all novices learne from this point, not to ſtumble or ſtrange at perſecutions (as we were ſpeaking the laſt day) *For your ſelves know* (ſaith the Apoſtle) *that thereunto we are appointed*, 1 *Theſ.* 3. 3. Why then ſhould any man think it ſtrange? A religious man muſt looke to heare evill, *This ſect is everie where evill ſpoken of*. Marvell not therefore if true Religion ſuffer, 'tis nothing new. Stumble not, ſecondly, at the perſecution of Gods Church and ſervants, to thinke the cauſe bad, or the party bad, or his carriage bad, becauſe he ſuffers perſecution. The man may be good, his cauſe good, and his carriage good, and yet he may paſſe through many perſecutions: witneſſe *David*, witneſſe *Paul*, witneſſe Chriſt himſelfe; he was no way to be taxed as indiſcreet, raſh, ſinfull; and yet he was ſet as a butt-marke for every one to aime at; he was traduced, and maligned, and moſt delpightfully dealt withall, &c. Judge not therefore any man or cauſe according to the appearance, but judge a righteous judgement: for otherwiſe you may curſe thoſe whom Chriſt bleſſeth, you may condemne the generation of Gods Saints, and adde afflictions to the afflicted, who ought to be comforted rather, and not cenſured, as *Job*, *Jeremie*, and our Saviour were [illegible] that the cauſe and not the ſuffering makes the Martyr, [illegible] but yet, as not every one that ſuffereth is to be [illegible] ry ſuch a one to be condemned, but we muſt judge with [illegible]

Uſe 1. Acts 28.

The maine uſe of this point that concernes us all, is to [illegible] to feare perſecution, ſith it cannot hinder us of [illegible] will ſhew you what you ſhall feare: Feare ſinne, for [illegible] Gods fierce indignation, and the malice of our [illegible] tion, that creates unto us many needleſſe troubles: feare [illegible] norance, for that makes a man to miſtake his cauſe: feare [illegible] preſumption, ſo as to reſt upon our own ſufficiencie; take heed of [illegible] dence, as if wee could beare any thing of our ſelves. For what are wee at our beſt, but as old bottles that can hold nothing, (as our Saviour ſpeaks in the Goſpell) or as old garments, not able to beare any ſtraining at all? Theſe things we have juſt cauſe to feare: but for the thing it ſelfe, if it bee

Uſe 2.

but a meere persecution, *Feare not, little flock*, saith our Saviour, *it is your Fathers good pleasure to give you the kingdome*: and that is wages enough. So *Rev.* 2. 10. *Feare none of those things that thou shalt suffer: behold, the Divell shall cast some of you into prison, that you may be tried, and ye shall have tribulation tenne dayes, &c.* You may be throwne into prison, you may be put to the sword, &c. yet feare none of all these things: the Divell shall doe all this, but God sits at the sterne, and hath an over-ruling hand in all. The enemy is malicious, but withall he is bounded. First, for persons; he shall cast only some of you into prison: his fingers itch to be doing with all, but Christ saith, No. Secondly, for qualitie; he shall cast some of you into prison: he would have taken away their lives, no doubt, but he might not. Hee that sets bounds to the waves of the sea, doth also set bounds to the rage of his enemies, saying, *So farre you shall goe, and no further*. Thirdly, for the end: Satan wils the undoing of Gods people in all their sufferings, but God, their triall onely: Satan mindes us not so much hurt as God meanes us good in all our tribulations. Fourthly, for the time that is set downe; *ten dayes*, saith the text, and no longer. He reckons not the yeares onely, but even the daies of our sufferings, beyond which our enemies cannot goe. Fifthly, the event, or wages; *Be thou faithfull to the death, and I will give thee a crowne of life*: therefore feare not to be persecuted.

Our Saviour here tels us in the text, that the persecuted are blessed, for theirs is the kingdome of heaven. Do you feare to be blessed? to receive the crowne? to inherit the kingdome?

Ob. Oh no: this is not the thing we stand in feare of, but to part with such things as persecution deprives a man of, oh this is tedious.

Answ. What? to part with drosse for gold? to lose a little trash at Gods bidding, and for it to receive an hundred fold here, and everlasting life hereafter?

Ob. Yea, but liberty is sweet, and we may be deprived of that, and shut up into a close and loathsome prison.

Answ. Yea, but what said the Martyr? there is no stocks to an evill conscience: and the Martyrs, we know, were never so much enlarged in their joyes, in their meditations, in their prayers and thanksgiving, as when they were most straitned and abridged of their libertie. And why should not we be [illegible] concerning Christ, as those souldiers were concerning their Captain, which said, they had rather be in prison with him, than at liberty without him?

Them.

Ob. But I may suffer in his name, he may be traduced and slandered by [illegible], and a man had better be dead (as we usually speake) [illegible] amongemen.

Answ. You must remember, first, that if you should be called to suffer in this kinde, yet you are not alone herein, but your betters have beene so used before you. Secondly, Christ the Judge will one day cleare you before all the world, and bring forth your innocencie as the noone-day at his second comming.

Ob. Yea, but a man may be so hard put to it, as that he must lay down his life also, and that is tedious.

Answ.

Anſw. Here conſider, firſt, that you muſt dye once howſoever; and if you be prepared for one death well, the matter will not be great what death you ſhall dye: all the feare is, becauſe men are not prepared to dye at all, elſe there would bee but little difference whether the fire burne us without, or the feaver or ſome ſuch like diſeaſe burne us within. Secondly, however, is it not better to ſell our lives as deare as wee can, to be payd for dying?

Object. Yea, if it were an ordinary death they will put us to, but famine is inſufferable, they may ſtarve us, as they have done ſome before us, &c.

Anſw. Remember what a Martyr ſaid once to them that threatned her with ſuch a death as this; If you take away my meat, God, I truſt, will take away my ſtomack. Did not he ſtay the ſtomackes and ſtop the mouthes of the very lions when they ſhould have devoured *Daniel*? &c.

Ob. Oh, but they may put us to moſt exquiſite torments, ſo as wee read they have done ſome, in the Church-monuments.

Anſw. Feare none of all this, but remember ſtill who ſits at the ſterne, even God who appoints our afflictions, knowes our ſtrength, comes himſelfe along with the croſſe he layes upon us, bears a part in our ſufferings, and hath ſuch ſtrong comforts for his people in their deepeſt diſtreſſe, as can over-top all the miſeries and torments we can here be put unto; for theſe are but finite, but his comforts are infinite. And as men are more malicious toward us, hee will be by ſo much more mercifull and comfortable unto us, therefore feare none of theſe things; only be prepared for the worſt, the beſt will ſave it ſelf.

Ob. Oh but there is ſomething yet ſtickes heavier than all the reſt, they may put us not onely to a tormentfull, but to a ſhamefull death, as women to be raviſht, virgins deflour'd, abus'd, &c.

Anſw. Leave this to God: truſt him with thy ſoule, with thy bodie, with thy name, with all. As for the ſhame of ſuch a thing (if it ever ſhould befall thee) it reſts on the agents part, and not at all on the patients. And againſt the feare of this, oppoſe one ſhame to another: remember what Chriſt hath ſaid, *He that is aſhamed of me before men, of him will I be aſhamed before my Father which is in heaven, &c.*

Therefore be ſure to ſettle this reſolution with your ſelves; For duties enjoyned me by God, I'll doe them, not ſtanding to caſt perils, or feare what evill may follow thereupon. Whatſoever God bids me doe, I'll do it; what God bids me profeſſe, I'll profeſſe it; when God bids me ſpeake, I'll ſpeak, whatſoever come of it. Be as reſolute here as he in the ſtory, of whom it is ſaid, that a man might as ſoone put the Sunne out of his courſe as move him to pervert Juſtice. And as for good, ſo likewiſe for evill, put on the ſame reſolution, that nothing ſhall byas you aſide, to the committing of any ſinne; come what can come, be you at a point for that matter: reſolve as thoſe Martyrs of old, who when there was incenſe put into their hands, and no more required of them than that they ſhould ſprinkle it upon the Altar in honour of the Idoll, they would rather die than doe it: And when there was a Bible put into the hands of ſome others of them, that they ſhould damne it to the fire, they would rather into the fire themſelves, than commit any ſuch wickedneſſe. *Patient.*

wickednesse. Let this be the constant resolution of our soules, that no hard measure in the world shall drive us to sinne against God.

Quest. But how shall we come to this, may some say?

Answ. First, put out one feare with another. Consider a while of that place, Rev. 21. 8. *The fearefull*, that is, those that will cast their words, and for feare of danger renege their Saviour, *shall have their part in the lake that burneth with fire and brimstone, which is the second death.* And, *He that is ashamed of me* (saith Christ) *before men, of him will I be ashamed, &c.* Presse these places upon your selves, drive this nayle home to the head.

Secondly, set your faith a worke upon the precious promises. It was by faith, that all those Martyrs mentioned *Heb.* 11. overcame and prevailed. If we can but as they did, see him by faith that is invisible, even God, then shall we looke upon all the creatures, as upon so many Mise. Look up also by the same eye of faith to the recompence of reward, *To Jesus the author and finisher of our faith, who for the joy that was set before him, endured the crosse, despising the shame, &c. Heb.* 12. 2, 3.

Thirdly, get a great deale of love: for *love is as strong as death. Much water cannot quench love, Cant.* 8. 6, 7. If we love God much, we shall not think much to dye in his cause. Come fire, come sword, come Elephants, come Lions, come whatsoever can come, said that holy Martyr of old, so I may have my Christ I will never stand upon it, or refuse to suffer any misery.

Use 3. Comfort to all such as shall suffer for righteousnesse sake, they are blessed men notwithstanding all their sufferings. Earth and men may deride and curse them, but God blesseth them in the mean, and heaven honours and commends them.

Ob. Oh, but I lose many comforts.

Answ. Yea, but thou gaineſt more, *an hundredfold here, and hereafter eternall life, Mar.* 10.

Ob. I suffer more than ordinary.

Answ. All this is nothing to that the ancient Prophets suffered; thy sufferings, thy feares are but fleabitings.

Ob. My sufferings are many.

Answ. Not yet so many as *Pauls* were: looke a while on his catalogue, as Saint Bernard bids you, and see how he was beaten, whipt, stockt, &c. *In perils of waters, in perils of robbers, in perils in the City, in perils in the wildernesse, &c. 2 Cor.* 11. and tell me then how often hast thou bin whipt, stockt, stoned, ship-wracke, &c. alas we be but strangers to such kind of sufferings: what call we of persecution? Therefore learne to see Gods mercie in tendring you so much, leave off complaining, and take your part in this comfort: onely see to it, that your conscience be good, and your cause good, that it be for righteousnesse sake that you suffer. And so we come to a second thing.

For righteousnesse sake.

Doctr. IT is the cause that makes the Martyr, and not every suffering. That which gives interest into the blessing is, when a righteous man miscarries

carries in his righteouſneſſe. And therefore is it (as *Auſtin* obſerves againſt the Donatiſts) that our Saviour ſpeakes here in the text with limitation both to men and matter: for he ſaith not ſimply, Bleſſed are all that ſuffer; But, *Bleſſed are ſuch as are perſecuted for righteouſneſſe ſake.* So Saint *Peter*, *If ye ſuffer for righteouſneſſe ſake, happy are ye*; Againe, *If ye ſuffer for well-doing according to the will of God, &c.* And, *If any man ſuffer as a Chriſtian, let him not be aſhamed, &c.* 1 *Pet.* 4. This is it that makes a Martyr indeed. Hence is it that the ſervants of God have hereby juſtified their ſufferings, as *David*, ſpeaking of his perſecutors; *They hate me* חנם ſaith he, that is, without all cauſe or reaſon on my part, they have no motive for it from me, it is for mine innocency that they purſue me. So *Paul*, *Being curſed*, ſaith he, *we bleſſe*, and *being reviled, we pray.* And this is that which *Jeremie* meaneth, when, proteſting his innocencie, he ſaith, *I have neither given nor taken upon uſurie*, that is, I neither meddled nor made with them, but kept me within the compaſſe of mine owne calling, *and yet the people curſe me.* Hence alſo *Abels* innocencie is juſtified by Saint *John*, *Cain* (ſaith he) *was of that wicked one, and ſlew his brother.* And why ſlew he him? Becauſe his owne workes were evill, and his brothers righteous, 1 *John* 3.12. Hence he is called Righteous *Abel* in the Goſpell. And the Apoſtle, ſpeaking of thoſe Worthies, *Heb.* 11. ſaith, They were excellent perſons, *ſuch as the world was not worthy of.* He judges of the caſe by the perſon and cauſe. So that you ſee, it is neceſſarie that hee ſhould ſuffer for a good cauſe, that would have comfort in his ſufferings. For we muſt tell you, that there is a wide difference betweene puniſhment and perſecution.

Firſt, puniſhment is an act of juſtice, but perſecution is an act of malice, or ignorance, or both.

Secondly, that's exerciſed upon ſinne and diſorder, this againſt truth and righteouſneſſe.

Thirdly, puniſhment falls on delinquents and offenders, but perſecution on thoſe that are innocent and harmeleſſe. So that unleſſe the act of the perſecutor be bad, and the act of the perſecuted good, and his cauſe good, and not good onely, but publike too, it amounts not to a perſecution. For not every act of injuſtice is perſecution preſently, if the injurie be but perſonall and private; but the cauſe muſt be publike, &c. to wit, Religion, and (in that name) the perſon too in a degree. There was a ſhadow of it in that kind of puniſhment they called Oſtraciſme, as there was a ſhadow of righteouſneſſe in *Ariſtides*. But perſecution, properly ſo called, is confined (as the Author of that booke, *De duplici Martyrio*, hath well obſerved) firſt, to one ſpeciall ſubject, the Church and the members thereof; ſecondly, to one ſpecial cauſe, the Goſpell and matter of Religion. And this is it that makes the Martyr, and denominates a man perſecuted.

Uſe 1. Learne here by this point to arme your ſelves againſt the clamors of offendors, who when they are juſtly puniſhed for their miſdemeanour, doe many times, like unto ſwine, take up a hideous noyſe, and cry out that you perſecute them. There be whole heards of theſe ſwine abroad in the world, they abound and ſwarme every where. Thus if a Miniſter ſuſpend a vile perſon from the Sacrament, or preſent him for drunkenneſſe or other miſbehaviour,

behaviour, wee ſhall be ſaid to perſecute him preſently. So if a Magiſtrate offer to ſtocke or whip a malefactor, a vagrant, or the like; if hee purſue an offender, and give him condigne puniſhment, hee ſhall be termed a perſecuter, hee ſeekes his blood, goes about to undoe him, hee would hang him if he could. Thus they make long complaints, as if they had received no ſmall injury. But this is all one, as if the wolfe ſhould hold himſelfe wronged becauſe hee is not ſuffered to worry and devoure the ſheep: or the Dog becauſe he is muzled and not ſuffered to fly in the face of paſſengers: or the Beare becauſe chain'd up ſhort, that he may not do miſchiefe. Againſt all theſe outcries you muſt ſtop your eares, and ſtiffen your courage: for it is better that idleneſſe ſuffer than frugalitie, that ſinne ſhould ſmart rather than vertue; for mercy to the wolfe is cruelty to the ſheepe, &c. It is no injuſtice to ſmite wickedneſſe. But then only a man is perſecuted, and not elſe, when hee ſuffers in a good cauſe, for righteouſneſſe ſake.

The ſame we may ſay for ſuch as ſuffer for their opinions, as your Browniſts, Familiſts and the like: Their language, you know, is perſecution altogether; and when they ſuffer for their opinions, they are perſecuted, they ſay, for their conſciences: as if every conceit were Conſcience, every groundleſſe opinion Religion. Men muſt not meaſure the cauſe by the ſufferings, but the ſufferings by the cauſe, as *Auguſtine* hath it. For unleſſe a mans cauſe be good, his conſcience good, and his carriage good too, his ſufferings will amount to no more than a condigne puniſhment.

But of all the reſt, commend mee to our neighbours of Rome, who give out and report of us among their owne, That we of this Church are no better than ſalvages, that wee ſtocke, whip, burne up thoſe of their Religion amongſt us; yea, that our Countrey is all on a blaze with flames and bonefires made of their bodies. One of them in an Epiſtle of his concerning the Engliſh perſecution, is not aſhamed to ſay, "I verily thinke that no Turkes, "Gothes, Saracens, or other barbarous people in the world, could poſſibly "deale ſo ſcornfully, ſpightfully, cruelly with the Catholike cauſe, as theſe "new Goſpellers doe. Thus you ſee what they would make of us: And for themſelves, they will tell you, that they are thoſe that paſſe through good report, and evill report, and all that which the Apoſtle ſpeakes of thoſe Worthies, *Heb.* 11. as, that they had tryall of cruell mockings, and ſcourgings, yea moreover of bonds and impriſonment, &c. all this they apply to themſelves. The ſumme is, wee are grievous perſecuters, and they on the other ſide are glorious Confeſſours while alive, and Martyrs when they are dead. But the anſwer is *Auguſtines* (after *Cyprian*:) Not every one that ſuffers is a Martyr preſently, unleſſe hee can prove and make good the point hee ſuffers for, and unleſſe hee can juſtifie both his cauſe and his carriage to the Magiſtrate. How often ſhall wee be forced to tell them, that it is not for religion that they ſuffer amongſt us, but for rebellion; not for the truth, but for treaſon? They preſent us with a large catalogue of Martyrs; as Martyr *Becket*, Martyr *Garnet*, Martyr *Campian*, Martyr *Walepoole*, and *Oldcorne*: And why not as well Martyr *Faux*, Martyr *Percy*, &c. if ſome Cotholike would do as much for Catholikes as the Jeſuites for their friends? But what's all this to Martyrdome? Doth our Saviour here intend to bleſſe thoſe that hatch

Vid. Auguſt. lib. 1. contra epiſt. Parm. cap. 7.

Vid. Rabadiner. Catal. and their Martyr.

hatch treaſons, abſolve ſubjects from their allegiance, ſtabbe Princes, blow up Parliaments? &c. When they are puniſhed for theſe, do they ſuffer for righteouſneſſe ſake? &c.

Uſe 2. For a ſecond Uſe of the point: Would wee be bleſſed of God, and have comfort in our ſufferings? Learne wee then to proceed wiſely and warily in the buſineſſe. It is certainly a great honour to ſuffer for the truth; but no man taketh this honour to himſelfe, but he that is called thereto of God.

Wee will not ſtand to cenſure thoſe of the Primitive times, that offered themſelves to perſecution, by profeſſing themſelves Chriſtians; wee are content with a charitable opinion, as, that they might be carried with I know not what heroicall ſpirit. But every thing that is matter of admiration, is not alſo matter of imitation. Wee muſt have a calling to ſuffer, or elſe we ſhall neither be good Martyrs, nor good Chriſtians. It is not good for us to rejoyce in our ſufferings barely, but wee muſt looke to ſomething elſe, that there be a good cauſe for the which wee ſuffer. It is not every good meaning, giddy opinion, ſuperſtitious conceit, ſcrupulous conſcience, that will beare a man out, or ſuffice to make him a Martyr; but it muſt be for the Goſpels ſake, for righteouſneſſe ſake that he ſuffers. Nay, hee muſt be able to prove it the truth for which hee is perſecuted, hee muſt render a reaſon of his faith, &c. and hope, as S. *Peter* ſaith. Perſecution is a matter of great weight, and hee muſt have good ground of Gods word under him that ſhall thinke to undergoe it. Wigand. de perſecutione.

Secondly, hee muſt looke to his conſcience, as well as his cauſe, that in ſuffering hee ayme not at his owne ends, ſeeke not his owne credit, or to get him a name; but the name of God muſt be ſought for, his glory muſt be ſet forth. It is not for a man to ſuffer in a good cauſe, becauſe hee hath once profeſt it, or out of a deſire to carry the conqueſt. It muſt not be *ſtudium partium*, but *pacis*, as *Auguſtines* rule is; and in a right cauſe hee muſt ſee that hee hath not a wrong end.

Thirdly, his carriage muſt be good: hee muſt manage Gods cauſe with Gods weapons: hee muſt have a great deale of wiſedome, a great deale of patience, a great deale of courage, conſtancy, zeale and humility, ſo ſhall hee do many good things at once, ſo ſhall hee credit his profeſſion, muzzle the Adverſary, follow Chriſt, ſhew forth his vertues, put himſelfe under the bleſſing here pronounced upon the perſecuted; ſo perſecuted, that ſuffer rightly both for matter and manner: ſo ſhall the cauſe grace him, and hee the cauſe, when thus hee ſuffers in a right manner, for a righteous matter.

THE

THE THREE AND TWENTIETH SERMON.

MATTH. 5. 10.

Bleſſed are they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of Heaven.



E have alreadie ſpoken of our Saviours propoſition, *Bleſſed are the perſecuted*; and therein we have ſhewed theſe two things: Firſt, that perſecution is no barre to a mans happineſſe.

The next thing is,

That it is the cauſe that makes the Martyr. The cauſe muſt juſtifie the ſuffering, the ſuffering muſt not meaſure the cauſe, as *Auſtin* hath obſerved it. A man muſt ſuffer for righteouſneſſe ſake, in a right manner, before he can lay claime to bleſſedneſſe.

Theſe things diſpatcht, we come now to our Saviours proofe, in theſe words, *For theirs is the kingdome of heaven.*

The perſecuted, ſo perſecuted as hath been declared afore, are therefore bleſſed, becauſe the kingdome is theirs.

Queſt. Will a Kingdome then make one bleſſed?

Anſw. This Kingdome will: the Kingdome of heaven.

Queſt. But of which heaven ſpeakes our Saviour here?

Anſw. There is a heaven upon earth, a Kingdome of grace: This is not principally intended here, but yet neceſſarily preſuppoſed; for this is the ground of the quarrell, it being for righteouſneſſe ſake that Gods people are perſecuted. But there is a Kingdome of glory, that Kingdome which is above, the third Heaven it is called in Scripture, and this is that is here mainly intended. And this Kingdome of glory is theirs that are perſecuted, theirs it is in right, their alſo it is already in part, and ſhall be ſhortly in full poſſeſſion.

For the matter then, that we may come on to the point. You ſee our Saviour here tels us, A perſecuted man is yet a bleſſed man, becauſe heaven is his. Note we hence,

That he cannot but be a happy man that hath heaven, whatſoever it coſts him. Though he wade through the flouds of perſecution, yet if he arrive at heaven at length, he is a happy man. Heaven is ſuch a commodity as cannot be over-bought, whatever a man give for it. Say he ſuffer in his name, ſay he ſuffer in his eſtate, ſay he ſuffer in his liberty, yea in his life, yet ſtil he is a bleſſed man. Say he loſe all he hath, die in priſon, lye in the flames, paſſe through a thouſand deaths (if poſſible) every day for righteouſneſs ſake, yet is he happy. This our bleſſed Saviour here affirms; *Bleſſed are the perſecuted*, (the perſecuted, at large) *for theirs is the kingdome of heaven*; and therefore they are bleſſed men, whatever it coſt them.

And on this very ground it is, that he takes off his little flocke from carnall feares. *Feare not little flocke*, ſaith he, feare not men, feare not meanes.

And

And why? *It is your Fathers good will to give you a Kingdom*: as if he ſhould ſay, It is no matter what ye loſe, ſo you have heaven at laſt. Hence is it that by this argument hee encourageth the Paſtors, *verſe* 11. & 12. of this Chapter, *Bleſſed are yee when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſly for my names ſake: Rejoyce and bee exceeding glad, for great is your reward in heaven.* He bids them (though perſecuted) to rejoyce and be exceeding glad. What? (might they ſay) when we are ſlandered, perſecuted, baniſhed? &c. Yes, even then, ſaith our Saviour, rejoyce: for as your worke is great, ſo is your wages great too. For your ſuffering on earth you ſhall have your portion in heaven, therefore you have juſt cauſe to rejoice, though perſecuted.

Hence is it next that hee encourageth all Chriſtians to the ſuffering of perſecution upon the ſelfe ſame ground that here: *Mat.* 19.29. *Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.* The ſpeech is foure ſeverall times ſet downe by the Evangeliſts. If a man loſe all, even to his very life for Chriſts ſake, yet there is ſomething in it will quit coſt. Life indeed is an excellent thing, it is better than living, better than land, better than all: And yet if it ſhould coſt a man his life in Chriſts cauſe and quarrell, he ſhould be ſure to make a ſaving bargaine of it (for in loſing his life hee ſaves it, as one of them ſpeakes.) A ſaving bargaine did I ſay? what? no more? Yes, hee ſhall make a gaining bargaine of it: *For there is no man hath left houſe, or brethren, or ſiſters, &c. but hee ſhall receive an hundred fold now in this life, houſes, and brethren, and ſiſters, and mothers, and children, &c. and in the world to come eternall life,* *Mar.* 10. 29. Here is a gainefull bargaine, he ſhall have father for father, mother for mother, houſe for houſe, land for land, and a hundred fold into the bargaine. One in the hundred would turne the ſcale, but an hundred for one will weigh it downe to the ground. This he ſhall have heere: and what more? why, eternall life hereafter. Life for life were an even lay, but to have eternall life for a temporary life, is a rich penni-worth, a very great bargaine. Hence Chriſt himſelfe commends this purchaſe, *Mat.* 13. 44, 45. where he compares the kingdome of heaven, that is, of grace and glory, to an *hidden treaſure, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that hee hath to buy that field:* So likewiſe to a pearle of price, which to purchaſe, the wiſe merchant goeth and parts with all that hee hath. Grace and glory are ſuch commodities, as did any man but know the worth of them, hee would bee content to part with all to procure them, and he ſhould make a wiſe bargaine too. So that whatever a man gives for heaven, he buyes it not too deare.

Thus you ſee what was our Saviours mind: and of the ſame mind alſo was his ſervant *Moſes*, *Heb.* 11. 26. *He eſteemed the reproach of Chriſt greater riches than the treaſures in Egypt.* Greater riches? It might well be that hee ſhould eſteeme it greater honour than the treaſures of Egypt, but was there more profit in it? Yes, *for he had reſpect*, ſaith the text, *unto the recompence of reward.* He laies the reproach of Chriſt in the one ballance, & the treaſures of Egypt in another, and then puts heaven in too, and then there was no compa-

riſon. So thoſe Martyrs mentioned by the Apoſtle, *Heb.* 10. 34. who tooke joyfully the ſpoiling of their goods. How was it poſſible that one ſhould endure to ſee this with joy? all that a man had travell'd and ſweat for, and endured many a deare-dayes-labour to get a little ſomewhat together, and then to be ſpoiled of all in a moment? yet becauſe they knew in themſelves they had in heaven a better and more enduring ſubſtance, they could ſuſtaine themſelves, and hold up their hearts in cheerfulneſſe under all this loſſe: for why? they ſet houſe to houſe, goods to goods, ſubſtance to ſubſtance; and then there was no compariſon. So 2 *Cor.* 4. the three laſt verſes, the Apoſtles were even ready to ſinke, the outward man was ſo miſerably afflicted; and yet *we faint not*, ſaith S. *Paul*, *but though our outward man periſh, yet the inward man is renewed more and more*: and the reaſon is, we compare things viſible with inviſible, *Wee looke not at things that are ſeene, but at the things that are not ſeene: for the things that are ſeene are temporall*, &c. Wee ſet affliction to glory, light affliction to heavie, maſſie, ſubſtantiall glory; momentary affliction to eternall glory; and therefore wee faint not whatſoeve wee ſuffer, but thinke wee ſpeed wondrous well. So then you ſee what was the minde of Chriſt and his ſervants concerning this point in hand: they all agree upon it, that though one lay out all for heaven, yet 'tis a good penny-worth. Would you not onely heare their judgements, but know their reaſons? Among many other, weigh theſe: Firſt, there is nothing out of heaven that wee can part with for heaven, that makes any thing at all to a mans happineſſe. Secondly, there is enough in heaven to make us abſolutely happy. Thirdly, compare earthly things with heavenly, and there will be found no compariſon betweene them.

Reaſ. 1. Firſt, we can lay out nothing for heaven that can hinder our bleſſedneſſe. It cannot bee denied but that religion reſtraines a man from ſome things, and perſecution may deprive one of many more, but yet all theſe things are ſuch as make neither hot nor cold to the maine buſineſſe. A man may bee outed of his eſtate, and yet loſe neither grace nor glory. A man may bee abridged of his liberty, but a bond-man may bee happy. A man may bee baniſh't his countrey, but an exile may bee happy. A man may bee cut ſhort by the head, but a headleſſe man may bee happy. In a word, there is nothing we can loſe for heaven that conduceth to the main, or makes any thing at all to our happineſſe. A man is never the leſſe bleſſed, becauſe he is not rich or favoured of the world, &c. Indeed that Philoſophicall felicity wee ſpake of the laſt day, is patch't and pieced up of many particulars, that muſt concurre to the making of it up, whereof looke how many are ſubſtracted, ſo much is diminiſhed of the whole: Like as if one pay me an hundred pounds in ſhillings and ſix-pences, ſo many peeces as are defalked therefrom, ſo much muſt needs bee wanting of the maine ſumme. But in the Chriſtian mans happineſſe, it is as if one ſhould pay me an hundred pounds in one Pearle or Jewell which cannot bee ſevered. The happineſſe of heaven is one entire thing: God alone of himſelfe is ſufficient to make one bleſſed; and as any man enjoyes God more or leſſe, ſo is his happineſſe. Now God is never a whit the farther removed from any man, becauſe he is removed from theſe outward things: he loves a man

as

as much, and bleſſeth him as well when hee wants outward comforts, as when hee hath them; and therefore to want them cannot hinder his happineſſe.

Reaſ. 2. Next, as there is nothing lyes out of heaven (taking it in its full latitude, together with the ſuburbs thereof, the ſtate of grace) that makes to our happineſſe, ſo there is nothing in heaven but doth greatly conduce to it. In heaven there is a concurrence of all things that may ſerve to the perfecting of our happineſſe. For there are all eternall good things, above all that can bee imagined. The mind is filled with light, the conſcience with peace, the heart with joy, love, &c. the body and each member thereof, with beauty, ſwiftneſſe, glory, ſtrength, and immortality. As for thoſe good things which we call *Bona fortunæ*, they are too baſe to be in heaven, there is no place for them, nor need of them, they being of the nature of thoſe things, which a man had better want than need. Thus it is better not to bee in need of Phyſicke, than to make uſe of it; a night-cap, crutch, ſpectacles, not to need thoſe is a greater happineſſe than to have them, &c. 'tis a happineſſe for a man not to bee put to uſe them. And ſo 'tis here of theſe naturall and artificiall helps, there is neither uſe nor need in heaven of them. There is ſuch perfection in the Kingdome of glory, that we ſhall need no money, need no food, need no raiment, nay wee ſhall not ſtand in need there of the Word, of the Sacraments, of prayer, of repentance, and of other ſuch things as now are our crowne and advantage. Thus for the parts of our happineſſe, heaven wants nothing that ſhould make us bleſſed. Next, for the degrees of it, there is all perfection of good things in heaven; ſo that a man ſhall have whatſoever he would have, becauſe he ſhall not be willing to have but what hee ſhould have, as *Auſtin* delivers it. In a word, all the faculties of mans ſoule ſhall be widened and enlarged to the utmoſt: their underſtanding, will, and affections ſhall bee perfected and filled with the beſt, with the quinteſſence of all divine, both truths and goods.

Again, beſides perfect accord which a man ſhall have there with the Saints his brethren, with the Angels his fellowes, with his Father God, with his head Chriſt, all things ſhall be according to his deſire. So that heaven alone is that fair-haven where we ſhould all endeavour to arrive: theſe are thoſe fortunate Ilands, truly ſo called, and indeed more than fortunate to them that come thither.

Object. Yea, but yet one may give too much for heaven, a man may buy gold too deare, &c.

Anſ. 'Tis true indeed, a man may buy gold too deare, and ſo you may all other outward things; beſides, becauſe they have no more in them than a finite excellencie, but that of heaven is infinite, and beyond compariſon.

Reaſ. 3. The firſt things in any kinde are meaſures of all other things in the ſame kinde, and not meaſured by any other: ſuch is heaven, it meaſures all things, and every thing is more or leſſe worth, as it conduceth to heaven. All outward things have their rule and meaſure, but heaven comes under no rule, under no rate; no price can bee made of it, no man can buy it too deare. Beſides, if heaven were to be bought and ſold, we are but in very ill caſe to make ſuch a purchaſe. Indeed the Factors of Rome are

very rich this way, they ſell thoſe ſufferings and ſervices of theirs for heaven. They put off their commodities at a high rate, and are not aſhamed to demand heaven of God, for that which you would bee loath to give a Lord-ſhip, or a Farme for. But Saint *Paul*, that knew better than any man what heaven was worth, ſpeakes otherwiſe of the buſineſſe, *Rom.* 8. I reckon, ſaith hee, λογίζομαι, I caſt up all, and in my Arithmeticke, after I have computed the matter, I cannot but conclude, that all, not my ſervices onely, but ſufferings too, from the cradle to the grave, are in no compariſon worthy, no not ſo much as to bee named the ſame day with the glory of heaven which ſhall bee revealed. For, conſider firſt, what thoſe things are that wee part with; things not worth the naming, of no moment at all: and yet perhaps wee may not loſe them neither, if wee carry it wiſely, for the beſt way to retaine and enjoy theſe things, is to tender and reſigne them up to God, as *Abraham* did his *Iſaac*, and ſo received him againe. *The way for a man to finde his life is to loſe it*, as our Saviour tels us. And there is the ſame reaſon of all other outward things; as appeares in thoſe Princes of Germany, that were content to ſacrifice, ſome their heads, and ſome others their Dukedomes unto God, in the defence of the Goſpell (as it is obſerved concerning the houſes of *Saxony* and *Brandenburgh*) they loſt nothing by the bargaine, but received the ſame againe with advantage: But if a man ſhould part with ſomething for Gods kingdome, yet it is no loſſe to part with the worſe for the better, to ſell droſſe for gold, to exchange earthly and carnall friends and comforts for thoſe that are heavenly. But ſay there were no exchange at all in preſent, yet heaven in reverſion is farre better than all the world in poſſeſſion, there wee ſhall have all in better manner, in better meaſure, than here can poſſibly bee had: eternall treaſures for temporall, eternall comforts for thoſe that are ſhort and momentary: According to that of a Father, *Abjice tectum, accipe cœlum*, part with a cottage, and you ſhall have a Kingdome, even Gods houſe for yours, Gods life for yours, yea Gods ſelfe for yours: for if wee give our ſelves to God, hee'll give himſelfe to us, and then wee cannot but bee happy: for the creatures happineſſe is ever more in his maker than in himſelfe: ſo that if you reckon up all, it will reſult to this, that though a man lay out never ſo much ſweat, never ſo much paines, never ſo much travell to purchaſe heaven, he cannot but have a good bargain of it. You ſee (beloved) how the point ſtands.

Uſe 1. Now for uſe: Is it ſo that a man cannot buy heaven too deare? let it ſerve then for a word of Inſtruction to teach every one of us where to lay out our money.

I doubt not but I ſpeake this day to ſome that are purchaſers; loe here wee commend unto you the beſt purchaſe you can poſſibly make, the kingdome of heaven: labour to drive at that as a chiefe commodity. Our whole life here is nothing but a trading (as *Pariſienſis* calleth it) onely let us play the wiſe Merchants in trading for the beſt commodities: Wee have all the advantages that can bee to encourage us. In bargaining betwixt man and man, it is a thing greatly materiall with whom one deales. If we have to do with ſubſtantiall, honeſt men, that can make us a good title, and will ſtand to their bargaine, we will the ſooner be drawne to deale with them, and to give

give the more; but if wee have to doe with ſhifting, ſharking fellowes, that can paſſe over to us but a broken title, and make us no good aſſurance of what they ſell, wee are more ſlow to deale with them, and will give the leſſe. Now in this purchaſe of heaven wee need not feare ill dealing, for wee have to doe with God in this buſineſſe, both the Father and the Sonne agree together to make us a good eſtate: *Eſay* 55. *Ho, every one that thirſteth* (ſaith the Father) *come, buy and eat, yea come, buy wine and milke, &c.* And ſo *Revel.* 3. 18. *I counſell thee to buy of me* (ſaith the Sonne) *gold tried in the fire, that thou maiſt bee rich, &c.* therefore wee need not doubt, but dealing with ſuch perſons we ſhall be fairely dealt with. Again, in bargaining, the price weighes much with us; if a man can have a good pennyworth of it, he will the ſooner hearken after it: behold, here is a great bargain for you, the beſt things are beſt cheap, you are called upon to come and buy them without mony, and without price, *Eſay* 55. 1. You may come to this market and leave your purſes at home, for you ſhall here have all things for nothing, &c.

Thirdly, a man that layes out his mony, aimes moſt at vendible commodities, and things worth the having.

Now for this, there is nothing comparable to heavenly treaſures and comforts, they are certainely the beſt things, which ſhall never bee taken away, they will never hurt any man, they doe him good and not evill, all his daies: all other things are weake and empty, they are no bread: (*Why do yee lay out your mony for that which is not bread? Eſay* 55. 2.) they doe not ſatisfie the ſoule, there is no true ſtrength or comfort to bee found in them, as there is in theſe; therefore come on to God, and make this purchaſe.

Ob. Alas (may ſome ſay) what have wee wherewithall to come before the Lord? what can wee doe toward heaven? God ſels not his commodities to the ſons of men for nothing.

Anſw. It was a true ſpeech of that Heathen man (and the Scripture makes it good) that God ſels his commodities unto men for labour and paines-taking.

Ob. Yea, but that's tedious.

Anſ. Yea but ſweeten it then.

Conſider that all labour in every kind is tedious in it ſelfe; as if one travell but for theſe earthly things, nay, there is paines to bee taken even by thoſe that trafficke for hell, they *compaſſe the earth*, &c. and ſhall we think much of a little paines for heaven? Again, as the merchant conſidereth not the ſtorm & tempeſt he meets with by the way (as *Chryſoſtom* diſcourſeth of this point at large) but the gaine he hopes to get in the end: and as the Fencer regards not the knocks he takes on his head or other parts, but hath an eie to the garland he hopes to win and weare: ſo muſt a Chriſtian keep his eye ſtill upon the recompence of reward, the crowne of life which Chriſt holds out, and will certainely ſet upon the head of him that overcommeth: the remembrance of this will well qualifie all the tediouſneſſe that lyes in the way. Sweet pay ſmooths a rough way.

Ob. I, but this will not quit coſt, for (whatever the end ſhall be) in the mean while this brings no reſt.

Anſ. Yes, all tra. ell, eſpecially in matters of religion, tends to reſt; the very meanes of attaining Gods kingdome carries comfort along with it; even ſorrow it ſelfe, when it is ſet upon ſinne; for then it is placed upon its right object, and ſo becomes pleaſant.

Ob. Yea, but a man muſt part with ſomething if he will have heaven.

Anſ. You muſt indeed part with your luſts, and corruptions; and that's a perillous matter, is it not, for a man to part with his diſeaſe, to loſe that which will be his bane, his poyſon?

Ob. Yea, but theſe are as deare unto us as our right hands or eyes, we know not how to miſſe them.

Anſ. Yea, but they ſhould not be ſo deare to a wiſe man: howſoever, it is better for a man to goe to heaven maimed and lame, than having all his luſts about him, to be turned into hell, where the worme dyeth not, and the fire is not quench't.

Ob. I, but a man that will have heaven muſt part with better things than his luſts, for he muſt loſe his comforts, his credit, his living, and life and all.

Anſ. Loſe his comforts muſt he! No ſuch matter: a man can never come at true comfort till hee be in the way at leaſt to heaven, for *there is no peace to the wicked*, and ſo conſequently no joy: but the kingdome of heaven it is
Rom. 14. that conſiſts in righteouſneſſe, and peace, and joy in the holy Ghoſt. Onely the godly man hath his comforts changed from worſe to better, from carnall to ſpirituall, and that is all he loſeth.

Ob. The ſame we may ſay of profits. Oh, ſay ſome, we ſhall bee ſtript of all, loſe our wealth, mony, &c.

Anſ. Not unleſſe it hang in your light to heaven; and if ſo, it ſhould never grieve you to part with it. The Philoſopher could caſt away his money when once hee found it to bee an hinderance to his ſtudy. The worldly man can bee content to part with his money (as well as he loves it) upon a good bargaine, for a further advantage. Why then ſhould wee be ſo loath to come off for heaven?

Ob. Yea, but I muſt part with my credit too.

Anſw. Credit! with whom? only with ſuch to whom *honeſtas eſt dementia*, as he ſaid, ſuch as account it greateſt folly to live honeſtly.

Ob. Yea, but I would not be perſecuted at all.

Anſ. Like enough, but Chriſt puts that out of doubt, you muſt have all with perſecution, *Mar. 9.* perſecution muſt be ſawce to all. But what's all this to a crowne? What will not a man be content to doe or ſuffer for a kingdome; eſpecially for ſuch a kingdome as heaven is, that anſwers all, recompences all that we can loſe for it? Therefore let me here ſpeake unto you for heaven, as *Caleb* and *Joſhuah* to the people concerning the land of Canaan, *Come, let us goe up at once, and poſſeſſe it, for it is a good land, a rich countrey.* There is nothing wanting in it, that is either under heaven or above it; you need not feare the ſtrength of the walls, or tallneſſe of the gyants, onely ſet faith aworke, and by it you ſhall bee able to ſcale theſe walls, overcome all difficulties and diſcouragements, &c. therefore up, why linger ye here? lay hold upon eternall life, take this kingdom by violence, there is enough in heaven to countervaile all our paines this way taken. You know what

what strange adventures some have put themselves to (as our *Richard* the third) for a kingdome, they cared not how they dyed, so they might but reigne for a while here on earth: What then should wee refuse to undergoe for the kingdome of heaven, where it shall never repent us of any thing that we have done; so overabundantly shall we be paid for any paines or cost laid out upon it? Therfore never stand upon it to cast perils, as to say, there is a Lion in the way, this or that danger to be passed through (which yet it may be wee shall never meet with) but set your faces toward the kingdome, and let the joyes and comforts of the Crowne of glory drowne all that noise that these outward things make against it.

Use 2. Is heaven so good a bargaine, what soever it stand us in? Let it serve to justifie the course, and also to encourage the heart of every wise merchant, of every faithfull Christian, that layes out all his meanes and hopes on this so gainefull bargaine. Indeed to the carnall-minded, the righteous wayes of God seeme foolishnesse. At the most, men think heaven worth having, but they are loath to goe to the charge of it; rather than suffer one blast of reproach, or frowne of disgrace for heaven, they will give up all, and befoole those that will not comply with the times, and do as other men doe, &c. But whether is the wise man, he that gets heaven upon any termes, or he that lets slip this profitable bargaine, because of such and such inconveniences, as they imagine to themselves? Let us joine issue upon the point, and herein referre our selves to be tried by God and the countrey. As for God, he commonly cals piety wisedome, and wickednesse folly, especially in the booke of Proverbs, where the ungodly person hath in every chapter almost the foole put upon him. And if we consult with men, to see wherein they place wisedome, the whole nation of Philosophers tell us, that wisedom consists in these two things; first, in pitching upon the chiefest end, & the best means that lead thereunto: secondly, in a fit choice of things; as of evill & good, to chuse the good, and of all good things to chuse the best. This is wisedome in their learning.

And if we looke abroad, It is the judgement of the world that wisedome lyes in making the best purchases, &c. then a man is wise to the world, when hee knowes how *Uti foro*, to take in, and put off commodities at the best hand. Now by all this it appeares, that religion is the best wisedome, when all is done: for it steares a man to the best end, it tends to happinesse; it guides a man also to the best meanes for the attaining of this end, the worke of God and godlinesse; it gives a true estimation of all things, leads a *Mary* to the better part, that one thing necessary that shall never bee taken from her; teacheth a man to bee a wise purchaser, to get into his hands the truest treasure, the most precious pearle, even the kingdome of heaven. And if this bee folly, then it is true that religion befooles a man, and that they onely are wise that meddle not therewith. But it is cleane contrary: there cannot bee a greater folly than for men to lay out their estates upon trifles (as all ungodly men doe, that trafficke onely for earthly and sinnefull commodities:) to preferre a counter before an angell, or a few cherry-stones before an inheritance. This is a mad match indeed, thus to part with the better for the worse, the precious for the vile. The asse preferres one thistle before a whole world, yea though all the World were turn'd

turn'd into gold, his thiſtle would bee of more eſteeme with him than a golden world. And ſuch is the wiſedome, or rather the madneſſe of worldly men, they will loſe themſelves, part with their precious ſoules, with God, with Chriſt, with all, for a ſhread of that world, which if all of it were laid together, would not come neare the worth of one ſoule. Religion teacheth a man to part with the worſe for the better, with droſſe for gold; and what ill husbandry can there be in this, to part with light things for thoſe that are maſſie and ſubſtantiall, temporary for eternall, earthly for heavenly? All earthly things are leſſe than man, for they were made for man, and therefore they muſt needs bee worſe than hee. On the other ſide, heavenly things are greater than man, for they perfect him, therefore it can bee no diſcretion to forgoe heavenly for earthly: grace is better than a mans eſtate, better than his liberty, better than his friends, meanes, life, &c. ſay hee loſe all theſe for grace, hee is a great gainer by the bargaine. Now if grace bee ſuch a precious commodity, what muſt glory needs be, which is grace perfected, crowned?

Ob. Yea, but here is the indiſcretion of it, that men cannot reconcile theſe two: may not a man have both earth and heaven?

Anſw. Yes, hee may have both, when God gives them, but he cannot have them both as his treaſure. A man can have no more treaſures than ſoules, therefore our Saviour oppoſeth theſe the one to the other: *Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theeves breake thorough and ſteale; but lay up for your ſelves treaſures in heaven, &c. Matth* 6.19,20. And againe, *verſ.* 24. *No man can ſerve two Maſters* (they cannot be both his Maſters) *for either hee will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other.* A man may have heaven and earth too, but then hee muſt ſubordinate earth to heaven. Againe, a man may have heaven and earth both, but not without perſecution: It is a ruled caſe, *All that will be godly in Chriſt Jeſus ſhall ſuffer perſecution*, in one kind or other, in one degree or other. A man would think that all theſe innocent and amiable graces afore-mentioned in the text ſhould ſecure a Chriſtian from perſecution, but you ſee where our Saviour ends his diſcourſe (and there muſt godlineſſe looke to end) in perſecution.

Now therefore ſith a man muſt needs part with one (earth or heaven); he cannot poſſibly have both as his treaſure, or without perſecution: which is the wiſer man, and who makes the better match, hee that pitcheth upon earth and parts with heaven, or hee that gets heaven, though with the loſſe of earth? I report my ſelfe to the judgements of you all; and whileſt you conclude, I proceed.

Uſe 3. Laſtly, here's a word of comfort to every wiſe Merchant, that hath loſt any thing for the kingdome of heaven: hee is a bleſſed man, and doth greatly gaine, though perhaps to the world hee ſeeme a loſer by the bargaine. Onely look to theſe two points; firſt, that thy title to heaven be good: ſecondly, that thou take the comfort of it. Looke, firſt, I ſay, that thy claime be good; and to ſecure this, let not any paines be thought too much, heaven will make amends for all.

And for this end, firſt, trace the ſeverall ſteps here ſet down by our Saviour.

Begin

Begin with poverty of ſpirit, and ſo paſſe on by ſpirituall mourning to meekneſſe, mercifulneſſe, &c. This is the way to heaven, walke in it, and then you cannot but come to it in time. It may be you may loſe the ſight of it for a while (as a paſſenger may of the City whereunto hee is travelling) but if you hold on in the way, there is no danger of not finding it in the end.

Secondly, make ſure of Chriſt: for if the King be thine, the Kingdome muſt needs bee thine too. Therefore labour to become a new creature; for *whoſoever is in Chriſt is a new creature*, ſaith the Apoſtle. See to it therefore, that the nature of Chriſt be renewed in thee, and his image put upon thee, for if Chriſt be thine, heaven is thine.

Yea thirdly, labour to enter now into heaven, lay hold upon eternall life, take poſſeſſion of it in the firſt fruits thereof, the graces of the Spirit, *adding to faith vertue, and to vertue knowledge, &c.* 2 *Pet.* 1. For by theſe wee have ſeiſin given us of heaven, as it were by turfe and twig. In ſhort, let us walk as citizens of heaven, have our converſation in heaven, lay up treaſure there, &c. and ſo make ſure of it to our ſelves.

And this once ſecured, let us in the ſecond place enjoy the comfort of it againſt all oppoſition or diſcouragement. Here thou art faine to wreſtle with thy corruptions, with the world, with thy friends, with the powers of darkeneſſe. Oh, it is a terrible, harſh, hard matter for man to deny himſelfe in every thing, to cut off his owne hand, to plucke out his right eye, &c. but againſt all this looke up and ſee heaven open over thy head, and thoſe unutterable comforts that there doe abide thee. A man cannot buy hell too cheape; though hee give never ſo little for it, yet ſtill it is an hard bargaine: On the contrary, a man cannot buy heaven too deare, though hee diſpleaſe all, loſe all: though hee goe halt and maimed, though hee runne through fire and water to it, hee cannot over-value grace and glory, he cannot doe too much for them. Therefore oppoſe this to all hinderances: I am loath to loſe my friends, to croſſe my ſelfe, &c. but it is for heaven: That anſwers all, payes for all, and when I come to heaven it will never repent me that I gave ſo much, parted with ſo much, ſuffered ſo much for it.

THE

The Four and Twentieth Sermon.

Matth. 5. 11, 12.

Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſly for my ſake.
Rejoyce, and bee exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets that were before you.

WEe have traced our bleſſed Saviour through the ſteps of Chriſtianity. Chriſtianity begins in poverty of ſpirit, and ends in perſecution. This perſecution will never hurt a Chriſtian, it is no prejudice to his happineſs, the kingdome of heaven will pay for all.

Now our bleſſed Saviour deſcends from Chriſtians in generall, to his diſciples and miniſters in particular.

His diſciples did perſonate both Chriſtians and Preachers. They were now Students, nay Licenciates in Divinity. In the ſixt of S. *Luke*, hee ſets them apart for the worke of the Miniſtry; and no ſooner hath he called them to that worke, but he preſently ſummons them to ſuffer perſecution.

Wee will not ſtand now to breake open the words in the ſeverall branches of them: That which at this time wee have to doe, is to touch a little on two points.

Firſt, what meaſure the World uſually deales out to Gods true Miniſters.

Secondly, how Gods Miniſters muſt beare up themſelves in this entertainement.

For the firſt, Our Saviour ſpeakes here as if Miniſters were to expect all ſorts of perſecutions, and that from all ſorts of people. For perſons, *Bleſſed*, ſaith hee, *are yee, when* Men *ſhall revile you*, &c. that is, men of all ſorts and conditions ſhall conſpire in this worke. And for perſecutions, our Saviour himſelfe caſts them into theſe rankes; perſecuting words, and perſecuting actions (*when men ſhall revile you, and perſecute you, and ſay*, &c.) unleſſe under reviling we ſhall place geſtures, as ſome doe.

For the order of the words, whether there be in them an alluſion to a judiciary proceſſe (as ſome authors of good note will have it) or to ſuch outrage rather as wrath doth miniſter weapons unto, as occaſion is given, it is not much materiall. Onely this, of theſe three words here uſed in the text, The firſt imports upbraiding and entwitting of others, and is the ſame with that, *Jam.* 1. 5. *Let him aske of God, who giveth unto all men liberally, and hitteth none in the teeth*, either with their preſent defects or former failings. The ſecond word betokeneth a keen and eager purſuit of any other, whether by law or by the ſword. The third, all manner of evill language, though never ſo falſe. All laid together amounts to thus much.

Doct.

Doctr. That the world ordinarily hath a keene edge againſt the true Prophets and Miniſters of Jeſus Chriſt. No ſooner is any man a true Miniſter, but hee is halfe a Martyr: Therefore our Saviour gives his Diſciples here their orders with one hand, and their weapons with the other, *Luk.6.* Hee calls upon them both at once for preaching and perſecution: for theſe two are twinnes, and goe ever together. Hence it is that when he ſent forth the twelve to preach; and likewiſe in another expedition, when hee ſent forth the ſeventy, he tels them of perſecution. *Behold I ſend you forth as ſheepe in the middeſt of wolves*, &c. *but beware of men, for they will deliver you up to the Councels, and ſcourge you in their Synagogues*, &c. *Mat.*10.16, 17. Come to particular perſons: and to begin with *Peter*; *Simon ſonne of Jonas*, ſaith our Saviour, *when thou waſt young thou girdedſt thy ſelfe, and walkedſt whither thou wouldeſt*: The time was when thou could'ſt have done thus, but now the caſe is altered, thou art a Preacher, Peter, and therefore now, *thou ſhall ſtretch forth thy hands, and another ſhall gird thee, and carrie thee whither thou would'ſt not*, Joh. 21.18. The like wee may ſee of *Paul*, *Act.* 9. 15, 16. *Hee is a choſen veſſell unto mee*, ſaith the Lord there to *Ananias*, *to beare my name before the Gentiles, and Kings, and the children of Iſrael: for I will ſhew him how great things hee muſt ſuffer for my names ſake.* Preaching Chriſts name, and ſuffering for it, do goe ever together lightly: hence is that charge given to the Prophets *Jeremy* and *Ezechiel*, *Gird up thy loines and ſpeake, bee not afraid, leſt I confound thee before them*; *They ſhall fight againſt thee, but they ſhall not prevaile*, &c. And again, *Though briars and thorns be againſt thee, and thou doſt dwell among Scorpions, be not afraid of their words*, &c. *Jer.* 1. 17, 19. *Ezek.*2. 6. But what need we produce more inſtances? let us but conſult common experience, and we ſhall finde it ſo. You know how it fared of old with Gods faithfull Meſſengers: *Behold*, ſaith *Eſay*, *I, and the children whom thou haſt given mee, are for ſignes and for wonders in Iſrael. Jeremy* became a by-word, *Ezechiel* a proverbe, *Daniel* was counted no better than a traytour and rebell againſt his Prince. And to put an end to a long induction of particulars, *Which of the Prophets* (ſaith Saint *Stephen* to thoſe ſtiffe-necked Jewes, *Acts* 7.) *have not your Fathers perſecuted? And they have ſlaine them which ſhewed before of the comming of the juſt One, of whom you have beene now the betrayers and murtherers*: Thus it fared with the Prophets of old. Come downe lower to the middle times betweene the Prophets and Apoſtles; there fell in two Preachers beyond all exceptions, *John* Baptiſt, and our Saviour: neither of them gave content; the one was too ſterne and auſtere, the other was too pliant and ſociable: neither of them could pleaſe. Come down from hence to the Apoſtles times; theſe were in the hardeſt condition of all, moſt contemned, and moſt diſ-reſpected of all men, 1 *Cor.*4. *I think*, ſaith S. *Paul*, *that God hath ſet forth us the Apoſtles laſt, as the* fag end, *and outcaſt of all the reſt, as it were appointed to death*: for *wee are made a ſpectacle unto the world, and to angels, and to men. Even to this preſent wee both hunger and thirſt, and are naked, and are buffeted, &c.* Come lower to the primitive times, and where ſhall a man find the Orthodox Biſhops, but at the bar, or upon the rack, or in priſon? &c. traduced, proſcribed, exiled, all manner of hard

hard meaſure meted unto them; after this invaded, firſt, by Heatheniſme, then by Arrianiſme, then by Donatiſme, then by Pelagianiſme, and laſt of all by Antichriſtianiſme: So true is that of *Luther*, It is not poſſible for a man to be a true Preacher of Gods word, and not be perſecuted. And it flows from theſe cauſes: firſt, from God; ſecondly, from the world; and thirdly, from Satan.

Reaſ. 1. Firſt, it pleaſeth God for excellent good ends and purpoſes, to trie and exerciſe his moſt faithfull ſervants his Miniſters, who have in them too much pride, too much ſelfe-love, too much paſſion, worldlineſſe, &c. This God ſeeth, that they neede refining, and therefore hee will breath them, and exerciſe them, leſt they ſhould bee exalted above meaſure with the abundance of revelations; hee will turne ſome meſſenger of Sathan looſe upon them, as hee did upon *Paul*; who being in danger of being puffed up upon his being rapt into heaven, God ſets one to welcome him to earth again, a pricke in the fleſh, a meſſenger of Satan, &c. Thus Gods Miniſters do but ſtand in need of perſecution, their graces muſt be tried and exerciſed.

Reaſ. 2. But there is another reaſon of this, and that is from the World, betwixt which and the Miniſtery there is an utter antipathy; for the Miniſtry is divine and holy; the world and it can no better agree than light and darkeneſſe, fire and water: hence the difference, hence the oppoſition, hence the fight; becauſe the word detects, diſgraceth, and oppoſeth the ſins wherein the world walloweth. The Miniſtry ſtands in the light of the world, hinders that men cannot ſinne with that freedome they otherwiſe would; hence the quarrell. *I have given them thy word*, ſaith Chriſt in his prayer to his Father; *Joh.* 17. 14. and then preſently followes, *and the world hath hated them*: they have a word, a meſſage in their mouths againſt all ſin, therefore doth the world oppoſe them.

Reaſ. 3. Thirdly, it is of Sathan that Gods miniſters are ſo perſecuted, for hee knowes if the ſhepheard bee ſmitten, the ſheepe muſt needs bee ſcattered; if hee can take off the Captaine, the army will ſoone bee routed; if the ſtarres bee once pulled downe from heaven, his kingdome (which conſiſts in the deeds of darkeneſſe) will thereupon be advanced. Hence it is, that as the King of Syria commanded to fight neither againſt ſmall nor great, but againſt the King of Iſrael; ſo he bends all his forces againſt theſe Captaines of the Lords hoſts: hence it is that ſo many imputations, ſo many aſperſions, ſo many indignities are caſt and heap't upon faithfull Preachers. You ſee then, that whether you looke to God, or to the world, or, laſtly, to the divell, Chriſts true miniſters cannot want perſecution. We will ſtand no longer on proofe of the point.

Uſe. For uſe hereof, it ſerves two wayes; and firſt, take notice of the vile corruption of our nature, in that wee bee carried with ſuch ſecret ſpleene, and beare ſuch an edge againſt Gods holy Ordinance; wherein wee may ſee, firſt, our weakeneſſe, ſecondly, our wickedneſſe. Firſt, what greater weakeneſſe can there bee than this, to love flattering rather than plain-dealing? this is meere childiſhnes. Chide a child for his faults, and he thinks you hate him preſently, he counts you his enemy: but let him alone & humor him a while,

a while,and you ſhall be his friend, you may have the heart out of his body, or whatſoever you will. And thus childiſh doe men ſhew themſelves, for the moſt part: we love thoſe that will ſtroake us, ſuch as will keepe aloofe, and never come home to us to ſhew us our ill eſtate. Hence is it that the Divels dawbers, that dawbe with untempered mortar, as the Prophet ſpeakes, the Divels Upholſters (as one calls them) that ſow pillowes under mens elbowes, are magnified and applauded of the world, when as in the mean while Gods faithfull Meſſengers, that deale plainely and mercifully with mens ſoules, to draw them out of their ſins, are diſ-eſteemed and vilified. Hence is it that every Fidler, every Tapſter, every Jeſter, every claw-back, that can humour men and ſmooth them up, ſhall be accepted and made welcome into their company. And on the other ſide, he that deales faithfully with mens ſoules ſhall be traduced and diſ-reſpected of every body.

Now what a weakeneſſe is this in men, to make no difference of friends and foes, to their utter ruine and deſtruction? And yet this is it we are all ſubject to. Hence every true *Paul* is forced to crie out, that the more hee loves, the leſſe he is beloved; and that hee is held an enemy becauſe hee ſpeakes the truth: as on the contrary, falſe Prophets, though they deceive and gull men of their ſoules, yet they are received and applauded: this is weakneſſe in graine, in the very height of it. But is that all? Take notice herein, as of your weakneſſe, ſo, ſecondly, of your wickedneſſe, that we ſhould make things amiable the object of our greateſt hatred, even fidelity and plain-dealing in our Miniſters, that we ſhould thus fall in with our diſeaſes; and inſtead of falling out with our ſinnes, ſhould fall foule on our Phyſicians. Whence is this ſtrange wickedneſſe? Would you know the true cauſe? It is that antipathy and contrariancy (we ſpake of before) that is betweene this divine Ordinance and mans ſinfull nature: for otherwiſe, what is there in a Miniſter but that he may paſſe as well as another man? whether we conſider him in naturall reſpects, he may be as neere and deare unto us every way as another; or if you take him in civill reſpects, he is lightly as affable as others, as well bred, as courteous and ſociable, as good a companion as another: Or laſtly, if you conſider him in religious reſpects; take him one way, he may be the object of your pittie and love, as he is a man ſubject to like paſſions, &c. or take him another way, he is the object of your reſpect, as he is the Embaſſador of Chriſt. What is the reaſon then there is no better accordance betweene him and the world, but from the Ordinance, that is divine and ſpirituall? We are carnall and ſenſuall, hence the difference. The worke of the Miniſtrie is to ſhew men their ſins, to pull them out of hell, to bring them to heaven: but wretched men would not be happy, I meane it, in Gods way they would not, and by the uſe of Gods meanes. Now becauſe Miniſters would make men of unholy, holy; of wicked, righteous: hence is it that they fall out with the Ordinance. This is wickedneſſe in an high degree; and yet it is in all of us naturally to beare an aking tooth to Gods faithfull Miniſters; let us ſee it and be humbled for this crookedneſſe of our natures.

Secondly, for ſuch as have an itching deſire to be medling with Gods Miniſters, let them be exhorted to take heed of pleaſing themſelves in rubbing

this itch, leſt it ſmart and bleed, to their death and undoing. A Miniſter that comes to us in Chriſts name ſhould be reſpected for his meſſage, whether he come as an Embaſſadour of peace, or as an Herald of warre, in either qualitie he is priviledged. Secondly, for his Maſters ſake, his commiſſion is ſealed in heaven, he is come out from God. Thirdly, in reſpect of that relation hee beares to God, who hath undertaken his protection, ownes him, and gives it in charge, *Touch not mine annointed, and doe my Prophets no harme*; and hath threatned to ſtrike through the loyns of all them that meddle with his Levites, *Deut.* 33. Wherefore, if any of you have a ſtitch againſt a Miniſter as a Miniſter, my counſell unto you is that of *Pilates* wife to her husband, Have nothing to doe with that juſt man: but rather if you have any way wronged him, in his name, in his eſtate, &c. let the ſame courſe be taken by you that the Lord commends to *Abimelech*; *Make reſtitution, for he is a Prophet, and he ſhall pray for you, and you ſhall proſper.* This is the way to bring Gods bleſſing upon your ſelves and yours. And for the time to come take heed how you traduce or maligne any true Miniſter of Chriſt, take heed how you lift up a perſecuting hand or a perſecuting tongue againſt any ſuch, yea, or a perſecuting eare either: *Receive not a report againſt an Elder* (ſaith the Apoſtle) *under two or three witneſſes*: for if to be accuſed were enough to make a man guilty, Chriſt himſelfe ſhould not have beene innocent. Who knowes not what ſtrange reports were raiſed, what tales were brought up againſt the Chriſtian Biſhops of old? what hainous things were charged upon Chriſt himſelfe in both the Courts, the civill Court, and the Eccleſiaſticall Court? Wherefore, when accuſations of this kinde are brought unto you, learne, if not to ſtop both eares, as that good Emperour *Conſtantine* did, yet at leaſt to reſerve one for the accuſed partie, till you have heard them both. For certainely, as that Noble-man accuſed of treaſon ſaid for himſelfe, It was not the Baron, but the Baronrie that was the traytor: ſo for the moſt part, it is not ſo much the man they ſmite at, as the living, the glebe, the Ordinance of God wherewith they are entruſted. It is eaſie to pretend a thouſand things, but take heed of that ſecret itch that is in many this way, to be tampering and medling with Miniſters becauſe Miniſters.

Vid. Camb. in Bedfordſhire.

Uſe. But let me ſay ſomething here to thoſe of mine owne coat: for the maine weight of this buſineſſe lyes on the Clergy. You ſee your calling, you ſee your condition; you are ſent out into the world as ſheepe amongſt wolves, fight you muſt (it will hardly be avoyded;) therefore reſolve upon it, either to decline the ſtroke, or receive the ſhocke.

For the firſt, Chriſt gives you two preſcriptions, *Be wiſe* (ſaith he) *as ſerpents, and innocent as Doves.* Wiſedome and Innocencie are the beſt meanes a man can uſe to keepe his peace.

Firſt therefore, that Dove-like ſpirit that reſted upon Chriſt, muſt reſt alſo upon us: ſinleſſe we cannot be, blameleſſe we muſt be. And although there be a latitude which muſt be yeelded to humane frailty, yet we muſt not ſwerve too much from the line on either hand, but ſtrive to hold that ἐυτονία that *Nazianzen* ſpeaks of. Walk as thoſe that tread upon ropes, wondrous even and upright, without warping or ſwerving on either hand.

Secondly,

Secondly for our wiſedome, it hath a threefold proſpect:

Firſt, toward our Maſter Chriſt: get under his protection, and live as his Chaplaines in Ordinary, ſtudy him, preach him, repreſent him, perſonate him, thinke what he would ſay if he were to ſpeake in this place, in your pariſh. In a word, you muſt comply with him, depend upon him, and then hee will beare you out in all your preſſures.

Secondly, toward our ſelves, and ſo it ſhall be our wiſedome to hold together; for our ſtrength and ſafety lyeth in unity. If we be divided in our hands and tongues as thoſe builders of Babel were (when one called for ſtones, they brought him mortar, &c. one layd a ſtone in the building, and another pulled it up) a Babell ſhall ſooner ariſe hereof than a Jeruſalem; therefore hearken to our Saviour, and ſit downe by his words, *Have ſalt among your ſelves, and be at peace one with another, Mar. 9.*

Thirdly, toward the world; and here the chiefeſt point of our wiſedome is to be ſhewed, that ſith the world is ſo captious, and ſo ready to pick a quarrell with us, therefore it muſt be our care to foreſee as much as poſſible, and to foreſtall all their exceptions. Now what it is that they moſt except againſt in us, may be beſt ſeen in our Saviour Chriſt. In the ſecond of *Mark*, and other places of the Goſpel, they taxe our Saviour for foure things eſpecially: Firſt, for his perſon, ſecondly, for his doctrine, thirdly, for his diſciples, and thoſe of his houſhold, fourthly, for his company.

For his perſon, firſt, he muſt be more than a man that gives content to the world. Our Saviour himſelfe could not, they twit him now with his birth, now with his parentage, now with his perſon, yea, they looke round about him, and ſpie what they may carpe at; all his parts, both naturall and morall, doe come under their examination and cenſure. And even thus will the world deale with the Miniſters of Chriſt, they ſhall be pryed and ſearcht into every whit of them, from top to toe, as we ſay, if any thing may bee found that may come under their cenſure. The courſe therefore here is that of *Paul* to *Timothie*, firſt, *Take heed to thy ſelfe, and to the doctrine*, that is, looke to thy words, looke to thy actions, ſay nothing, doe nothing unworthy of your place. Secondly, ſupply naturall defects with ſpirituall endowments, *Let no man deſpiſe thy youth*, ſaith he. We may ſay the ſame in another caſe, Let no man deſpiſe thine age, thy blindneſſe, thy deafeneſſe, or any other naturall defect in thee. Why? but is this in our power, may ſome ſay, whether others ſhall deſpiſe or not? Yes, ſaith the Apoſtle: for, *be thou an example to them in word, in converſation, in charity, in ſpirit, in faith, in puritie*; and this is the way to prevent all contempt, namely, if we ſet them a good patterne, a good copie in all our behaviour.

Secondly they cavilled at our Saviours doctrine, ſtill they queſtioned his points, as well as his perſon. And ſo it will bee with Preachers of Chriſts word, it will be enquired into, what ſchollers they are, what degree of ſchooles they have taken, what learning is in them, what ſufficiency of parts, &c. Now for this, we ſhall well enough take off our ſelves here, by giving attendance to reading, to exhortation, and doctrine; betaking our ſelves firſt to ſtudy, and then to teach; firſt we muſt learne, and then teach others what we have learned. Preaching without reading is but a venting

of our owne windie conceit; as on the other ſide, reading without preaching is but a miſerly hoarding up from others that which wee have learned. Where ſhould a Miniſter dye rather than in the Pulpit? where ſhould he rather be buried than in his ſtudy? Miniſters are nurſes, and ſuch they ſhould ſhew themſelves. A nurſe, you know, doth firſt feed her ſelfe, and then feeds her young; ſo ſhould we firſt digeſt our reading and learning, and then draw out, and impart it to others. That which is moſt native will take beſt, and is moſt deſired of our hearers; as it fares with a childe, who deſires not to have his milke ſugred, but likes it beſt as it comes from the breaſt, without any mixture: ſo when a Miniſter ſpeakes the native truth without all affectation, when he ſpeakes out of his owne heart, ſo that the hearers ſee plainneſſe and honeſty in the ſpeech; this commends him moſt to the hearer, and ſets a price upon all his labours. Whereas on the other ſide, let him trimme and ſtarch a ſpeech never ſo neatly, if either he ſhall preach himſelfe, or elſe confute himſelfe by his owne practice, he ſhall but render himſelfe ſuſpected and deſpicable when all is done. This was *Pauls* glory, 2 *Cor.* 1. 13. *You ſhall read no other thing in me* (ſaith he) *than what I write:* and this is a Miniſters; when his heart is ſeene in what he writes, his heart is heard in what he ſpeakes, &c. then though his matter be never ſo plaine and ordinary, it will paſſe and be accepted. Therefore, if we would preach to purpoſe, we muſt bring our hearts as well as our heads into the Pulpit, preach the word (as *Peter* bids) and preach it as the word, and preach it fully; Look to thy Miniſtry, *Archippus*, which thou haſt received in the Lord, that thou fulfill it: unleſſe a mans hands preach, his haire preach, his feet preach, &c. as well as his tongue, little good will follow, he ſhall but do and undoe. As it is ſaid of *Æneas Sylvius*, (afterwards called Pope *Pius Secundus*) that what *Sylvius* did, *Pius* undid: ſo ſuch a one ſhall but undoe at home what he did at Church, whoſe converſation and doctrine goe not all one way; whoſe life doth not preach as well as his tongue.

Their third exception againſt our Saviour was about his diſciples, (who were his houſhold Chaplaines as it were) that they did this and that which was not according to the ordinances of the Elders, &c. We may not draw diſciples after us, or make a ſide as the *Corinthians*, who would be ſome of *Paul*, ſome of *Apollo*, ſome of *Cephas*, and ſome of Chriſt; but a houſhold we may have, as had our Saviour: and for theſe we are liable to exception. Doubtleſſe it is not for nought that Saint *Paul* in two of his Epiſtles writes an Oeconomick for Miniſters, teacheth them how to governe their houſes, how to order their wives, their children, and the reſt that depend upon them. Herein he yeelds but to neceſſity; for all thoſe flawes and faults that are found in our wives, children, or ſervants, are laid in our diſh, put upon our account, and beaten upon our backes. Therefore let us learne every one to watch at his own doore, (if we would ſhunne the worlds cenſures) and often thinke of that hundred and firſt Pſalme, *I will behave my ſelfe wiſely* (ſaith *David* there) *in a perfect way, till thou come unto me; I will walke within my houſe with a perfect heart:* that ſo, as *Bernard* adviſed a great Clergie man, we may either find or make our families good.

Laſtly (for he was no rich man) they excepted againſt our Saviour Chriſt for

for his company: *Why*, ſaid they, *doth your Maſter ſort himſelfe with publicans and ſinners?* And this was a maine objection indeed, if he had converſed with ſuch any otherwiſe than in the nature of a Phyſitian, to doe a cure upon their ſoules.

It is a queſtion that a Miniſter ſhould often put to himſelfe, as the Lord did to the Prophet, *What doeſt thou here Elias?* So, what buſineſſe have I here in this Market? in this Faire? in this Tavern? &c. this is not to be with *Paul*, nor with *Auſtin* neither. It well becomes a miniſter to ſhew himſelfe wiſe this way, and to have a ſpeciall reſpect to his company: And then if he ſtudy wel, and preach wel, and live well, & looke well to his houſehold and to his company, certainely he ſhall break the teeth of many exceptions that the world now commonly makes againſt the Miniſters of Chriſt.

But what? will wiſedome and innocency ſerve the turne then? is there, beſides theſe, no need of patience? Yes verily: let a man be as wiſe and innocent as Chriſt was, he ſhall find good uſe of his patience. In truth, my brethren, wee had need to be made all of patience, ſo often ſhall wee be affronted, and ſo much put to it on every hand. Wee'le not trouble you with the language of Amſterdam, falſe Prophets, ſtigmatiques of the beaſt, creatures of Antichriſt, temporarizers, &c. Nor yet with that of Rome, Tinkers, Tapſters, Fidlers, Coblers, Chimney-ſweepers, Channel-rakers. *Hard. aliique.*

It were well with many a Miniſter if he did not heare ill from his owne naturall and ſpirituall kindred: *Ye ſhall be hated*, ſaith our Saviour, not onely of ſome few, but *of all* the world *for my names ſake*. The comfort of it is, that it is for Chriſts ſake we ſuffer ſuch things. He ſeeth it, and he wil reward it. What matters it therefore, though we be accounted the arrant'ſt dunſes in a countrey, the worſt in all the pariſh, the refuſe and off-ſcouring of all things for Chriſt? doe but have a little patience, and *hee that ſhall come will come*; and he will not come empty handed neither, but *bring his reward with him*, which is the next thing in the text.

Rejoyce and be exceeding glad, for great is your reward in heaven.

Doctr. Take notice hence, where Gods Miniſters muſt looke for their reward; not here, but in heaven. Here is the place of worke, there of wages; here is the ſeed-time, there the harveſt; here they muſt looke to fight, there to receive their Crownes. Thus it was with our Saviour Chriſt, Eſay. 49. 5. *Then I ſaid, I have laboured in vaine, I have ſpent my ſtrength for nought and in vaine, yet ſurely my judgement is with the Lord, and my reward with my God.* And againe, *Though Iſrael be not gathered, yet I ſhalbe glorious in the eyes of the Lord, and my God ſhall be my ſtrength.* And this we may alſo ſee, Matth. 18. at the latter end: *Behold*, ſaith Peter, *wee have forſaken all and followed thee, what ſhall we have therefore?* Little enough, I'le warrant you, for the preſent: but in that day *when the Sonne of man ſhall ſit on the throne of his glory*, (and till then the matter is adjourned) *ye alſo which have followed mee in the reſurrection, ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. I know whom I have truſted*, ſaith Paul, *and from henceforth there is laid up for mee a Crowne of righteouſneſſe*, (it is laid up, and not yet given him) till the laſt day, *when the righteous Judge ſhall give it*, &c.

Reaſ. 1. It muſt be in heaven or no where that miniſters ſhall be rewarded

For the world, firſt, cannot recompence them; ſecondly, will not doe it. It cannot firſt, for it hath nothing worthy enough of a Miniſter: though others may be better men than we, yet they have not better commodities than we. *If we ſow unto you* (ſaith the Apoſtle) *our ſpirituals, is it ſo great a matter that we reape your temporals?* Miniſters recover men of their ſpirituall diſeaſes, ſo that they owe them even themſelves alſo, as *Paul* ſaid to *Philemon*. In a word, they win ſoules; and what can a man give in exchange for his ſoule? If the Heathen man could ſay, No man can make a ſufficient requitall to God, to his Father, to his Tutor, that teacheth him humane learning, what doth he not owe to his Miniſter that inſtructs him in the myſtery of Chriſt, and is both father and teacher?

Reaſ. 2. Men, as they cannot recompence Miniſters if they would, ſo they have no great mind unto it, unleſſe it be one or two here or there that are called out of the world by Gods ſpeciall grace. Mens ſoules are good cheap, with the moſt, nothing worth. He that can heale a bodily ſore, cure a diſeaſe, ſet a bone, or the like, ſhall be well paid for his paines, and have many a thanke; but Miniſters are held Phyſitians of no value, little ſet by. If any one can tell us of a good crop, of a good purchaſe, we lend both our eares to ſuch a bargaine, and here is twenty pieces, or ſo, for your paines, and I'll owe you a good turne beſides; but heaven is ſcarce worth thankes: If we may have it without any paines, or without any coſt, we like well of it, but elſe we give it up as a hard bargaine; and they that offer it are not worth looking after. So that it is well with Miniſters, that God hath kept the Law in his owne hand; for ſuch is the courſe of the world, that every common ſervant, every herd and heyward, every one that can dreſſe a horſe or drench a cow, ſhall be thought a more neceſſary man than a Miniſter.

Uſe 1. The uſe of this point concernes Miniſters chiefly; and yet let mee ſpeake one word by the way (for all the haſte) to you hearers. You muſt be told, that though our chiefe pay be reſerved till another world, yet this is no diſcharge to you, as if you ſhould therefore put off all the buſineſſe to God, and thinke it enough for you to ſay to ſuch as labour in the Word and Doctrine, God reward you, I'll pray for you, &c. 'T is true, wee muſt looke to our Maſter in heaven for wages, as other ſervants muſt; but what is this to Maſters? doth this diſcharge them? No, ſaith the Apoſtle, *with good will doing ſervice as to the Lord, and not as to men, knowing that whatſoever good any man doth, the ſame ſhall he receive of the Lord: You Maſters muſt alſo give unto your ſervants that which is juſt and equall, &c.* And ſo it is here: though we Miniſters have a Maſter in heaven to reward us for any worke we doe this way, yet there muſt be an equalitie obſerved alſo on your part. And as the Miniſter muſt ſweat for you, ſtudy for you, feed your ſoules; ſo muſt you ſweat for him, labour for him, and provide for his bodie, &c. there muſt be a mutuall enterchange of all good offices this way one to another. It is true too, that the maine is reſerved to another world, but yet there muſt neceſſarily be ſome ſalary, ſome ſtipend and allowance made them for the preſent. He that dreſſeth the Vineyard, is fed of the Vineyard. He that plowes up the field, is fed of the fruit of the field in the *interim*, though the main crop be not yet ready. *Who goeth a war-fare*

at

at any time on his owne charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? The wages is due unto us here, though the Crown be behind. I know the queſtion is moved, whether the Miniſters maintenance be not a matter of almes, and meerely arbitrary? and ſome good Authors are miſ-alledged to prove it, as *Wickliffe* and others, falſely. But our Saviour hath already determined the point; *The workeman* (ſaith he) *is worthy of his hire*; it is as due to Gods Miniſters as wages to a labourer. Another queſtion is made (I know) about the proportion, and *quota pars*, what and how much they ſhall have, and whether or no the tenth be due? But it is certaine, that as they that miniſtred about holy things, lived of the things of the Temple; and they which waited at the Altar, lived at the Altar: ſo hath the Lord ordained, that they which preach the Goſpell ſhould live of the Goſpell, 1 *Cor.* 9. 13, 14. What though he hath meanes of his owne other wayes? that's not to the purpoſe; publike duties require publike charges: who goes to war (though rich) at his own charge? Therefore you are not to thinke it enough to give them the hearing, or that you have done all when you give them that which you cannot hold from them, that which cuſtome and preſcription affoords. Know and underſtand that God hath ratified no ſuch cuſtome, that Miniſters ſhould be ſtarved, but wils that they ſhould live, and live comfortably, and receive all good encouragement in their ſtudies, &c.

Uſe 2. Our ſecond uſe muſt be to Miniſters, and firſt, to ſuch as doe intend the Miniſtry; ſecondly, to ſuch as are already entred into it. For the firſt, they muſt be exhorted wiſely to caſt up their accounts, and not to thinke to enter into the Miniſtery as into a Monaſterie or place of eaſe and repoſe, or to help their maintenance, not elſewhere to be had: *Hee that deſires a Biſhoprick* (ſaith the Apoſtle) *deſires a worthy worke*; a worke unſupportable, a worke formidable to the very Angels, and ſuch as will make the backe of a very *Paul* to crack againe. He that will be a Miniſter, he muſt be *in labours more aboundant, in priſons more frequent, in wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, &c.* Hee muſt beare every mans burthen, expoſe himſelfe to every mans envie, &c. Beleeve it, the Miniſtrie is a worke of workes: therefore, you that intend it, be adviſed to ſit downe firſt, and caſt up the coſts of it, whether you ſhall be able to goe thorough with it: conſider well of the matter, before you put hand to this plough, before you put out to this ſea, leſt you give up to your ſhame, or goe on to your ſorrow. Aske your ſelves the queſtion, whether you can be content to tarry for preferment till heaven fall to you? Can you follow naked Chriſt in a naked manner? &c. *Nudi nudum*, as *Jerome* ſpeakes. Will you leave all other things to be fiſhers of men? Otherwiſe, if you uſe the Miniſtrie only as a ſtirrop to helpe you up into the ſaddle of promotion, and ſerve your baſe ends upon ſo high an Ordinance, you ſhall but bring ſhame and contempt upon your perſon and place, beſides the puniſhment you are juſtly to expect from God. Therefore in ſtead of that queſtion of the moſt, How ſhall I compaſſe this preferment or that? How ſhall I grow great in the world? &c. Say you, How ſhall I doe to get more learning, to take more paines, to be in priſon, to ſuffer any manner of hardſhip, and the like? *Chryſoſt.*

like? How ſhall I get to be more patient, more wiſe, more meeke, &c. that I may be able to beare the contempt, ſcornes, hard cenſures of the world? *I have learned*, ſaith the Apoſtle, *in whatſoever ſtate I am, therewith to be content; I know both how to be abaſed, and I know how to abound: every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need*, Phil. 4. This is the leſſon Saint *Paul* had taken out, and he had conn'd it well: and this is that he commends to his ſonne *Timothy*, *Watch thou in all things*, ſaith he, *ſuffer hardſhip, ſtudy ſouldiery, this is to doe the worke of an Evangeliſt, this is to make full proofe of thy miniſtery*, 2. Tim. 4.5. Hee muſt not ſtudy his owne eaſe, but looke to the worke that lookes toward the Miniſtry; it is a worke of workes, as well as an art of arts, as *Gregory* ſpeakes.

Secondly, for ſuch as are already entred into it, here's a word of comfort; What ever your uſage or entertainement bee in the world, looke thorough all into the reward above. What if men revile us? what if wee heare ill when we deſerve well, and wee meet with a great deale of diſcouragement? Yea, *what if they perſecute us, and ſay all manner of evill againſt us falſly for Chriſts ſake?* Yet *rejoyce in all this, and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets that were before you.* So, did I ſay? nay much worſe meaſure did they meet with, than ever we have done: They were whipt, they were ſtock't, rack't, impriſoned, beheaded, &c. and ſo are not wee. Therefore if wee yet ſpeed better than our betters before us, we have cauſe to be patient, and to bleſſe God wee ſcape ſo well.

Ob. Yea, but it is from mine owne that I receive diſcouragements: if it were from ſtrangers I could the better beare it; but when it comes from them that I have prayed for, ſtudied for, &c. this goes neere.

Sol. For anſwere to this, our Saviour hath told us, That a Prophet hath leſſe honour no where, than among his owne. The Prophet of Anathoth, at Anathoth found hardeſt meaſure of all. And this is the lot of all Gods Prophets: there is no miniſter of Chriſt, but if he deale faithfully in his place, he doth ordinarily procure himſelfe diſpleaſure from his owne people.

Ob. Oh, but if I ſuffered theſe things from thoſe onely that are wicked and naught, it would never grieve me ſo much: but here is my trouble, that even the godly, and ſuch as ſeeme to have a love to the word, doe ſleight and deſpiſe me. And how then?

Sol. How then? Why looke up to Chriſt, and thinke of another time, another place, another manner of pay than here you meete with any; Great is your reward in heaven.

Why ſhould we trouble our ſelves with what men thinke or do unto us? The wicked, they looke upon Gods miniſters as ſo many peſts or plagues of the world (we have found this botch perverting the people, ſaith *Tertullus* of *Paul.*) And thoſe that are good among men, they cannot judge of our labours, they know not the paines and cares of our place, they underſtand not what it is to beare the burden of a charge of ſoules, to break our ſleep, yea to break our braines for their ſakes: They thinke it a fine matter to ſee a man in a Pulpit, to ſtand and talke over the people for an houre together, &c.

they

they ſee not in what feare, in what care, and with how many temptations we ſtand in this place, &c. Therefore let us never trouble our ſelves with men that know nothing of all this, but look to him that doth know perfectly how it is with us; according as he tels the Angels of the Churches, *Rev.* 2. and 3. chapters, *I know thy workes, and thy labour, and thy patience, &c.* he knowes all, and takes notice of all; therefore paſſe not what men judge of you, but looke higher.

What though thou art little reſpected here? what though many a ſhaveling hedge-prieſt is better ſet by? what though after you have ſpent your time, and your patrimony (two or three hundred pound it may be) for learnings ſake, to fit you for the miniſtry, a ſmall meanes ſhall be thought too much for you? what though you be held to ſo ſtrait allowance that you cannot keep a table as many a taylor or tapſter doth? cannot give your children a portion, as many an inferiour tradeſman can? Looke up amidſt all this, and ſee above another Maſter, another day, another life, another payment. Here is the wiſedome, the patience, the ſtrength of a Preacher. Were it not for this, we were of all men moſt miſerable, and moſt fooliſh to enter into this calling; of which we may truely ſay, as that King did of his crowne, That if a man knew but the weight of it, & the cares that come along with it, he would not hold it worth taking up in the ſtreet. But conſider, that great is your reward in heaven, and that ſhall pay for all. Never whine, never complaine till Chriſt comes; if he pay you not to the full for every houre ſpent in his worke, for every indignitie born for his ſake; if he make you not amends for every word you have ſpoken in his name, yea, for every drop of bloud, nay, for every drop of ſweat, nay, for every drop of inke you have ſpent in his ſervice, then complaine, then take exceptions. But in the meane, bleſſe God that hath made for you ſo good proviſion, and bleſſe the preſent government, under which you enjoy any incouragement and maintenance, over and beſides that great harveſt, that crowne that abides us hereafter, when they that win ſoules ſhall ſhine as the ſtarres in the Firmament.

FINIS.

A TREATISE OF THE New Covenant:

DELIVERED SERMON-VVISE UPON *Ezech.* 11. ver. 19, 20.

By *Robert Harris*, Paſtour of *Hanwell*, *Batchelor of Divinity.*

PSAL. 51. 10.

Create in mee a cleane heart, O God, and renew a right Spirit within mee.

TITUS 3. 9.

But ſtay fooliſh queſtions, and Genealogies, and contentions, and brawlings about the Law, for they are unprofitable and vaine.



LONDON,
Printed by *Robert Young*, for *John Bartlet*, and are to be ſold at his ſhop, at the Signe of the gilt Cup in *Goldſmiths-Row in* CHEAPSIDE, 1634.

To the Reader.

READER,

THou wilt thinke thy time loſt, and thy ſelfe wronged, if thou ſhouldſt not find here what thou ſeekeſt for; I'll therfore deale plainely, and do as I would be done by. *Firſt*, if thou be a verbaliſt, and ſtandeſt upon compoſures, here's nothing for thee: *Firſt*, my Auditory was partly very learned, and ſo above words; partly very plaine, and ſo below them: *Secondly*, my ſelfe am both unable, and unwilling to ſtand on phraſes; that, becauſe I am clogg'd with ignorance, age, buſineſſe; this, becauſe I finde, that of thoſe poore things of mine, the plaineſt have taken beſt hitherto: *Thirdly*, the Scribe who tooke them from my mouth in the Church, hath beene, contrary to my hopes, and his owne worth, ſuperſtitiouſly modeſt, elſe had it beene eaſie for him to have caſt a better coat upon theſe ragged meditations, and rather enlarged than abridged them. And ſo much for that, if thy pulſe beat that way. Now ſecondly, if thou be a Queſtioniſt, ſpare thy paines; I never thought the Pulpit a fit place for brawles and diſputes: to ſtirre controverſies there (yet flagrant) is bad to ſpread them; and therefore, notwithſtanding the opportunity which my Text and ſome mens ſurmiſes of mee, as if I were ſomewhat warping, gave mee, I declined polemicals, ſo farre as I could, and contented my ſelfe with poſitive truths, the beſt confuters.

Maſter *John Trapp.*

Truly (Reader) I am not privy to any private opinion, were I, that opinion which bred in mee ſhould be buried with mee too; two ſtudies my heart abhorres, to wit, ſtudium partium, and ſtudium novarum rerum: If I can ſtudy the truth firſt, and the peace next, I have as much learning as I deſire; as for credit, my higheſt ambition is that of his, viz. that my name may be Chriſtian, and my ſurname Catholike. Wanton wits may pleaſe themſelves in more ayerie walkes; ſure I am of two things: First, that the moſt wiſe and learned of all ſorts, cry downe this luxuriancy in young wits, and call them another way: And ſecondly, that they who know moſt, ſay leaſt, and the maine ſticklers in moſt controverſies, are the men who leaſt underſtand where the queſtion inter partes ſticks. Laſtly, if (in the third place) thou wondereſt why I would give way to the publiſhing of things ſo ordinary, in an age ſo learned, let this ſuffice, I feared Bellarmines feare, being plainly told, that, if I would not publiſh them, others would: and I had reaſon to thinke ſo, becauſe I am already ſerved ſo; for whereas I had conceived ſomething upon Matthew 5. two of the younger brethren are taught to ſpeake before the elder be borne. Hence this anticipation, and (as one calls it) abortion. I have ſaid, now uſe thy liberty.

Apoſtolicæ Doctrinæ expoſitio eſt falſæ doctrinæ optima refutatio. Caſſan. *conſult.*

Pacia.

Vide Amam. *in oration. de barbarie in his Antibar.*

Vide Bellar. *de ſcriptor. Eccleſ.*

2 Sermons of godly mourning.

Alphon. *à Caſtro adverſ. hæreſ. Abortivè coactus ſum, &c.*

ROBERT HARRIS.



The things handled in this ensuing Treatise, delivered Sermon-wise, are chiefly these:

1 *In generall, is shewed from the Text, what our poore condition is, when God first lookes upon us in favour. Secondly, how farre forth the Lord hath engaged himselfe by Covenant to us.*

2 *In particular, the causes of the grace spoken of in the Covenant are handled, as first the materiall (whereof Oneness, Newness, Softness of heart:) secondly, the formall: thirdly, the efficient: fourthly, the finall: &c.*

As for that objection, how this Covenant can be applyable to us Gentiles, which was delivered to the Jewes, it needes no answer: for in Christ, Jew and Gentile are all one, they make but one spouse, and have one and the same joynture or dowry; but for this, let the weake read the Epistle to the Romans, Galatians *and* Hebrewes 8. *&c. and hee shall easily finde, that every beleever is of* Abraham, *is Israel, is the Circumcision, as Saint* Paul *speakes,* Phil. 3. 3.

A TREATISE OF THE COVENANT OF GRACE.

EZECH. II. 19.

And I will give them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.

WE have already ſpoken of the Natures, and office of the Lord, Chriſt. Now wee come, in ſuch order as wee have propounded to our ſelves, to ſpeake of the Covenant it ſelfe, made with Chriſt in the behalfe of all his members. This Covenant is delivered in this preſent Chapter, one parcell thereof being contained in the words of the Text. Before God had undertaken for the outward eſtate of his people; here hee undertakes for their ſpirituall eſtate: where wee have to obſerve, 1. The parties betweene whom this covenant is ſmitten. 2. The articles of agreement, or the matter undertaken: For the firſt of theſe, 1. The party undertaking is God, who is here brought in by the Prophet *Ezekiel*, as one entring into covenant that hee will give them all ſpirituall and ſaving grace. 2. The parties with whom hee covenants, and theſe are his Iſrael, whom hee had choſen out of all Nations to be a people to himſelfe, as before hee tells them. Theſe be the parties that concurre in this Covenant. Secondly, you have here the matter undertaken

by God, and that is to beſtow ſanctification, or ſaving grace upon them. And this grace is ſet forth in the Text by all the cauſes of it. Firſt, the Efficient, and that is (as is ſaid) God (*I will put a new ſpirit within you, and I will take, &c.*) Secondly, the materiall cauſe, or the matter wherein this holineſſe promiſed ſtandeth; and that is delivered in three particulars: 1. Hee will give them (*one heart*) 2. a (*new heart*) 3. a (*ſoft heart*) an *heart of fleſh*, in ſtead of an heart of ſtone. Thirdly, the formall cauſe, or the manner how hee will beſtow theſe bleſſings; he (*gives*) this heart, he (*puts*) it within them, he takes away from them the ſtony heart, and *gives them a heart of fleſh*. Laſtly, wee have here the finall cauſe, or the end wherefore God will do all this for them, *viz. That they may walke in my Statutes, and keepe my ordinances and do them, &c.* Thus you ſee who undertakes, and what hee undertakes.

Before wee come to handle the particulars propounded, and as it were to breake into the bowels of the Text, let us conſider of theſe two generalls: Firſt, how and in what caſe the Lord findes his people, when hee comes to make covenant with them. Next, how farre forth hee undertakes for them: and that is not onely in outward bleſſings, but he promiſeth them ſpirituall too, as to change and mend the heart, that is, all his inſide, for the heart is the chiefe part of man, the very fountain of life, and of all morality whatſoever. For the firſt, wee ſee how God findes man diſpoſed; when hee firſt comes upon him with ſalvation, hee is quite out of order, out of joynt, a meere confuſion. And that is the firſt thing wee would commend to your conſideration.

Doctr. Man ſpiritually conſidered is of himſelfe moſt miſerable. 1. Proved by teſtimony.

That *man is in a very ill caſe of himſelfe for his ſoule, his ſpirituall eſtate is very miſerable, the frame of his heart is quite out of frame, till God comes to joynt it.* For proofe hereof, wee have Gods owne teſtimony: *Gen.* 6. 5. at ſuch time as he came to feele mans pulſe, and to looke into his inſide, he ſaw that *every imagination of the thoughts of his heart was only evill continually*. Looke upon man in his inward diſpoſition, in the immediate operations of his ſpirit, his imaginations, deſires, purpoſes, are all evill and only evill, and evill every day, as the Lord there teſtifies. And thus wee ſee it in this preſent Scripture we now goe upon. When God comes to do a cure upon the heart of man, hee findes it firſt parted into many diviſions, many turnings and windings every way, &c. All theſe muſt be pared off, and the heart turned the right way, being made one heart, and ſo pitcht upon God the right object: 2. He findes it an old heart, rotten and totterd, and therefore promiſeth to put a new ſpirit into man. 3. Hee findes him ſicke of the ſtone, hee will *take out the ſtony heart out of their fleſh, and give them an heart of fleſh*. So that the heart of a man by nature, till it is renued and changed, is a divided heart, a rotten and corrupted heart, as ſtony as any flint whatſoever: Thus is hee for his inſide here deſcribed.

2. Illuſtrated and amplified by compariſon.

The holy Ghoſt proceeds yet further in other places to ſhadow it out by many compariſons: As *Ezek.* 16. the whole chapter throughout, and eſpecially in the beginning, the eſtate of a man in his pure Naturals (as they ſay) is ſet out by the condition of a child new borne. Now you know what thing a child is, when hee is new come into the world, an impure thing, a poore, ſilly, impotent thing, that underſtands little, and is able to

do

do nothing to helpe it ſelfe. Thus it is in the naturall birth, and thus it is alſo with every man in his ſpirituall condition: he is a creature ſhiftleſſe, helples, maim'd, impure, loathſome, &c. In other places, the holy Ghoſt goes further, and compareth naturall man not to a child, but to a very beaſt, that like as it was with *Nebuchadnezzar*, ſo it is with every mothers ſonne by nature, he hath the ſhape indeed of a man, but the heart of a beaſt: ſo ſaith the Prophet *Jeremy*, *Every man by his owne underſtanding is brutiſh*: And *Job* 11. 12. *Vaine man* (ſaith *Zophar* there) *would faine be wiſe, and ſo eſteemed, though man new borne be like a wild aſſes colt*. He is wild, and therefore unteachable; he is like a colt, and the colt of an aſſe, and the colt of a wild aſſe. Every word hath its weight to ſet forth the miſerable eſtate of a naturall man. Nay, the holy Ghoſt, not onely compares man to a beaſt, but makes him even a compound of all the malignities of all hurtfull creatures: he partakes ſomething of the lyon, and ſomething of the leopard, and ſomething of the aſpe, and ſomething of the wolfe, (as wee have ſhewed you heretofore out of *Eſay*.) Nay hee ſtayes not there, but goes further, and compares man, in regard of ſpirituals, to a dead man, *Epheſ.* 2. *Yee which were dead in treſpaſſes and ſinnes, &c.* Now what is a dead carcaſſe but an ugly ſight, a deformed thing, eſpecially if you looke within it, there you ſhall find nothing but gore and blood, and filth, and all manner of abomination. Nay further, he is compared in holy Scripture, to a ſepulcher, painted tombe, which containes not one, but many dead men: within it is nothing but darkneſſe and confuſion, and out of it comes nothing but ſtench and contagion. Thus the holy Ghoſt ſhewes by compariſon, what man is in his naturall eſtate for his inſide. Hee doth yet further acquaint us herewith by that appeares in his outſide. How ſhould one judge of the tree, but by that which it beares? how of the ſap, but by the fruits? Now for this, hearken to our Saviour, *Matth.* 15. 19. *Out of the heart*, ſaith he, *proceed evill thoughts, murders, adulteries, fornications, theſts, falſe witneſſes, blaſphemies*. Theſe are the things that come from within, from the inſide of a man, and breake out in his life and converſation. Looke to the body of a man, & that you ſhall ſee ſubject to blaines and ſores of all ſorts, which what do they elſe but ſpeake what matter is within? the corruption of the ſoule doth, as it were, peepe out through the ſores of the body. Looke againe to the lives of men, and there you ſhall diſcerne Blaſphemy in ſome, Atheiſme in others, Adultery in others, &c. All theſe do plainely evidence, what man is of himſelfe. Laſtly, looke on ſuch Lawes as God hath made againſt ſinnes, there you ſhall ſee lawes againſt murder, lawes againſt adultery, lawes againſt blaſphemy, &c. You ſhall finde prohibitions of unnaturall ſinnes, of nameleſſe abhorred ſinnes, and all to acquaint us with that depth of wickedneſſe that is found in mans heart; for from the ill natures and manners of men ſprang up all theſe good Lawes. Yea, the Lord makes Lawes againſt thoſe ſinnes, which a heathen lawgiver held it needleſſe, as againſt parricide, becauſe hee thought that none could be ſo inhumane as to fall into ſo foule a wickedneſſe; yet the Lord forbids it, and by his medicine hee does us to know what are our diſpoſitions: he forbids Atheiſme, to tell us that we have Atheiſticall natures: murder and adultery, becauſe wee have murderous and adulterous natures, &c.

3. By effects.

4. By the contrary medicines and preſcriptions.

All this ſerves to ſhew what is within. For our further underſtanding of the point, we will enquire into theſe three things: Firſt, in what ſenſe man is ſaid to be corrupt. Secondly, how far forth he is corrupted. Thirdly, whence it comes, and what is the reaſon of it. For the firſt, we muſt tell you that man commeth under a threefold conſideration or capacity: Firſt, in regard of his naturall diſpoſition and endowments, as wee uſe to conſider him in Philoſophy. Secondly, as wee take him in a politicke ſtate, as a member of the common-wealth. Thirdly, in a ſpirituall ſenſe, as hee is taken in Divinity. In this place we conſider him not as the Philoſophers deſcribe him; for ſo we yeeld him to be a noble creature, endued with underſtanding, with a reaſonable appetite, with affections capable of divine objects, with apprehenſions and operations ſuitable to his nature, being able to compare, connect, diſcourſe, deduct, to remember, and performe other noble parts and actions. Thus if you take man *in genere entis*, as they ſay, as hee is Gods Creature, the workmanſhip of his hands, there is nothing amiſſe in him, as hee comes from God. Neither doe wee conſider him here in a civill ſenſe, as that hee is of ſuch a ſtate, ſuch a diſcent, ſuch authority in the common-wealth, endued with ſuch and ſuch morall vertues, &c. for in this reſpect wee give him his due according to his place and condition, religion makes not a confuſion, but a diſtinction of perſons according to their degrees and orders. Therefore wee diſmiſſe theſe two conſiderations of man for preſent, not medling with him as hee is ſet out by naturall or morall Philoſophers, but as hee is taken by Divines, as hee referres to God, to Gods Image, to Gods Law, &c. and in this ſenſe, wee ſay that man is in a very poore and miſerable condition.

3 Further explicated.

The ſecond *Quære* is how far forth man thus taken is to be faulted?

For anſwer to this: If you ſpeake of Goodneſſe, firſt, hee is deprived of all good, not naturall or morall, but ſpirituall; I meane, there is no ſaving goodneſſe in him at all: There is no underſtanding left in him, no knowledge of heavenly things, no love or feare of God, which is ſpirituall, hee hath made forfeiture of all theſe in his fall by *Adam*. Next, hee is deprived, not onely of all actuall goodneſſe, but ſecondly, of all ability to recover himſelfe. Thirdly, of all willingneſſe to be reſtored. Fourthly, (which is the height of his miſery) bad though hee bee, yet he would faine ſeeme good, he would be accounted wiſe, though hee be brutiſh, and as a wild aſſe-colt. Thus for goodneſſe, hee is void of all, hee is deprived of the glory of God, as ſaith the Apoſtle. Next, for badneſſe, he is prone to all wickedneſſe, though never ſo abominable. Every man ('tis true) is not a murtherer, every man is not a theife, every man is not a drunkard or adulterer; but every man hath a murtherous nature, a drunken nature, an adulterous, an atheiſticall nature, and may be drawne at ſome times to an high degree of theſe deteſtable evils; he hath the ſeedes of all ſin in himſelfe, and not ſo only, but he hath alſo a diſpoſition to cheriſh and foment theſe ſins, theſe ſeedes of ſin: according to that of *Eliphaz*, *Job* 15.15,16. *Behold he putteth no truſt in his Saints; yea, the heavens are not cleane in his ſight: How much more abominable and filthy is man, which drinketh iniquity like water?* As the fiſh that lives by the water, ſucks it in: ſo doth man even feed upon corruption, hee drinkes it in as a fiſh doth water.

Thirdly,

Thirdly, though hee be thus inclined to all evill, yet hee will acknowledge none; hee will needes seeme to be godly when hee is godlesse, and would be reputed full of all goodnesse, when indeed hee is empty of grace, and full of all corruption.

But the third thing wee have to enquire of, is, whence miserable man is brought to so bad a passe, as hath beene spoken? and here hee must blame none but himselfe, for the evill that is befalne him: For the divell could not compell him to sinne, much lesse did God any way necessitate him: it was mans owne doing alone, by his owne wilfull disobedience in breaking the Commandements of God, hee forfeited all saving goodnesse, and drew upon himselfe all evill and misery. And this is the unhappy condition of all the sonnes of *Adam*, who being a publike person, his sinne was publike, and the infection thereof common to all his wretched posteritie. Hence is it, that there is in every one the seed and spawne of all sinne, a disposition to every wickednesse, which evill disposition is daily drawne into act, partly by the activity of mans nature, partly by the connaturalnesse of sinne with him, and partly by the power that, now since the fall, Satan hath over man. *Reas.*

First, I say, it is by reason of the excellencie and activitie of mans nature. Hee was made of God the most noble creature of all, and, according to that of the Philosopher, the best things corrupted are made worst; man being depraved, of the best of Gods creatures becomes the worst, hee hath by nature a working spirit, that never lies still, which as now being without the guidance of saving grace, runnes wild, as it were, and wanders out of the right way, like a clock out of order, the faster it strikes, the worse; like a Coach without a guide, the faster it runnes, the worse; like a Ship without a Pylot, the swifter it is, the worse; So mans soule since the fall, the faster hee goes, the further hee erres from the right way.

Secondly, it proceedes from the connaturalnesse of sinne with man, it is become a part of himselfe, as if hee were transformed into it; I meane it in a morall, not naturall sense, for it goes with him whersoever he goes, it eates with him, it sleepes with him, &c. It is in man, as in its owne place: hence it troubles him not, he groanes not under the burthen of it; an element in its own place weighs not.

Thirdly, man is made thus miserable, by being put (by Gods just judgment upon him for his sin) under the power and tyranny of Satan, who inspires him with all wickednesse, & leads him captive at his pleasure, so that hereby mans wickednesse is become more than humane, even diabolicall; according to that of *James*, chap. 3.15. *The wisdome of the flesh is not only earthly, and sensuall, but even devillish also.* Mans wit is now diabolicall, and himselfe ready and apt to commit such foule sins as a man of himselfe would never doe, but that the divell doth act and edge him.

You see by this time, my brethren, how ill it stands with a man in his naturall estate & condition. There are divers inferences to be made of this point.

And first, it serves to discover the miserable pride, and delusion of all carnall persons, that beare themselves in hand, that they are better than others, and that their inside is the best part of them; whereas you see by this *Use.* 1.

this, that the worſt piece of a man is in the midſt, and that his heart, and whole frame of his imaginations, is altogether evill continually; yet vaine men will not ſticke to boaſt of the goodneſſe of their hearts, that although they are not booke-learned, &c. cannot talke and diſcourſe of this and that, or remember a Sermon as ſoone as others can, yet they meane as well as the beſt, and they have as good hearts as any of them all. They love God above all, and their neighbour as themſelves, and what can any man doe more? O miſerable deluſion, that men ſhould not onely ſtand out before men in this manner, but even dare to appeale before God in this name, that though they want theſe and theſe trappings and accoutrements of oſtentation, yet hee knowes their hearts to be good to him-ward. Lo, here is the very height of errour and deluſion: here ſinne and Satan do even exceed themſelves, either in impudencie, if knowing their owne wicked inſide they diſſemble it, or elſe in ſelfe-deceit, if they know it not. This is certaine, that the inſide of a man is altogether poyſoned and depraved: witneſſe thoſe that can beſt judge of the point, that do moſt obſerve themſelves, that are of the quickeſt touch and livelieſt apprehenſions, Gods deareſt ſervants, with whom there is nothing more frequent, than continually to complaine of their inſide, they are ſicke at heart, their principall trouble lyeth at the heart. The pride, revengefulneſſe, hypocriſie, the wicked naughtineſſe of their hearts, this is it that tires them moſt, and makes them cry out in the words of the Apoſtle: *O wretched man that I am, who ſhall deliver mee from the body of this death?* Lo, thus it is with the beſt Chriſtians, they have more adoe with their owne hearts, then with all the world againe, and are more put to it to reſiſt corruption, than to deale with all their other enemies whatſoever.

Mans pride confuted, 1. by moderne Chriſtians, who moſt cry out of the inſide.

Secondly, if you conſult the beſt of thoſe wee read of in holy Scripture, wee ſhall find them crying out of their hearts; as *David*, *Pſal.* 43. *Why art thou caſt downe my ſoule, and why art thou diſquieted within mee?* *David* was a man of an excellent ſpirit, and yet all his buſineſſe lay at home, he was moſt of all troubled with himſelfe, and therefore it is that in another place, he cries out: *Lord cleanſe mee from my ſecret ſins*, *Pſal.* 19. This was *David*. The like you may ſee, if you conſult his ſonne *Solomon*: *Who can ſay his heart is cleane*, ſaith he? though a man may waſh his hands, and make all faire for the outſide, yet no man can deny, who hath gotten any inſight into himſelfe, but that his heart is foule and filthy.

2. Ancient Chriſtians in the word.

Thirdly, conſult the Prophets, and they will aſſure you the ſame thing. *The heart of man*, ſaith *Jeremy*, *is deceitfull, above all things, and deſperately evill, who can know it? Jer.* 17. If you will heare the Judge himſelfe ſpeake, he tells you *Mat.* 15. that *from within a man commeth evill thoughts, theeviſh thoughts, murtherous thoughts, adulterous thoughts, blaſphemous thoughts, &c.* Nay, will you heare God himſelfe determining the point? you have heard it already: *Gen.* 6. *The whole frame of the imaginations of the heart of man is only evill, & that all the day.* Thus you have heard what theſe can ſay to the point, that are beſt able to judge of it, therefore here is the height of all pride and error, and miſery too, that man being ſo blind, ſo bad, ſo farre out of the right way, and ſo ſtarke naught as he is, hee ſeeth it not, he feareth not, but being dead, takes

3. By Divine, teſt. in the 1. Prophets. 2. and the Son of God.

takes himſelfe to be alive; and, which is the height of miſery, hee is ſtuft up with ſelfe-deceit and conceit both at once.

Uſe 2. As this Doctrine diſcovers the unhappineſſe of ignorant perſons, that overweene themſelves: ſo it may ſerve in the ſecond place, to humble us all (even the beſt in the Church) in the ſight and ſenſe of our miſerable eſtate by nature.

Firſt, if wee looke upon man as he is in himſelfe, till God undertake the cure of him: the Lord hath made a full diſcription of him, in that fore-mentioned, and ſo often alledged place, *Gen. 6. Every imagination of mans heart, is altogether evill continually*. Here the wickedneſſe of mans inſide is ſet forth by all the dimenſions, the bredth, length, and depth of it. Firſt, for the bredth and latitude, it is ſaid, that the whole frame, the whole platforme, the whole piece of mans inſide is evill, (as it were eaſie to ſhew in the particulars, if time would give leave.) If you looke to his underſtanding: firſt, mans minde is ſtuft up with conceit and deceit, with error and pride, being ſubject to blindneſſe, more then humane; for the divell ſo ſits in mans heart and blinds it, that *hee hath not the heart of a man in him*, as that wiſe man acknowledgeth, *Prov.* 30. Take the experience of it when you will: deale but with men a little in worldly buſineſſes, in things of this life, in affaires ſecular, and they will tell you a very ſenſible tale, and anſwer to very good purpoſe: but turne your talke awhile to things ſpirituall, and you ſhall heare them ſpeake as if they were not reaſonable creatures, or had not common ſenſe in them; ſo unskilfully will they here quit themſelves. And what wee ſay for the underſtandings of men, the ſame is true alſo of their memorie, which, like unto a grate, retaineth that which is loathſome and unuſefull; but lets goe that that is ſweete and ſerviceable. Of this you may make the ſame triall, as of the former. Tell a man a tale of any thing worldly, that pertaines to this preſent life, hee can goe along with you in every thing, and rehearſe the whole diſcourſe after you againe to a tittle: but bring this man to the houſe of God, ſet him under a Preacher, let him handle the word of God moſt plainly, powerfully, methodically, yet cannot hee carry away one ſentence of the Sermon: ſo that a man would wonder what ſhift ſuch a one can make to forget all, and not to remember, no not one of thoſe leſſons that have beene delivered, but that if you meet him at the Church doores, and demand of him what hee hath learned, hee can remember nothing at all. Wee may ſay as much for the will and affections, which ſtand all quite croſſe and contrary to God. The will is nothing elſe but perverſeneſſe and peeviſhneſſe, ready to ſtand againſt that which God commandeth, in that very name, becauſe God commands it. It is reaſon enough to men, therefore to love a thing, becauſe God hates it, and to hate a thing becauſe he loves it. Thus into what part or roome ſoever of the ſoule you looke, nothing is to be found but rottenneſſe and corruption, diſorder and confuſion. Thus you ſee what a bredth of wickedneſſe there is in mans heart: Followes next the depth of it, when the Lord ſaith, *mans thoughts and imaginations of his heart are evill* indefinitely, that is, he is ſubject to all manner of evill: by nature every man ſtands ſubject to murder, ſubject to adultery, blaſphemy, and what not?

Gen. 6. expounded.

And

And as his thoughts are evill, ſo it is ſaid they are onely evill, without the mixture of any good therewithall. True it is, there are found in man, ſome naturall principles, ſome common notions, but it is a very diſputable queſtion, whether they are to be ranked and reckoned among *rudera*, or *rudimenta*, (*i. e.*) whether they belong to the old rubbiſh or to a new foundation: how ever it is, man hath in him by nature no good thing that tends to ſalvation, nothing that will do him that good. Theſe principles in ſpeech tend rather to a common good, that men may live ſafely upon earth, than any perſonall, private good, to helpe a mans ſelfe to heaven. The imaginations and thoughts of mans heart are evill, and only evill: there is the depth of his wickedneſſe.

Thirdly, conſider a little of the length and continuance of it, as it is there deſcribed by God, the imaginations of his heart are only evill, and that continually, every day, or all the day (as the word may be rendred) there is not an houre in the day, or a minute in the houre, wherein mans heart is not deviſing of evill, it attends him in all whatſoever he does, whereſoever hee goes, when he lyeth downe at night, ſinne lyeth downe with him, when hee wakes againe, ſinne wakes with him, when hee travels, it goes along with him, when hee dines, it ſits downe with him, when hee comes to Church, ſinne beares him company, yea, it comes with a man to the Lords Table, yea, into the pulpit too, do what hee can to the contrary: it dogs him at heeles in all his waies, mingles with all his prayers, runnes along in his beſt ſervices, all which (for the matter) may be good and commendable, but for the manner, there is a tainture of ſinne in all his actions. Thus you have ſeene that the whole frame of mans heart by nature is naught, ſtarke naught, wholy naught, onely naught, every day and all day naught.

But ſecondly, how is it with him, when God gives him his grace, and regenerates him?

Surely, then the matter is much amended with him, but yet there remains in him that which may humble and pull him downe, whether you looke to evill or good. Firſt, hee ſtands ſtrongly inclined ſtill to evill, the dregs of his old diſeaſe, of his former diſtemper, do yet ſtill ſticke by him, and hee is diſpoſed to it, being cured but in part. See this in *David*: who would ever have thought that ſo many afflictions which hee had ſuffered, ſo many mercies as hee had received, ſo many vowes as hee had made, ſo many parts of holy Scripture as he had penned, &c. ſhould not have made him a whole man? who would have dreamed that after all this, ſo many dregs of adultery, of treachery, of murder, ſhould have beene left remaining in him? and yet when *David* remits his ſtrict watch, and holds not ſo even a hand over his owne heart, how fouly doth hee fall? how ſhamefully doth hee ſinne againſt the Lord? In him you ſee the ſeedes of all evill are left in the beſt of Gods children, and are apt to breake out. And ſecondly for good, all that the regenerate man doth, is imperfect, it fares with him as with a crazie, weake man, that is new come out of his ſickneſſe, every ſmall matter diſtempers him. Hee findes it a very hard matter to raiſe up his heart to a little heat in that which is good, and what adoe is there to hold it when hee hath it? How eaſie a thing it is to ſlacke his pace, to remit of his heat before it

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be well kindled? And for his performances, how faint and feeble do they come from him? his prayers are cold, his purpoſes unſetled and uncertaine: now he will, and now againe he will not, one while he hath a good motion in his mind, & anon he is quite off again, he lets goe his hold, his devotions flag, &c. like the ſtrings of an inſtrument, which, though now tuned, and ſafely caſed, yet when it comes next to be uſed, you muſt tune it anew, and ſtraine up the ſtrings againe, elſe you will have no good muſicke: And ſo it is with the heart of a Chriſtian, hee muſt be ever dealing with it, if hee would have it kept in any good frame, for hee can never finde it as hee left it: now perhaps it is in good plight, and anon quite off the hookes, ſet quite backward, ſo that a man muſt begin againe with it to raiſe it up to the former pitch. Oh let the due conſideration of all theſe things laid together, make you humble and low in your owne eyes, mercifull to other offenders, and thankfull to God, and to Chriſt, for affording us ſuch meanes, and ſuch medicines to amend us.

Is it ſo that mans inſide is thus bad, as hath beene ſhewed? Learne wee all from hence what to do for our ſelves, and what for our friends. For our ſelves firſt, labour to get a better heart, a better inſide. Moſt people are all for the outſide, to have their faces faire, their skinne ſmooth, &c: but let us learne to begin at the right end, to get the heart made good, this is the ſource and ſpring of all our actions, therefore make that cleane firſt: to what purpoſe is it to waſh the bucker, ſo long as the ſpring is foule? Behold, the heart is the fountaine, the wel-ſpring of all, therefore begin there, if you deſire to have your outſide good, your converſation cleare. The heart is the chiefe part of a man, it is Gods roome where hee abides, his bed-chamber where hee lodges. *Yee are the Temples of the holy Ghoſt*, ſaith S. *Paul*. Now a neat man would have his Court lye cleane, much more his Hall, his Parlour, but moſt of all his Bed-chamber; the heart is Gods Bed-chamber, therefore give all diligence to get a new heart, a cleane heart. This you are not able to doe of your ſelves, for the heart is like that ſtable the *Poet* ſpeakes of; it is an infinite worke to cleanſe it of all thoſe thoughts, evill luſts, evill dreames, &c. wherewith it is peſtered. Therefore you muſt goe to him which is both the heart-maker, and the heart-mender, and that is God alone, as here in the text: *I will give you a new heart, and I will renew a right ſpirit within you, I will do it.* None but God can come at the heart: none but his medicines can effect the cure: none but the father of Spirits can alter and renew our ſpirits. To him therefore muſt wee runne and pray in the words of *David*, *Create in mee a cleane heart, O God*, &c. intreat him to undertake the cure, carry his owne covenant to him, and ſay, Lord, here is thine owne promiſe, the bargaine thou haſt made with mee, and confirmed often to mee in the Sacrament: *Bee it unto thy ſervant according to thy word.* *Uſe. 3.*

Secondly, you muſt wait upon God in the uſe of his owne meanes and ordinances. *Wherewithall*, ſaith *David*, *ſhall a young man* (whoſe heart is vaineſt and fouleſt) *cleanſe his wayes? by taking heed thereto according to thy Word*, *Pſal. 119. 9.* It is the Word that cleanſeth our inſide, therefore wee muſt be carefull to reade it, heare it, lodge it in our hearts, apply it cloſe to our conſciences, and then it will heale our hearts. Hence is it that the Word

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is compared to *leaven, which a woman takes and puts into three pecks of meale, and it leaveneth the whole lumpe:* ſo the word muſt be hid in the heart till it hath ſeaſoned it. This the Apoſtle *James* exhorts to, ſetting it forth by another compariſon, Chap. 1.20. *Receive* (ſaith hee) *the engrafted Word that is able to ſave your ſoules*. A graft that is ſet into a ſtocke, altereth the nature thereof: ſo the heart, when the word is ſtockt, grafted, and as it were moulded thereunto. But wee can ſtand no longer upon this.

Secondly, learne hence what to do for your friends too: you that be parents, firſt, ſee what is to be done for your children. It is your great care, for moſt part, to have them for the outſide, proper, fine, well featured, ſightly; but the worſt part in them is the heart, and there you muſt begin if you would have them to do well. *Folly is knit up*, ſaith *Salomon*, *in the heart of a child, but the rod of correction, &c.* There is a heape of follie, a bundle of corruption in the heart of a child. How ſhall wee come at it now, and get it out? Firſt, pray to God to doe a cure upon them. Secondly, bring them to the ordinances. Thirdly, whet Gods Law upon them at home. Laſtly, give them all due inſtruction, ſhew them all good example, correct them alſo, as there is need, and thus ſhall you fetch out their folly, ſaith *Salomon*. So here is a leſſon for you Magiſtrates: Do you ſee what a thing man is in himſelfe? There is in every one by nature the ſeedes of treaſon, the ſeedes of rebellion, the ſeedes of murther, and of all kinde of wickedneſſe; which ſeedes will certainly breake out into the lips and lives of men, if you labour not by your authority to repreſſe it and keepe it in. Man is a wild and wicked creature of himſelfe, if hee be not held under. Your townes, your diviſions, your ſhires will be all over-run with Atheiſme, with popery, with murther, whoredome, blaſphemy, if you beſtirre you not in labouring to reſtraine them. Indeed it is not in your power to take corruption out of mens hearts, but it is in your power to keep it in, and confine it: For which cauſe it is, that Magiſtrates are in Scripture phraſe, called *Lords of reſtraint* (ſo the originall hath it) becauſe they are to keepe ſin out of mens tongues and hands, though they cannot keepe it out of their hearts. Yea, as fire in the Oven is beſt quenched by ſmothering and ſhutting of it up, ſo is ſinne much quailed by reſtraint.

Prov 22.15.

The like wee may ſay to the Miniſters: The heart is the worſt part in a man, what ſhould we of the Miniſtery therefore do rather, than by applying all good medicines thereunto, to labour the cure of it, dealing ſtill with the heart as much as may be in all our diſcourſes? And firſt with our owne hearts: for, hee that will deale with other mens hearts to purpoſe, muſt firſt practiſe upon his owne, try the medicines upon himſelfe, which hee deſires ſhould prove effectuall to others. Water will aſcend no higher than it deſcends: and words will hardly come to the heart, which come not from the heart. Secondly, levell at the heart of the hearers; like as when a man would ſtrike his enemy dead, hee aymes not at his legges or feete, but bendeth the ſtroke at his heart. I deny not but you may profitably cull out ſome branch of ſinne to inveigh againſt, or take ſome particular ſin, as drunkenneſſe, ſwearing, lying, or the like, to deale withall: and uſually this

this takes beſt with our common hearers, who are much affected herewith, but the maine buſineſſe lyes about the heart, with it muſt we bee dealing, if wee meane to doe good, for there is the fountaine of all ſins. And therefore like as if I would fell a tree, it is not my next courſe to get up to the top therof, or to lop off the branches, but I muſt hew at the root, and ſo with the ſame labour the whole tree would be overturned: ſo it is here; go to the root, originall ſin, and the bed thereof, mans heart.

Uſe 4. Comfort to ſuch poore ſoules as upon ſight of the evill of their inward man, are caſt downe and diſcouraged thereat, and are ready to thinke there are none ſo bad as themſelves. There are two things whereof I would advertiſe every afflicted conſcience, thus dejected in the ſenſe of his owne naughtineſſe. Firſt, that you ſmother not your doubts and temptations, out of an opinion that every body would hate you, cry ſhame on you, ſpit in your face, and deteſt you, in caſe you ſhould utter and diſcloſe thoſe dark, hideous, and horrible thoughts that are in your heart. Secondly, take heed you thinke not your caſe to bee ſingular (as uſually Satan would perſwade men) as if there were never any ſuch perſon ſo bad as your ſelves, ſo haunted and troubled with wicked thoughts as you are. Beleeve it, there is no temptation ſo hideous, but the Devill dare offer it to the beſt of Gods people; yea, to our Saviour Chriſt himſelfe, whom hee ſhamed not to trouble with temptations to preſumption, to diffidence, to covetouſneſſe, to Idolatry, yea, to that monſtrous Idolatry, as to dethrone God his Father, and to ſet up the Devill for God, by falling downe and worſhipping him. What evill thought is it then thou art peſtered with, that never man had? though they be thoughts of blaſphemy, thoughts of Atheiſme, thoughts of Idolatry, divelliſh thoughts, Satan is ſo ſhameleſſe, that he may and will offer it to any man, though never ſo holy and high in Gods favour. Therefore never ſay thy caſe is ſingular, that art thus troubled, and thinke not thou art alone herein; I tell thee, the ſame may be my caſe, or any ones in the church: For by nature there is never a better of us; wee are all cut out of the ſame cloth, the ſheeres onely going between, therefore never hold thy ſtate deſperate whatever thy malady be, but run to the Phyſician for cure, who undertakes (here in the Text) to give ſpirituall, as well as outward bleſſings; grace as well as goods: *I will give you one heart, and I will put a right ſpirit into you, &c.* carry all thy helliſh, hideous, diabolicall thoughts and temptations to him; be they as black as hell, be they as bad as the Divell, bring them to him, and intreat him to ſet all right and ſtraight within you, and to bring your hearts to a better point, according to his covenant.

THeſe words (as you have heard already) are part of that covenant that God ſtrikes with his Church, containing the ſpirituall part of it. He had undertaken for temporall things before, and now he tels them what he will doe for their ſoules; he will take away from them that that is naught, and put into them, in ſtead thereof, that that is good: *I will take the ſtony heart out of their fleſh, and will give them, &c.*

Wee propounded firſt, to ſpeake of ſome generals, before wee come to

breake open the particulars of the Text. Two things wee generally propoſed unto your conſideration. Firſt, the miſerable eſtate of man, in reſpect of his inſide, in himſelf conſidered. Next, that *God undertakes to give ſpirituall things as well as temporall to his Church.* Grace he will beſtow on them, as well as goods; he will mend their ſouls as well as their bodies and outward eſtates.

Doct. 2.

This is a point of great encouragement to poore Chriſtians, dejected and caſt downe in the ſenſe of their ſpirituall wants and weakeneſſes, therefore we will dwell the longer on it. The ground of it, you ſee, is that order that the Lord obſerves here in his covenant with his people. Before he had provided for them in outward things, *verſ.* 17, 18. Therefore thus ſaith the Lord, *I will even gather you from the people, and aſſemble you whither yee have bin ſcattered, and I will give you the land of Iſrael, and they ſhall come thither, &c.* Nay, ſaith hee, beſides all this, I will beſtow ſpirituall good things on you too, for I will make your divided heart to become one, and for your old heart, *I will put a new ſpirit within you*, and for your ſtony heart I will give you a ſoft heart, a tender heart, an heart of fleſh.

God undertakes to furniſh his with ſpirituall bleſſings, & doth ſo for his.

Now for further proofe of this point, it ſhall be needfull to obſerve the degrees whereby God proceeds in aſſuring us of this truth. Firſt, he undertakes it by ſingle promiſe; ſecondly, by covenant; thirdly, by oath. Secondly, he makes it good by performance.

Firſt, he undertakes it by promiſe, as is to bee ſeene every where in the Prophets; *Jerem.* 31. I cannot referre you to any one verſe, the whole chapter is taken up in it. Firſt, hee tells them hee would furniſh them with corne, and wine, and oyle, with the young of the flocke and of the herd, &c. and then, *their ſoules ſhall bee as a watered garden*; though their hearts were naturally as a wilderneſſe, hee will make them as a garden, and though by nature they were dry, and void of any goodneſſe, hee will ſo water them with the dew of his grace, that they ſhall become ſweet and fruitfull: and ſo hee runnes on thorow the whole Chapter. The like you may read, *Joel* 2. 24, 25, 26, 27, 28, &c. *The floores ſhall bee full of wheat, and the fats ſhall overflow with wine and oyle: and I will reſtore to you the yeeres that the Locuſt hath eaten, &c. and ye ſhall eat in plenty, and be ſatisfied, &c.* And that done, *It ſhall come to paſſe that I will powre out my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall prophecy, &c. And alſo upon the ſervants, and upon the handmaids in thoſe dayes will I powre out my ſpirit, &c.* The ſumme of all is ſet downe in that place, *Pſal.* 84. the laſt verſe ſave one: *The Lord God is a ſun and a ſhield*; a ſun, to comfort his people, and a ſhield to ſhelter them from evill. But what will he give his people? *the Lord*, ſaith the Pſalmiſt, *will give grace and glory.* He will not only give them temporall things (as it followeth there, *No good thing will he withhold from them that walke uprightly*) but he will alſo beſtow upon them grace here, and glory hereafter, even that grace that ſhall once bee glory. Hence is it that the Apoſtle concludes the point, that *godlineſſe is profitable to all things, having the promiſes of both lives*, of temporall things for this life, and of ſpirituall & eternall things for the life to come. This is Gods promiſe for it.

1 Promiſes.

Next, in his covenant, hee undertakes it: and this is more than barely

2 Covenant.

to

to make promiſe of it: For, a covenant is a bundle of promiſes, ſolemnely ratified with ſome ſeale, ſome ſolemnity and obligation. This you ſee here in the Text, as we have ſhewed, and ſo likewiſe you may ſee it in the 36. of this Prophecy, where the Lord ſtrikes a covenant with his people; & firſt to free them from all evill, both that which is painfull, and that which is ſinfull. Secondly, to furniſh them with a double good: firſt, temporall, as that hee will multiply the fruit of the trees, and the increaſe of the field, that hee will call for the corne, &c. Secondly, ſpirituall, for hee will powre cleane water upon them, and cleanſe them from all their filthineſſes, and all their idols; a new heart alſo will he give them, that is, hee will juſtifie and ſanctifie them, and by putting his ſpirit into them, cauſe them to keep his judgements, and doe them: According alſo hereunto hee hath ſorted out the ſeales of his covenant, both in the old & new Teſtament. For Circumciſion ſealed up grace, as the Apoſtle ſaith of it; that it was a ſeale of the righteouſneſſe by faith, and that it ſealed up ſpirituall bleſſings, appeares by that place in *Deuteronomy*, where the Lord ſaith, *I will circumciſe the fore-skinne of their hearts, and they ſhall keepe my commandements, &c.*

Contra quod ſtatuunt nonnulli. Rom. 4. Deut. 30.

So the paſchall lambe (that other ſtanding Sacrament of the old Church) was to them a type of Chriſt (as the Apoſtle applies it, 1 *Cor.* 5. *For even Chriſt our Paſſeover was ſlaine for us*) ſealing up Chriſt unto them, and with him all good things ſpirituall. And ſo it is in our two ſacraments anſwerable to theſe former: the waſhing with water in baptiſme ſeales up the inward baptiſme, according to that, *He ſhall baptize you with the holy Ghoſt and with fire*; it ſeales up remiſſion of ſinnes, *Act.* 2. *Be baptized*, ſaith S. *Peter* there, *every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins:* it ſeales up repentance, for which cauſe alſo it is called, *the baptiſm of repentance.* The like wee may ſay alſo of the Lords Supper (that other ſeale of Gods covenant) *The cup of bleſſing which we bleſſe* (ſaith the Apoſtle) *is it not the Communion of the blood of Chriſt? the bread which wee breake, is it not the Communion of the body of Chriſt?* 1 *Cor.* 10. And therefore the bread is called the very body of Chriſt, and the wine his blood, becauſe they doe truely conveigh Chriſt unto us, that as verily as we receive the bread and wine in that Sacrament, we partake of the body and blood of the Lord Chriſt to eternall life: Thus God undertakes the buſineſſe, and thus he ſeales it.

Laſtly, hee ſweares it too; you have his oath for it in that firſt of *Luke*, *verſe* 73. *To performe the oath which he ſware to our Father* Abraham, *that hee would grant unto us, that we being delivered from the hands of our enemies, might receive grace to ſerve him without feare, in righteouſnes and holineſſe before him all the daies of our life:* So Eſay 54. 9. *for this is as the waters of* Noah *unto me: for as I have ſworne that the waters of* Noah *ſhould no more goe over the earth: ſo have I ſworne that I would not be wroth with thee, nor rebuke thee, &c.* And this the Apoſtle makes uſe of, and preſſeth further, *Heb.* 16. *God* (ſaith he) *willing more abundantly to ſhew unto the heires of promiſe the immutability of his councell, confirmed it by an oath, that by two immutable things, wherein it was impoſſible for God to lye, we might have ſtrong conſolation.* Thus you ſee what aſſurance & encouragment God gives his people for ſpiritual things; he hath ſaid it, he hath ſealed it, he hath ſworn it, &c. and therfore ye may beleeve it.

3. Oath.

Queſt. But what performance now?

Anſ. In all ages God hath performed it to his people: *David* prayed for a new heart, *Create in me a cleane heart, O God, and renew aright ſpirit within me*; and accordingly he had it: *Salomon* prayed for wiſedome, and God gave him a heart large as the ſands on the ſea-ſhore: ſo in the new Teſtament, the Apoſtles prayed, *Lord encreaſe our faith*, and it was encreaſed unto them: they called for boldneſſe and courage to ſpeake Gods word, and the Text ſaith, *they were filled with the holy Ghoſt, and ſpake the word of God with boldnes.* The like we may ſay of all other the Lords ſervants.

Reaſons propounded, 1 Negatively.

Now if you enquire for a reaſon of this dealing of God with his people, it is not in man, *Ezech.* 36. *Thus ſaith the Lord God, I do not this for your ſakes, O houſe of Iſrael, but for mine own holy names ſake, &c.* Man is neither a working nor moving cauſe of any good thing ſpirituall beſtowed upon himſelfe. Firſt, not a working cauſe; for in ſpirituall things it fareth with him much what as with a child new borne into the world, which being naked, of it ſelfe cannot doe any thing toward its owne covering, hee cannot provide himſelfe of clothes; offer them to him, he cannot take them, he cannot put them on, or make uſe of them taken. In like ſort, man comes into the world naked of grace and all ſpirituall goodneſſe, neither can he do any thing at all whereby to helpe himſelfe to it: and when hee hath it beſtowed upon him, hee cannot manage it, hee cannot wield it, further than God gives direction and aſſiſtance. Neither, ſecondly, is there any thing in man to move him thereunto, there is onely miſery in man to move God to ſhew him mercy: but for any other thing man concurres to his owne ſpirituall good, but only as a ſubject on whom God beſtowes it, and in whom hee works it; hee is an occaſion indeed, but no cauſe of his owne ſalvation: that like as that Romane anſwered him that bragged, that hee could never have conquered ſuch a place, but for him; true, ſaid the other, if thou hadſt never loſt it, I had never won it: So here, had not man fallen from grace, and ſtate of innocency, God had never ſent his ſonne to redeeme him. If he had not loſt himſelfe, Chriſt had never come to finde and reſtore him. But if you will know the true cauſe hereof, you muſt derive it from God himſelfe, it is founded upon his nature.

2 Poſitively.

For firſt, he is the God of all grace, and fountaine of all goodneſſe, it is no burden to him, no charge, no paines to give grace, no more than it is for a fountaine to ſend forth water, he doth it as naturally as the Sun gives light: for he is naturally good, yea he is goodneſſe it ſelfe, and that, you know, is communicative. *Thou art good* (ſaith *David*) *and doeſt good, Pſal.* 119. Of his goodneſſe he liberally beſtoweth good things upon his people, eſpecially ſpirituall good things: you ſee how large he is in the promiſe of temporals: but he had rather be dealing (as I may ſo ſay) in ſpirituals; firſt, becauſe they beſt pleaſe him, & comply with his bleſſed nature; ſecondly, becauſe they be beſt for us, & will do us moſt good; thirdly, becauſe his praiſe is more ſet forth in the giving of grace than of goods, they moſt commend his goodneſſe, and tend to his praiſe. *If you that are evill* (ſaith our Saviour) *can give good things to your children, how much more will your heavenly father give his holy ſpirit to them that aske it?* hee loves to be beſtowing his ſpirit, rather than meaner things, where he loves moſt.

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Secondly, as he is good, ſo he is gracious too: that is, he works grace in us of himſelfe, without any merit or deſert on our behalfe. Hee is the giver of all grace; now he that beſtowes grace, muſt doe it out of grace, elſe it is no grace. It is his grace meerely that workes any good thing in us, grace that procures it, grace that continues it.

Laſtly, he is a mighty God, able to ſubdue our iniquities unto us, able to caſt out, and diſpoſſeſſe the ſtrong man Satan, that roomth may be made for his ſpirit to ſeaze upon us, and inhabite us. But wee are the briefer here, becauſe it is a plaine point, and needs not any large proofe: wewill haſten therfore to the application, which is the life of teaching. Andſo we have three ſeverall inferences to make of this point.

Uſe 1. Gods ſervice is the beſt ſervice, for, 1 His ſecurity is beſt.

And the firſt wee addreſſe to thoſe that have not yet made their choice, have not reſolved where to place themſelves, or what Maſter to pitch upon; and to theſe let mee commend a moſt excellent ſervice, even the ſervice of God, the beſt Maſter. You ſee what hee undertakes here to doe for all that are his, & that is a mercy you muſt think, that ſo great a God ſhould vouchſafe to undertake, and become bound to us wretched and worthleſſe creatures. Fathers, you know, ſeldome frame indentures, thereby to bind themſelves what they will doe for their children, if they will bee obedient, but by right of father-hood, they challenge of them their beſt ſervice. Lords ſeldome indent with their ſlaves for their ſervice and attendance, but command it by the right they have in them, either by conqueſt or purchaſe, or ſome other title: and yet we ſee God, our Lord and Maſter, is content to undertake and indent with us, what good hee will beſtow upon us, if we will but bind our ſelves to him in obedience, he is willing to enter into bonds (for our better ſecurity) to take us, as it were, into a league of peace and of warre, offenſive and defenſive, &c. and ſo to enter into a kinde of familiarity with the ſonnes of men: For, ſo you know there muſt bee a familiarity in ſome degree, where contracts are made betweene any. Neither ſo onely doth hee offer to enter into bonds, but into ſuch bonds, as better cannot bee demanded, had you to doe with the verieſt ſharker, or ſhifting fellow in a countrey. For, what can you require more poſſibly than hee will give for your ſecurity? Would you have his promiſe? you have it in blacke and white; Would you have his covenant? Behold, here it is for you: Would you have his ſeale, his oath, his pawne? God gives you all. Here is grace from him, and an honour to the creature. Men in matters of gratuity will not be drawne to indent, nay they will take it very ill in ſuch a caſe, if bonds bee required of them: if you will ſtand to their curteſie, or truſt to their gentleneſſe, ſomething it may be they will do (yet withall you muſt wait their pleaſure) if not, you may chuſe, they will not bee bound to any thing. But now God undertakes by covenant, as you ſee, and gives ſuch ſecurity to the creature, as he cannot tell how to demand greater.

Queſt. But what is the wages hee thus undertakes to give thoſe that ſerve him.

Anſ. Exceeding great every way: among men the moſt that is uſually given, is meat, drinke and wages: Meat, drinke and wages! this every one will offer; it may be ſome will goe further, you ſhall have a livery beſides; yea, ſome

2 His wages is beſt.

ſome will promiſe their ſervants, beſides all this, ſome promotion, or protection: ſome immunity or commodious office, it may be. But what is all this to Gods wages? Hee gives all this that any other Maſter gives, and much more (nay what indeed can any Maſter give his ſervant, if God doe not firſt give it to the Maſter?) But behold, hee doth more than all this comes to; For, *hee ſhewes mercy to a thouſand generations of them that feare him and keep his commandements.* He maintaines not onely ſuch as ſerve him, but all their houſhold, yea, and all their poſterity too. Hee beſtowes upon them temporall bleſſings, in another manner than man can, gives them not onely food, but a ſtomacke to it; not onely clothes, but a body to weare them, &c. He provides for their outward eſtates, their good names, &c. And that which is the main, he provides for the ſoule that is immortall, immortall comforts; hee gives himſelfe, his fleſh for meate, and his blood for drinke, and *my fleſh is bread indeed* (ſaith our Saviour) *and my blood is drinke indeed*, *John* 6. Nay, leſt any man ſhould doubt of the point, he will bee his wages, as hee tells *Abraham*, *Walke before mee in uprightneſſe, and then I will be thine exceeding great reward*, *Gen.* 15. Nay, for a livery he will give us his own Image, which conſiſteth in righteouſnes and true holineſſe, and for wages, his heavenly kingdome: for every ſervant of his, God makes a ſon, and every ſonne an heire, *and every heire of God, is a co-heire with Chriſt*, *Rom.* 8. the ſame ſubſtantiall (though not graduall) glory, the ſame kingdom, that the Lord Chriſt hath, he ſhall have, *he ſhall enter into his Maſters joy, &c.*

Ob. Yet we ſee many fall ſhort of this large pay, who yet profeſſe themſelves to bee the ſervants of God, for none commonly meet with more ſorrowes and troubles, have more wants, &c.

Sol. And why is that? for the moſt part it is thorough their owne default, and becauſe they are wanting to themſelves, by being ſlacke and ſhort in Gods ſervice, whereas, if they would mend their paines, God would mend their pay; if they would alter their pace, he would alter their wages. Beſides, the Lord in beſtowing theſe outward things, hath ſtill reference to the ſoules of his people, and gives other things, ſo as they will beſt comply with the happineſſe of the creature: & hence it is, that he ſometimes abridgeth his ſervants of outward things, for the perfecting of their better part, the ſoule, and the furtherance of their ſalvation. But otherwiſe, if they were but capable of theſe outward comforts, they ſhould not long goe without them, according to that in the Pſalme; *Oh, if my people would have hearkned, if they would have kept my ſtatuts, &c. how would I have fed them with the fat of wheat?* &c. as if he ſhould ſay, they ſhould not then have wanted for any thing, for ſoul or body.

Pſal. 81.

Beſides, you muſt know that in Gods regiment, in Gods houſe, there bee divers ſtations, divers offices, and accordingly different eſtates and allowances. Now it is required of every ſervant, that he keepe to his owne place and ſtation, that he doe his owne worke, and that he expect wages anſwerable and proportionable to his place and office. And as in the body where be many members, every member hath, as its proper uſe and function, ſo its wages thereafter; there muſt bee a foot, as well as either hand or head, and for the foot, a ſhooe of leather is as fit, as ſutable, as ſerviceable, and doth every whit as well become it, as a hat of beaver doth the head.

A ſuite of frize, or of leather becomes ſome men, as well as a ſuite of ſilke or velvet doth ſome other; it will keepe him as warme, and doe him as good ſervice, and as good credit too, as the other doth a man of greater place and eſtate. So here, for men of meaner parts and abilities in the Church, an eſtate ſuiteable doth beſt, &c. in which regard, God may, and oft times doth, keepe ſome of his people ſhort: whereas, if they were fit in regard of their affection and place, and when he ſhall find them capable, they ſhall have them, and in the meane time, no good thing fit for them in their ſtation ſhall be kept away from them.

Ob. Oh, but then ſure, ſith Gods wages is ſo good, his worke is hard.

Thirdly, his worke is beſt.

An. So many think indeed, that if they ſhould give themſelves up to Gods ſervice, they ſhould have but an uncomfortable & hard time of it, they ſhould never ſee merry day more, they muſt bid adieu to all their comforts, and ſpend their time in heavineſſe and horror. But there is no ſuch matter I aſſure you, men are worſe afraid than hurt, that conceive thus hardly of the good waies of God, whoſe waies are waies of pleaſantneſſe, and all his paths peace. But admit it were ſo as theſe imagine, that Gods work were hard; if his wages be anſwerable, a man would not refuſe to undertake it: what paines doe men ſtraine at if the pay be honourable either in war or peace? But ſecondly, learn to judge of things as they be; God is no tyrant, but an excellent governour, all his commands are reaſonable, and his yoke is far eaſier than the yoke of Satan, his worke is more faire, eaſie, honourable. As that excellent Greeke Father ſaith, Is not love a lighter burden than hatred, patience than paſſion? &c. Is it not far eaſier to bee moderate than gluttonous, ſober than riotous? &c. Beleeve it, grace is an eaſier burden than ſinne: and the worke of God ſeemes hard and difficult onely becauſe of our corruption, that cannot ſo well frame to it: But otherwiſe, were we as we ſhould be, there would be no ſuch difficulty to us in the waies of God.

Ob. Yea, but we find them difficult and unpleaſant.

Sol. This comes to paſſe by reaſon of corruption that clogs us, which the Lord will by degrees take away, and heale us of all our rebellious wils, where all the buſineſſe ſtickes. And then for good, hee will put new principles into you, new hearts, new inſides, and ſo though the taske of goodneſſe bee too hard for you of your ſelves, yet undertaking it in Gods ſtrength, you ſhall find Chriſts yoke to be eaſie and comfortable.

Now therefore, ſith Gods wages is ſo great, and his worke ſo eaſie, bee content I pray you to have a good Maſter, to accept of a good ſervice, &c. Every man muſt fall to one Maſter or other, God on the one ſide, or the Devill on the other: one of theſe Maſters you muſt needs ſerve. Make a wiſe choice therefore; firſt, for your ſelves; ſecondly, for yours. Firſt, binde your ſelves to God to become his ſervants.

Queſt. How ſhould we bind our ſelves unto him?

Anſ. Enter into covenant with him to be his alone. This is a great buſines, as *Joſuah* tels the people, when they ſaid, *We will ſerve the Lord, for he is our God: Ye cannot ſerve the Lord*, ſaith he, &c. *Joſh.* 24.

This hee ſaid not to diſcourage them, but to teach both them and you, that if you will be Gods ſervants, you muſt diſclaime all other Maſters, and wil-

willingly ſubject your wits, your wils, your conſciences, your eſtates, your liberties, your lives to God; renouncing all other Maſters, you muſt hold you cloſe to him. Now therefore, have but one chiefe Maſter, even God, pitch upon him, and reſolve to ſerve him alone in holineſſe and righteouſnes, as he ſpeaks, all the dayes of your lives. Thus for your ſelves.

Next, for your people, and thoſe about you, ſay as *Joſuah*, *I and my houſe will ſerve the Lord*: you cannot picke out a better Maſter any where, either for your ſelves, or for your children. Every man deſires to preferre his child to a good match, or to help him to a good ſervice, where he may have faire and kind uſage, ſquare dealing, where he may have every thing enough, and be put to no drudgery, &c. Behold, God is the beſt Maſter, he gives the beſt wages, finds the beſt worke, ſhewes beſt acceptance of what we doe; hee takes well at our hands that poore ſervice that none elſe would accept of: he gives alſo the beſt aſſiſtance, for hee never ſets any on worke, but hee gives ſtrength to doe it, yea, he puts his owne hand to the buſineſſe. Therefore be adviſed to preferre your children to his ſervice; you pray over them daily, God make you his ſervants, God make you his ſervants; therefore helpe to make them Gods ſervants, by giving them inſtructions, corrections, good example, &c. And when God offers to enter into covenant with you and yours, make uſe of his offer, lay hold on the hint, as *Benhadads* ſervants did, when the King of Iſrael ſaid, *Is my brother* Benhadad *yet alive?* they diligently obſerved, and haſtily catcht it, and ſaid, *thy brother* Benhadad: So when God ſaith, *I will bee thy God, and you ſhall be my people*, make anſwer ſtreight upon it, I am thy ſervant, Lord, I am thy ſervant; be glad of any ſuch motion, and readily lay hold on it, as *David*, when the Lord promiſed to build him a houſe, and to be a Father to his poſterity, hee went into the houſe of God, and ſate before him, thankfully embracing ſo kinde an offer: ſo let us doe for our ſelves and ours.

Uſe 2. A ſecond uſe wee have of this point to thoſe that have already given up their names to God, have taken his wages, doe weare his livery, and dwell in his houſe: let theſe be exhorted never to grow weary of ſuch a Maſter, but to cleave faſt unto him, and to ſerve him conſtantly, cheerfully, boldly, thorowly.

Firſt, you muſt ſerve the Lord conſtantly: hee is conſtant to you, and why ſhould you not be as conſtant to him? who gaines by the ſervice you doe to him, hee or you? All the commodity and benefit thereof is onely yours; having therefore the better end of the ſtaffe, hold him faſt to his bargaine. Remember that you ſerve the Lord on a covenant, and for terme of life: ſticke cloſe to him therefore without ſtarting. Hee is not any way in need of you, hee never did you harme; reſolve therfore as *Polycarp*, *Foureſcore and ſixe yeares* (ſaid hee, when hee was ſolicited to renounce Chriſt and the truth) *have I ſerved my Maſter Chriſt, and hee never in all this ſpace did me the leaſt harme, and ſhould I now forſake him?* I will never do it. So doe you reſolve to cleave to the Lord, with full purpoſe of heart, in an everlaſting covenant, a covenant of ſalt. If you were to beginne the world againe, where could you make a better choice? where could you light upon a better Maſter? therefore love him ſtill, depend upon him ſtill, ſeeke him

him ſtill, obey him ſtill, doe whatſoever may pleaſe him, forbeare whatſoever may offend him, and this for ever, not being weary of well doing: in one, he is conſtant to you in love and bleſſing, bee you alſo to him in ſerviceableneſſe and obedience.

Secondly, learne to ſerve the Lord cheerfully, as well as conſtantly. Hee loves a cheerefull ſerver, as well as a cheerefull giver in the matter of almes, and requires to bee ſerved with delight and willingneſſe: Hee deſerves it certainely, for he gives the beſt wages, the beſt employment, and the beſt encouragment, as you have heard before. That which our owne hearts cannot thinke well of, that which other men would piſh at, and ſet light by, God will graciouſly accept, and bountifully reward. Now therefore, if the Apoſtle would have ſervants which receive but a pound or two of wages, to goe cheerefully about their Maſters buſineſſe, *with good will doing ſervice as to the Lord, and not as to men, Epheſ.6.* how much more ſhould we to God, knowing that whatſoever good thing any man doth, he ſhall receive the ſame of the Lord? &c. Let me ſpeake to you therefore in the words of *David* to his ſon *Salomon*, being now on his death-bed, 1 *Chr.*28.9. *And thou, my ſon* Salomon, *know thou the God of thy fathers, and ſerve him with a perfect heart, and with a willing mind, &c.*

Thirdly, ſerve the Lord boldly, valiantly: the Lord loves ſuch as are couragious in his ſervice; as on the other ſide hee curſes thoſe that are timorous and fearfull, excluding them out of heaven, *Rev.*21.(*for without are the fearfull, &c.*) when his people are bold in his worke, they give him the glory of his power, &c. Therefore is it that hee cals upon us ſo oft for courage, in the Prophets. *Fear not, for I am with thee, be not diſmaid, for I am thy God, I will ſtrengthen thee, yea, I will uphold thee with the right hand of my righteouſnes,* Eſay 41.10. And againe, *ver.*13. *I the Lord thy God will hold thy right hand, ſaying unto thee, feare not:* and ver.14. *Fear not thou worme* Jacob, *and ye men of Iſrael, I will help thee, &c.* God would have all his people valiant. In caſe of danger therefore for Gods cauſe, ſay as the three children did to the King of Babel, *We are not carefull to anſwer thee in this matter. If it be ſo, our God whom we ſerve is able to ſave us, he can if he will, and he will deliver us if it be good for us; but if not, be it knowne unto thee, O King, that we will not ſerve thy gods, &c.* Learne to be of *Davids reſolution, Pſal.*119.46. *I will ſpeake of thy teſtimonies alſo before Kings, and will not be aſhamed.* Aſham'd? why ſhould he be aſhamed? God is not a Maſter to be aſhamed of. Let ſinners bluſh, but let the ſervants of God hold up their heads, and beare themſelves bold upon his protection, ſo long as they manage Gods buſineſſe with Gods wiſedome, with Gods meekneſſe, &c. God is not aſhamed of them, why then ſhould they be aſhamed of God?

Laſtly, you muſt doe Gods work throughly, ſith he payes us home, gives large wages, beſtowes upon us all things neceſſary to life and godlineſſe, bleſſeth us with all temporall and ſpirituall bleſſings in heavenly places, all comforts for this life and the next; & will mend all that is amiſſe with us: therefore ſerve him at all times, in all companie, in every duty of religion, and in all conditions of life whatſoever. God is a thorow Maſter, therefore do him thorow ſervice.

Encou-

Vſe.3. Encouragement and comfort to all Gods poore ſervants, that groane under the burden of their many wants and weakeneſſes, that are troubled with ſo many corruptions, and ſuch naughty hearts, as they cannot tell what to doe by them, or to whom to turne themſelves for helpe and cure: To theſe I bring good newes, glad tidings; there is a Phyſician found that will undertake the cure, and will goe through with it. If thou canſt but make good that thou art within the Covenant, thou maiſt goe boldlȳ to God, and begge any thing of him thou ſtandeſt in need of for thine inward eſtate. It is no more but call for what thou wanteſt, and it ſhall bee given you: Temporall things indeed you muſt ſeeke and aske of God with reſervation, if God ſee it good for you, &c. But for ſpirituall mercies, you may ask them abſolutely. And like as a houſhold ſervant that is in covenant with his Maſter, comes in from his worke, and cals for his dinner, and againe calls for his ſupper; when his time is out, hee challengeth his wages; when hee wants helpe, hee comes in and asketh for it, yea, if other helpe be not by, he comes with pray you Maſter lend me your hand: ſo may we, as many as are in covenant with God, goe to him in like manner, Lord, I want faith, give mee it; I want patience, let mee have it: I finde my heart naught, and all out of order, joint it, mend it, &c. Thus wee may ſafely doe, and thus *David* did, as we read in many places of the Pſalms: *Unite my heart* (ſaith he) *to thy fear, &c.* as if he ſhould ſay, Lord, thou haſt promiſed to give me one heart, behold I find my heart divided, diſ-jointed, &c. unite it, I beſeech thee: So, *Be ſurety, Lord, for thy ſervant for good*, &c. As if he ſhould ſay, Thou haſt undertaken to cauſe me to keepe thy commandements: remember thy covenant, and cauſe me to goe through with thy work. Againe, *Give underſtanding to thy ſervant according to thy word.* As if he had ſaid, Thou art in covenant with me, and therefore performe thy bargaine; as thou haſt allotted me worke, ſo thou muſt finde me tooles wherewithall to worke: ſo hee. So may we goe unto God with like words in our mouths; Lord give mee wiſedome, give me faith, give me patience for the diſcharge of my duty toward thee, it is a flat bargaine betwixt us, therefore ſtand to it.

Secondly, as you may boldly aske ſpirituall things from God, ſo you may confidently expect them, promiſing your ſelves whatſoever God promiſeth, *for all the promiſes of God are yea and amen in Chriſt*; not onely yea, but yea and amen; not onely firme and faithfull in themſelves, but ſuch as ſhall be made good to the ſoules of Gods people in full perfection. Hath God then promiſed thee pardon of ſin, ſanctification, the feare of his name, faith, patience? Doe thou promiſe thy ſelfe all theſe things, and bee confident thou ſhalt receive them, claime them at Gods hands, reſt upon him for them, and thinke no otherwiſe, but that it will bee accompliſhed; faithfull is hee who hath called you, who alſo will doe it. See this in *David*, *God hath ſpoken in his holineſſe, I will rejoice therefore in his word: I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manaſſes alſo is mine, Ephraim alſo is the ſtrength of my head: Judah is my lawgiver, Moab is my waſhpot*, &c. *Pſal.*60.6,7. As if he had ſaid, Though yet I have little enough, yet I am confident I ſhall have all this, yea, it is mine already, becauſe I have Gods word for it, therefore it is ſure enough: God

ſayes

ſayes they are mine, and I will ſay ſo too, ſo long as I have Gods hand to ſhew for it, it ſufficeth though as yet I be kept out of poſſeſſion.

Ob. Neither muſt you onely expect good things at Gods hands, but you muſt wait for them too. Many a poore Chriſtian is much caſt downe at this, he hath praied, hee hath ſought, he hath wept, hee hath done whatſoever hee could for the ſubduing of ſuch a corruption, or for the obtaining of ſuch a ſpirituall grace, and all to no purpoſe, he ſeeth it will not be.

Sol. Oh, ſay not ſo man, give not God the lye: thou haſt the promiſe of God, thou haſt his covenant, his ſeale, his oath for it, and therefore bee not unbelieving, but beleeve and wait.

Ob. What encouragement, what heart can I have to wait, when I have laboured it thus long, and nothing comes, I find no amendment?

Sol. Underſtand that God doth thoſe things he undertakes, orderly: when he doth a cure he beginnes at the bottome, and ſo heales it upward, and this muſt have time. Beſides, his cures are inviſible: it fareth here as in curing a wound in the body, a man ſeeth himſelfe cured, but how, and when it healeth he ſees not. *The Kingdome of heaven commeth not with obſervation*, ſaith our Saviour, *but is like to a little ſeed caſt into the ground*, which that it is growne we well perceive, but how, or when it grew, we know not: ſo here, The Lord is ſlow in his works, but ſure, ſure but ſlow; that grace which at firſt was but a ſparke, or as ſmoaking flaxe (as our Saviour ſaith) becomes afterwards a great flame, a ſhining lamp, the broken reed, a ſtrong pillar. If a man ſow, or ſet a ſmall kernell, he will not looke for a great tree of it preſently: no more muſt we for a great meaſure of grace, God will doe it, but you muſt give him time, and leave him ſtill to his owne time. He ſeeth it fit we ſhould begin with a little at once, the time will come when he will perfect all. God will ſooner or later cure all the bodily diſeaſes and infirmities of his people, either in this life, or at death, or at the reſurrection: and ſo hee will their corruptions alſo; in the meane ſpace be content to wait his leiſure. *Pſal.* 130. *Let Iſrael wait on the Lord*, &c. And *he will redeeme Iſrael from all his iniquities.*

Ob. Yea, but how can I wait and look for mercy from the Lord, when things goe backward with me, and I grow worſe and worſe?

Sol. The queſtion is, whether it bee thus with thee in ſenſe or in deed? thou maiſt judge thus of thy ſelfe, and yet bee out in thy judgement. For the better any one is in deed, the worſe he is in his owne ſenſe and eſteeme: ever the more life any one hath, the more ſenſe he hath, and ſo the more ſenſible he is of his owne wants and corruptions. It doth not follow therefore that thou art more ſinfull, becauſe thou feeleſt thy ſins more, but the contrary; as no man is therfore the further off from healing, becauſe he begins to feele his ſickneſſe; or a wound unlikely to heale, becauſe it ſmarts. Is corruption now become a greater burden to thee than formerly? doſt thou hate it more? haſt thou a worſe opinion of it than thou haſt had? doſt thou prize grace more than ever, & thirſt after it in Gods way? then it is ſure thou art on the mending hand.

Queſt. But how ſhall I know that I am within the covenant? that I am one of thoſe whom God hath undertaken to cure, & to beſtow upon them theſe ſpirituall bleſſings? *Anſ.*

Anſ. For this, thou muſt looke to two things; firſt, ſee what God hath done for thee: ſecondly, what thou haſt done for him againe; for ſomething there is to be done on both ſides, you know, in every covenant.

For the firſt, look whether God hath given thee this one heart here promiſed, this new ſpirit, this heart of fleſh in ſtead of thine old heart, thy heart of ſtone: ſee what affections he hath renewed in thee; hath hee put his love, his feare into thy inward parts? hath he written his lawes in thy heart? hath he given thee a new nature? art thou become another man than thou waſt, caſt into a new mould? haſt thou new thoughts, new deſires, new deſigns to ſet up God alone in the ſeeking of thine owne ſalvation? &c. Then thou art of thoſe with whom God is in covenant. Again, ſecondly, ſee what thou doſt for God, for thou muſt be working, all are who are in covenant with him, according to that we read, *Ezech.* 36. (I trow) after that the Lord had promiſed what he would do for them, *Yet I will be ſought unto for all theſe things*, ſaith the Lord. Search then what thou haſt done in Gods worke; doſt thou war againſt the fleſh? ſubject thy wit to Gods wiſedome, thy will to Gods will, &c. Having ſuch promiſes as theſe, doſt thou (as the Apoſtle exhorteth) *Cleanſe thy ſelfe from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the fear of God?* then it is ſure that God hath ſmitten a covenant with thee, and it ſhall be performed unto thee. 2 Cor. 7. 1.

Ob. Oh! but what if it be ſo that I have broken my part of the covenant, and ſo have given God liberty to evade? how then?

Sol. You muſt know, that God taketh not the advantage againſt us of every petty breach; unleſſe it be ſome great matter, hee hateth putting away, as he ſaith in *Mal.* It is between God and us as between husband and wife: it is not every petty diſcontent or diſpleaſure that fals out between them, that is held a ſufficient cauſe of ſeparation, it muſt bee ſome great offences, as the defiling of the marriage-bed, which (in regard of merit) cuts the very marriage-knot aſunder: ſo here; the Lord will not aggravate every frailty, infirmity, or ſlip of his ſervants, to caſt them off for the ſame, it muſt be ſome great breach of covenant, as when wee run a whoring from under him, after lying vanities, or when wee are carried with harlot-like affections towards him, in ſetting more by his gifts than by himſelfe, this is that which will provoke, and cauſe him to withdraw. But if you pitch upon God for the maine, though you have many failings (as *in many things we offend all*) if you can ſay with *David, whom have I in heaven but thee, & in earth none in compariſon of thee?* you ſhall not bee diſcarded. God is not as man to doe as hee doth. Men, when a ſervant is growne old, and they have had the beſt of him, they uſually thinke of putting him off, turning him out of the houſe, ſhifting their hands of him, when he is once grown old and impotent, that his worke is done: Not ſo God, the elder a ſervant is, the better he likes him, the longer they live together, the loather he is to part with him.

Ob. Yea, but yet he requires certaine conditions of us, that bee in covenant with him, which we performe not, &c.

Sol. Yea, but in the new covenant God undertakes to make us able to performe the conditions that he requires: he undertaketh both for himſelfe and us too: he commands us to have a new, ſoft, one heart, and he maketh it ſo.

Queſt.

Queſt. Is there nothing then to be done on our behalfe?

Anſw. Yes, it is required of us, that wee uſe Gods meanes, that we goe on in his waies; according to that, *Yet I will be ſought unto for theſe things by the houſe of Iſrael, Ezech.* 36. When he acts us, wee muſt move; when he opens our eyes, wee muſt ſee; in fine, concurre as ſubjects, to be wrought upon in his meanes and times, and then wee are ſurely in Covenant with God, and ſo in happy eſtate: For, *Bleſſed is the people, whoſe God is the Lord*: ſuch need not want any thing of all that is within the verge of this covenant, they may call for what they will, and have it. God hath promiſed you all good things, outward and inward, call for them, and they ſhall be given you. Is any thing amiſſe with you? carry it to God, and ſay, Lord, here is thine owne Covenant to mend my heart, &c. Oh doe it for thy names ſake. And ſo you may be confident: for what? do you thinke God is not able? do you thinke hee is not willing? doe you thinke hee will lye? doe yee thinke hee will forſweare himſelfe? what ſhall I ſay to you? I conclude with the Apoſtle: *In nothing be carefull, but in all things make your requeſts knowne to God, and he will fulfill them*, and fill you with peace unconceiveable, *Phil.* 4. Thus for the generalls: Now follow particulars.

IN this part of the Covenant the Lord undertakes for the ſpirituall part of his Church, namely, that hee will give them whatſoever grace ſhall be needfull, as is here ſet forth by all the cauſes thereof (as we have heretofore ſhewed you) both inward & outward. For the firſt, we have here firſt the matter delivered in theſe termes, one heart, a new heart, a ſoft heart. Secondly, the manner, hee will put it into them, hee will beſtow it upon them, hee will take out that which hinders, and put in that that is wanting. Theſe are the inward cauſes; and for the outward, the efficient firſt, that is God. *(I) will give them one heart, and (I) will put, &c.* Secondly, the finall cauſe is ſet downe verſ. 20. *That they may walke in my ſtatutes, and keepe mine ordinances, &c.*

We have already obſerved ſomething from the words in generall: Ye have heard what mans inſide is in and of himſelfe: his heart is full of turnings and diviſions, till God make it one: his heart is old and corrupt, till God refine it, and caſt it into a new mould: Laſtly, is hard as a ſtone, till the Lord is pleaſed to mollifie, and make it ſoft. Next, you have heard, how farre God ingageth himſelfe to his people for things ſpirituall, he hath undertaken to furniſh them with grace as well as with goods; and that not by a ſingle promiſe only, but by a ſolemne ſealed covenant, and hath bound all this with an oath. So that here is the comfort of every Chriſtian, when hee findeth ought amiſſe in his ſoule, he hath to goe to God, and claime the fulfilling of his promiſes, the performance of his Covenant.

Theſe generals already diſpatcht, we come now to the words themſelves, & we will begin with the inward cauſes of mans Spirituall good, & firſt with that we called the materiall cauſe, *ſc.* one heart, a new ſpirit, an heart of fleſh.

Heart and ſpirit are put for the ſame thing, they do but one expound the other. Man is made up (you know) of two eſſentiall parts, a body and a ſoule,

What heart and ſpirit is.

ſoule, which ſoule upon ſundry occaſions hath ſundry and ſeverall names given unto it. In reſpect of the cauſe it is called a ſpirit: in reſpect of its ſeat it is called the heart: in reſpect of its naturall operation it is called the ſoule, and in reſpect of its ſpirituall office it is called conſcience: all comes much what to one paſſe. Now touching this heart, or ſpirit, or ſoule, or inſide (tearme it as you pleaſe) hee promiſeth his people to beſtow on them a threefold grace. Firſt, Oneneſſe (give mee leave ſo to ſpeake unto you, becauſe I have not a fitter word at hand, whereby to expreſſe it) *I will give them one heart*. Secondly, Newneſſe: *I will put a new ſpirit within them*. Thirdly, tenderneſſe: *I will take the ſtony heart out of their fleſh, and give them an heart of fleſh*. The thing it ſelfe is cleare, there is one thing onely in queſtion touching the order, whether theſe three things here promiſed be ſo many ſeverall ſteps to ſoftneſſe, or whether they be ſo many ſteps to oneneſſe of heart; whether they ſpeake all one thing, or imply three diſtinct graces. If wee take them either way, the ſenſe is good, and ſtands handſomely; as thus: *I will give you one heart*; and that I may ſo do, I will caſt it a new, and that I may ſo do, I will melt and ſoften it; like as one that having many pieces of old ſilver or plate lying by him which he intends to put al into one bowle. Firſt, he reſolves to caſt it a new. Secondly, to that end he melts and ſoftens it, and ſo laſtly ſhuts up all in one piece. If wee take the words thus, they goe well enough; yet I encline rather to the other ſide, and do judge rather that they are three ſeverall graces that are here promiſed. And ſecondly, that ſoftneſſe includes the reſt, as if the Lord ſhould have ſaid, *I will make you one heart*, nay more, *I will make you a new heart*; nay (which is more than all that) *I will make you a ſoft heart, a heart of fleſh in ſtead of your heart of ſtone*. And thus I ſhould rather chuſe to take the words; firſt, becauſe they lye thus in the text. Secondly, becauſe God begins to cure mans heart, in the ſame order that it became diſtempered. Man in his ſtate of integritie had but one heart, ſet wholy upon God its proper object. But by his fall from God, this one heart became, firſt, a divided heart, ſecondly, a corrupt heart (which ſtate of corruption, the Scripture uſeth to ſet forth by the name of the old man.) Thirdly, by long trading in its corrupt and ſinfull courſes it contracts a great hardneſſe, and ſo becomes a ſtony heart. The ſelfe-ſame order God obſerves in the curing of it: For firſt hee makes it to become one heart. Secondly, he makes it a new heart. Thirdly, he makes and keepes it a ſoft heart.

Thirdly, there is ſome little difference to be obſerved in theſe termes, and although in ſome ſenſe they are never ſeparated, but every new heart is one heart, and alſo a ſoft heart in ſome degree, yet are the things ſeparable in our underſtãdings: for a man may have ſome kind of one heart, that is an heart pitcht upon one only object, and yet not have a new heart: as againe, a man may have a new heart, and yet his new heart may not be ſoft, but hard and cruſty. So that for theſe three reaſons I make choice to keepe Gods order in the text, and make them three diſtinct graces, yet ſo, as that I will not contend with any one that likes the former ſenſe better.

The firſt thing then, wee are here to treat of, is this oneneſſe of heart. I will give them one heart (ſo the words are read in the Originall) not, I will give them another heart, as the Septuagint render it, by a miſtake of one

one letter in the Hebrew. There is (if wee will ſpeake exactly) ſome little difference betweene ſameneſſe and ſimpleneſſe, ſingleneſſe and oneneſſe. Sameneſſe excludeth all diſtinction: ſimpleneſſe excludes all manner of compoſition: ſingleneſſe excludes all doubling; and oneneſſe excludes diviſion. But God uſeth not to be ſo metaphyſicall in his writing, therefore hee that ſhall ſay, that one heart is a ſingle heart, an entire heart, a ſimple, plaine, ſincere heart, hee ſayes not much amiſſe, though that be not home enough. The point that wee commend unto you from the words, is this: That all thoſe that are in ſpeciall Covenant with God, have but one heart.

What oneneſſe is, ſee further, page 508. &c.

Doct. 3.

This oneneſſe of heart hath a double relation: Firſt, to God. Secondly, to men. Firſt, all that have intereſt in the Covenant of grace, do meet and concurre in one object, *viz.* in God, as their onely both materiall and formall object (as wee uſe to ſpeake:) according to that of the Apoſtle, though there be gods many and lords many, yet to us *there is but one God, the Father, of whom are all things, and wee in him, and one Lord Jeſus Chriſt, by whom are all things, and wee by him*, 1. *Cor.* 8. 6. All Gods people pitch upon him, they jumpe and agree in the true God, who makes over himſelfe to us, in and by his onely Sonne Jeſus Chriſt; according to that in the laſt of *Zachary*, when the Jewes and Gentiles ſhould be made one by the comming of Chriſt: *In that day*, ſaith the Prophet, *when the Lord ſhall be King over all the earth, there ſhall be one Lord, and his name ſhall be One*, *Zach.* 14. 9.

Chriſtians are one-hearted, as they referre to God, and to themſelves.

Secondly, as they are all pitcht upon one Object; ſo they goe all upon one motive, they chuſe God for Gods ſake, as ſaith the Pſalmiſt, *This is the generation of them that ſeeke him, that ſeeke thy face*, this is *Jacob*: as if hee ſhould ſay, All that are the true Sonnes of *Jacob*, that are *Iſrael* indeed, they ayme not ſo much at Gods wealth, and at Gods wages, as at Gods ſelfe; all that they ſeeke, is to ſee his face, and to have his favour. Thus as they referre to God, they are one.

Pſal. 24.

Secondly, in relation to men; Gods people have but one heart, whether you conſider them joyntly or ſeverally. If you take them together, the whole Church is all but *one body, one ſpouſe*, one houſe, *Chriſt* being *the head, the husband, the chiefe corner ſtone*. Firſt, they are all one in judgement, they concurre at leaſt in the maine, they meet in all fundamentall and generall principles, howſoever, when it comes to particular inferences and concluſions, there appeares ſome difference. In matters ſubſtantiall they are all of one minde, they judge the ſame thing, though they may be of ſundry opinions in circumſtantials, and points of leſſe moment. Secondly, as they all agree in judgement, ſo do they likewiſe in heart and affection, they pitch all upon Chriſt, they have the ſame joyes, the ſame griefes, the ſame hopes, &c. in a word, they are like-affectioned one to the other: it faring with them, as with the members of the body, whereof if one ſuffer, the reſt ſuffer alſo: ſuch an unity of affection is there among them; and that all upon the ſame motive too: for as they are knit together in one ſpirit, ſo they proceed all by one rule, and worke all upon the ſame ground; the thing that takes their affection, and drawes their eye, is grace, is truth, is goodneſſe in the truth of it, as Saint *John* ſpeakes, 2. *Epiſt.* So ſecondly, if you take them

them ſeverally and apart, every particular Chriſtian, as hee is but one man, ſo hath no more than one heart. You cannot ſay ſo of other men: For of them that are not in ſpeciall covenant with God, one man may have twenty hearts, according to the phraſe of Scripture. But a true Chriſtian hath no more hearts than hee hath bodies: For firſt, all the diviſions, all the turnings and windings of his heart, are healed by God, and hee is now pitcht upon one onely object: Secondly, hee is reconciled to himſelfe, the parts and powers of his body and ſoule goe all one way, they goe together, and tend all to one marke; in a word, they are all made for God. So that every true Chriſtian goes but one way, ſo farre as hee is a Chriſtian; as is to be ſeene in *David*, *Pſalm.* 103. 1. *My ſoule, praiſe the Lord*, ſaith hee, *and all that is within mee praiſe his holy name.* All that is within *David* ſhall goe this one way: So it is alſo ſaid of *Joſiah*, that *hee ſerved God with all his heart, &c.* All the powers of his ſoule met in one, and to their power went together, they were indeed all too feeble, but they contributed their beſt, and united their forces.

Reaſ. Now this oneneſſe of heart proceedes not from the identitie of the ſame ſubject, (for ſome one man may have a world of hearts, as hath beene ſaid) but from the ſame cauſes wherein they concurre. For they have firſt, all one father, God, which conveies the ſame nature to them all. Secondly, one head, Chriſt, of whoſe influence they doe all partake. Thirdly, one holy Spirit, whereby they are acted: and as it is in the body, though there are many members, yet are they all enlivened and acted by the ſame ſoule: ſo is the whole Church, and every member thereof by the ſame ſpirit.

Againe, they walke all by one rule of the Word, they ayme all at one end, the glory of God in their owne ſalvation; they are tyed together all by the ſame ligaments, one faith, one hope, one love, and all the reſt of the graces of the ſpirit; and hence it is, that they have but one heart, one ſpirit.

Uſe 3. Is it ſo, that all in covenant with God have but one heart? This then ſerves to diſcover the miſery and unhappineſſe of many thouſands that live in the boſome of the Church, and pretend faire to the Covenant of Grace, and yet they have a heart, and a heart, and a heart, and a heart, and a heart, and a heart, yea, it may be they have an hundred, a thouſand hearts in one and the ſame body. For the better underſtanding whereof, wee will inſiſt a while upon theſe particulars: Firſt, to ſhew you what oneneſſe is. Secondly, how many kindes of oneneſſe there are: Thirdly, the companions of it: And fourthly the oppoſites. For the firſt of theſe; that is ſaid to be One, that is, *indiviſum à ſe, & diviſum ab omni alio*, undivided in it ſelfe, and divided from every thing elſe beſides. In that then which is One, there is firſt greateſt union with it ſelfe: and ſecondly greateſt diſtance from all heterogeneals (as they talke) or things of another kinde, and without it ſelfe. Thus God is perfectly one, without all compoſition, diviſion and dependance, alteration, one eſſentially, oneneſſe it ſelfe in regard of his moſt ſimple nature, moſt agreeing with himſelfe, moſt diſtant from all things elſe, one intrinſecally in himſelfe, and moſt remote from externalls.

Firſt, for the ſecond: There is firſt Oneneſſe naturall, whereof we ſay nothing now; ſo mans heart is one ſtill. Secondly, Onenes morall, & ſo we take

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it in this place: and in this conſideration, there be many hearts in one body, as on the other ſide, every true Chriſtian hath but one heart. This admits of two degrees: Firſt perfect, and this is reſerved for heaven, where our hearts ſhall goe all one way throughout. Secondly, imperfect in this life, when we ayme at one marke, pitch upon one object, &c. though we have our failings and particular warpings.

For the third thing propounded; the companions and conſequents of union are two: Firſt, Communion. Secondly, Separation. That which is one in it ſelfe, labours for communion with things like it ſelfe, as it ſeparates, on the other ſide, from all things without, from all things that are not of the ſame kinde. See this in thoſe primitive Chriſtians, *Act.* 2. *They which beleeved were together and had all things common, but of the reſt, durſt no man joyne himſelfe unto them.*

Congregat homogenea, ſegregat heterogenea.

Laſtly, for the oppoſites of this oneneſſe; they are theſe: Firſt, Unreſolvedneſſe, which is, when a man wavereth in his minde, being not yet reſolved which way to take, or what choyce to make. Thus *James* diſcribes him, *A double minded man is unſtable in all his wayes*; that is, hee ſtands yet unreſolved, he is yet to chuſe his religion, hee ſtaggers and wavers betweene two, not knowing to which to incline, but like a wave of the Sea, driven with the winde and toſſed, hee is up and downe, here and there, and knowes not how to hold any conſtant or ſetled courſe. Secondly, oneneſſe is oppoſed to hypocryſie and double dealing, to ſhewes and appearances, to an heart and an heart. Thirdly, it is oppoſed to inconſtancy and variableneſſe. Thus, *Galat.* 3. 20. *God is* ſaid to be *one*, that is, one and the ſame, conſtant and unchangeable like himſelfe. Laſtly, it is oppoſed to diviſion and contention: as *Act.* 4. 32. It is ſaid, that *the multitude of them that beleeved, were of one heart, and of one ſoule, &c.* that is, there was perfect union and amity among them. So then by all that hath beene ſaid, you may plainly ſee what a one heart is. It is firſt a reſolved heart. Secondly, a plaine heart, a ſingle heart, when the inſide and outſide agree; ſuch an heart as is no other in intentions, than it is in pretences. Thirdly, a conſtant fixed heart. Laſtly, it is a quiet and peaceable heart. Such a man as hath peace with God, and agreeth with himſelfe, ſo as hee goes all one way in Gods worſhip, this man may be truly ſaid to have one heart.

Here then are taxed firſt, all wavering and double minded perſons. Wee will not trouble you with the Jeſuites, but let them paſſe as men that ſurpaſſe in this kinde, having ſo many faces, ſo many names, ſo many habits, ſuch a latitude of evaſions, ſo many reſervations, ſo many equivocations, ſo many diſtinctions, that in ſome one man of them yee may finde an hundred hearts, of whom you may ſay, as it was ſaid of their father and his ſonne, the one never ſpake as hee thought, the other never thought as hee ſpake; but let them paſſe. In the ſecond place, here come ſuch amongſt us to be cenſured, as are yet unreſolved in their courſes, being yet to make choice of their Religion, halting betweene God and *Baal*, betweene Proteſtancy and Popery: Thoſe that entertaine God and Mammon, God and Malcom too, that canſpeake the language of Canaan, and of Aſhdod both, that mingle and confound thoſe things that God would have ſevered.

Thirdly, all ſuch as are variable in their purpoſe, that ſhift, alter and change their Religion, that are off and on, up and downe; to day zealous, to morrow cold and backward, unconſtant, and unſtable in all their waies. Whereunto may be added (how many can you tell?) who are at open warre and defiance with God, and all that profeſſe the Goſpell of Chriſt.

The miſery of all theſe kinde of perſons appeares in this: Firſt, that they cannot aſſure themſelves, that they are in ſpeciall covenant with God: For the firſt thing that hee gives to ſuch, is this one heart, hee circumciſeth the fore-skinne of their hearts, hee lops and ſhreds off all ſuperfluities, and unites them wholy to himſelfe, that they may henceforth goe all one way.

And ſecondly, in this, ſuch perſons muſt needes be reſtleſſe and unquiet: For it fareth with them no otherwiſe than with one that ſtands doubtfull betweene two ſuitors, not knowing which way to encline, and ſo for the time is reſtleſſe, and as it were upon the wracke: ſo here; for the heart of man is never at quiet, till it ſtay and reſt it ſelfe upon one center.

Thirdly, adde hereunto, that ſuch men are ever lyable to temptation, to defection, yea, and to detection too.

Laſtly, they are liable to the wrath of God: for if any withdraw himſelfe, or ſteale away, *Heb.* 10. *my ſoule ſhall have no pleaſure in him*, ſaith the Lord; nay, *ſuch as withdraw, they draw backe unto perdition*, as the Apoſtle ſaith in the ſame place, verſe *ult.* You ſee then the miſery of all ſuch men, though admired of the world for their great policie and deepe reaches, yet they are odious to God and liable to deſtruction.

Uſe 2. But come wee on to a ſecond uſe of exhortation to us all: as ever we deſire to be aſſured that wee are true Iſraelites, the Iſraell of God, within the ſpeciall Covenant of grace, labour wee what wee can to attaine this one heart here promiſed. Many motives wee might uſe to perſwade you hereunto. There is but one God, one Chriſt, one Spirit, one truth, one Goſpell, one heaven: beſides, thou art but one man, and one heart is enough for one man, get it therefore: It is comfortable; for it is an evidence of our uprightneſſe: And it is profitable; for it unites a man to himſelfe in all Gods Services, it delivers him from many temptations, from many diſtractions, &c. Gods people uſually complaine of nothing more than this, that in the doing of holy duties, their hearts are divided, their thoughts ſcattered up and downe, and will not be confined to the place where they ſit; beſides, they finde a flatneſſe and deadneſſe of ſpirit in all. Now a preſent remedy againſt all deadneſſe, diſtraction, and diſturbance in this kinde, is this oneneſſe wee preſſe you unto, for when a Chriſtian hath gathered all his forces into one, this addes fervour to his prayers, and puts life and ſpirit into all his other ſervices. If therefore you would have your hearts at command in holy duties; if you would be aſſured of your uprightneſſe; if laſtly, you would pleaſe God, who hates all doubling and diviſion, doe all you can to get one heart: which that you may;

Firſt, take notice what your heart is naturally in and of it ſelfe. There is a depth of wickedneſſe in our hearts, a bottomleſſe gulfe of guile and hollowneſſe. Oh the deceits and crafts, the turnings and windings, the ſhifts and diſtractions of our vile natures! No man can poſſibly diſcover how

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deſperately wicked the heart of man is in it ſelfe. This you muſt ſee and finde by your ſelfe, that you have not one heart, but a divided heart, a double heart, a treble heart, nay an hundreth hearts in your boſome. See now your diſeaſe, confeſſe and bewaile it before the Lord.

Secondly, deny your ſelves in each luſt, in each creature, if you would have your heart to be one. Firſt, caſt out every luſt, every ſinne out of the ſoule: for ſinne ſeparates a man from God, from the people of God, yea, from himſelfe. It racks him, teares him, divides him a hundred wayes. Secondly, rend and divide the heart from every creature, ſo farre, I meane, as not to make it your treaſure, for that diſtracteth: for where our treaſure is, our hearts will be alſo; and ſo many treaſures ſo many hearts; now if you pitch upon Creatures, you muſt needes be divided with variety: for there is not enough in any one creature to ſuffice and ſatisfie. Take bread for example, though it feed us, yet it will not cloath us: cloathes, though they warme us, yet they will not feed us: wee muſt have both food and rayment too, or wee cannot ſubſiſt. Now this multiplicitie of the creatures, if wee ſet our hearts upon them, doth greatly hinder this Union; this oneneſſe of heart wee muſt all ſtrive unto. Therefore let looſe all other things, and cleave faſt to God, pitch onely upon him (this is that one thing neceſſary) make him your portion, make him your treaſure, and having that one treaſure, it will come to paſſe that you ſhall have but one heart; but never will your heart become one till you come to this, to fixe and faſten all your hopes and joyes chiefely upon God, for hee can onely ſatisfie and ſupport the heart; therefore ſee and conſider his all-ſufficiency and abundant goodneſſe to all his people, how you cannot want that thing which hee will not ſupply you with, you cannot deſire ought, but hee hath it for you, &c. In a word, ſee him to be all in all, and ſo make choyce of him inſtead of all. And when you are once one in that object, you will be alſo one in heart.

Thirdly, take the Covenant of grace, as here it ſtands recorded, and improve it. He hath promiſed (you ſee) to give you this one heart: Take now this promiſe and preſent it before the Lord, ſpread it all abroad before him (as *Hezekiah* ſometimes did the letter of *Sennacherib*) and ſay, Lord, here I have to ſhew thine owne hand for the changing of my heart: behold, I have a double heart, change it; I have a hollow, falſe, divided heart; Oh mend it I beſeech thee, and make it one. And here remember to plead not the Covenant onely, but Chriſt alſo, plead his death, his merits and obedience, &c. hee died for this very end and purpoſe, that having aboliſhed in his fleſh the enmity, hee might make in himſelfe of twaine one new man, ſo making peace. And *that hee might reconcile both unto God in one body, by the croſſe, having ſlaine the enmity thereby*, as the Apoſtle ſpeaketh in two ſeverall Epiſtles to the *Epheſ.* and *Coloſ.* hee died for this very end, to make all one againe. Once we were all but one, but now by ſinne we are divided from God, divided from the creatures, divided from our ſelves: now therefore Chriſt came to reſtore us againe to our primitive condition: and for this it was that hee dyed, and ſhed his blood upon the Croſſe, which wee may ſafely plead to God. The like wee may ſay of his interceſſion; what prayed he when he was here amongſt us? *That they all may be one, as thou (Father)*

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art in mee, and I in thee: that they alſo may be one in us, &c. I in them, and they in mee; that they may be made perfect in one, &c. Joh. 17. 21, 23. Hee prayed you ſee, that wee might be one, as he and his Father are; one here in part, and hereafter in all perfection: Sith therefore Chriſt died, Chriſt prayed, Chriſt ſhed his blood for this, that wee might have this one heart, and be one with God, plead his blood, his prayers, his ſufferings and mediation. And that is the third meanes.

Fourthly, labour to grow up in all ſaving graces of the holy Ghoſt: for as ſin divides and ſeparates between God and us; ſo true grace brings God and the creature together againe: and the more grace any one hath, the more neerely is his heart united to God: for grace is a neare tye, and hath an uniting power in it. For inſtance, by faith a man is not only taken off from himſelfe, and from the creature; but is alſo brought to deny all, and to rely upon the mercy and power of God alone. So by charity, a man is made to deny his own will in all things, and wholly to ſubject himſelfe to the will of God. The ſame wee may ſay of the reſt of the graces: the feare of God expels all falſe feares of the creature, the care for heaven frees the heart from all inordinate cares of the world, delight in God weanes a man from all vaine delights and pleaſures of ſin, that doe diſtract the heart: Briefly, the more grace any one hath, the more will his head be eſtabliſhed, and his heart united.

Laſtly, if you would have your heart made one, you muſt goe all by one rule, inward, the Spirit; outward, the Word: and that ſecondary rule too (Conſcience I meane) muſt be followed, ſo farre as it is rightly regulated, and informed by that firſt rule, the Word, and when we proceed by that one rule of God, we ſhall be one together.

Uſe. 3. In the laſt place, this point ſpeakes a word of comfort, or rather of thankfulneſſe, to all thoſe that finde this grace in themſelves, that their hearts are healed of all haltings and back-ſlidings, and made to become one: this is an unſpeakable mercy of God, and you can never be ſufficiently thankfull.

Queſt. But how ſhall I know my heart to be one?

Anſw. For anſwer, we might tell you, that one heart is a true heart, a good heart, that it is alwaies in realities, &c. For theſe are termes convertible, and goe ever together; but for your better underſtanding, we will give you three plaine notes of a heart that is one.

Unum, verum, bonum, ens, &c.

Firſt, Integrity. Secondly, Conſtancy. Thirdly, Sincerity.

For the firſt: when the heart is become one, a man goeth all one way, hee is what he ſeemes, hee appeares what indeed hee is, he hath but one minde, one intention, one delight, one face, one tongue; in a word, hee is all but one man, all the parts and powers of his ſoule and body do goe all one and the ſame way. Now therefore when there is in a man this integrity (both for ſubject, he goes all one way, and for object, hee aimes at Gods whole will, to fulfill the ſame) this mans heart is one.

A ſecond note is conſtancy, when a man is at all times like himſelfe, one and the ſame, take him when and which way you will; though there may be ſome partiall uncertainty in the ſubject, yet he is firme for the object pitcht upon, namely, God in Chriſt.

And a third is ſincerity, when a man goes upon one motive, he ſtrains out all by-reſpects,

by-reſpects,all ſelfiſhneſſe,and lookes to the common, to the publike good, his maine aime is the glory of God in his owne ſalvation.

Object. Oh, but may ſome ſay, here is that doth diſcourage mee: you ſay this one hearted man is an intire man, and goes all one way: but I finde a world of diviſion, and continuall combates in my ſoule: the fleſh hales one way, the ſpirit another, &c.

Sol. For anſwer: It is to be conſidered, that there is a double diviſion. Firſt, intrinſecall, or inward, which is when the powers of the ſoule are at variance betweene themſelves,one of them ſet againſt another.

Secondly,outward, when they all agree and combine within themſelves, and the diviſion is onely outward againſt a common enemie. The former of theſe may be found in an hypocrite, the latter is not but in the Saints of God alone. In waging of warre, there is great difference betweene fighting againſt a forraine enemy,that invades the country; and an inteſtine enemy, that is bred at home amongſt us. When a City is begirt with an army from other parts, the enemy ſpies where hee may take his beſt advantage; the Citizens in the meane while watch and make as ſure as they can every place of the wall: but in a civill warre it is otherwiſe; for then there is neighbour againſt neighbour, and every one againſt another: ſo is it here. In the Saints of God,the fleſh, as a common enemy, aſſaults all the powers of the ſoule,and they againe with forces conjoyned, make reſiſtance againſt it. It is not (as in hypocrites) judgement againſt will, conſcience againſt affection, reaſon againſt appetite, &c. but all the powers goe one and the ſame way, namely, againſt the common enemy.

The diviſion in Saints is not betweene ſin and ſin,ſin and nature,as in others, but betweene ſinne and grace in the whole man.

Object. You ſay,that he that hath one heart,is a conſtant man: but alas! I am full of waverings and doubting, and a great deale of inconſtancy.

Sol. There is a double inconſtancy. One is, when a man ſtands wavering betweene two different objects. The other is that which comes after a man is reſolved on the maine buſineſſe. And this latter is found in Gods beſt children. They cleave to God with full purpoſe of heart, they have choſen the better part, which they will never part with: And though in their executions they fall ſhort oftentimes of their intentions, yet ſtill they hold faſt their generall purpoſes and aymes, although they be jogged aſide ſometimes, and put by, in reſpect of particulars; ſo that their unconſtancie is but partiall,not univerſall: mortified,not allowed.

Ob. You ſay that this one-hearted man is a ſincere man,aymes at the glory of God,&c. But alas! it is otherwiſe with mee,for I mingle and confound buſineſſe. I ſerve God indeed, but I aime at my owne credit,profit,eaſe,&c.

Sol. But what is thy utmoſt end thou propoundeſt to thy ſelfe? what is thy chiefe object? There is an under end that comes in onely in a ſecond place. And though the glory of God be chiefly to be intended in all, yet it is alſo true, that in a ſecond place, I may have reſpect to my owne eaſe, profit, comfort, &c. alſo. For we are bidden to love our neighbours as our ſelves, therefore it is certaine we may and muſt love and reſpect our ſelves and our own good but ſo, as that the maine thing that ſwaies us, muſt be the glory of God,and a deſire to approve our ſelves to him. And thus it is with every faithfull Chriſtian, howſoever hee may be happly carried away with ſome

ſome by-reſpects for a time, yet when it comes once to a matter of competition betweene himſelfe and God, he preſently lets fall credit, eaſe, profit, yea, hee willingly lets goe life and all rather than God, and his glory.

Obiect. Surely I have not yet attained to this oneneſſe, for I am ever and anon troubled and peſtered with many diſtractions, when at any time I take in hand to meditate, pray, and do any good duty.

Sol. For anſwer, you muſt underſtand that there are two degrees of oneneſſe (as wee ſaid before:) Firſt, perfect; dreame not of having this here, it is reſerved for the ſtate of glory. Secondly, imperfect, when a man is for the maine undivided, pitches upon God for his chiefe object, yet ſo, as that many things fall in to diſtemper and diſtract him, and hee is troubled with diverſe and ſundry cares, feares, deſires, &c. that interrupt him in his courſe, even then, when hee would be moſt of all reſerved to God; all which notwithſtanding, ſo long as a man bewailes and reſiſts them, and continues praying to God with *David*: *Unite my heart unto thy name, &c.* they ſhall never be laid to his charge, but God will by degrees heale all the turnings and windings of his heart, till wee all at length become one in Chriſt, till being one entirely, we ſhall be ſwallowed up of eternity; Chriſt becomming unto us all in all.

And thus much muſt ſuffice to be ſpoken of the firſt thing, *one heart*: the point (I confeſſe) calls for much more, but, ſhould I enlarge my ſelfe, I ſhould be thought too darke for the ſimple in this theame, and my chiefeſt worke lies with them; the reſt can teach mee, and therefore here I put end to this point.

OF

OF NEWNESSE OF HEART.

EZEK. 11. 19.

And I will give them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh, and will give them a heart of fleſh.

MAns Heart is miſerably diſ-joynted: onely God can cure it. and hee hath undertaken the cure of it; of a divided heart to make it one heart, of rotten to make it new, and of hard to make it ſoft. Touching oneneſſe of heart, wee ſpake the laſt time, and have ſhewed you, that all that are in ſpeciall covenant with God, have one heart, and but one. One in reference to God, and one in reference to themſelves, both joyntly and ſeverally conſidered. One in oppoſition, firſt, to an unreſolved heart. Secondly, to a variable heart. Thirdly, to a double and hypocriticall heart. Fourthly, to a diſtracted and unquiet heart, &c. This wee have diſpatcht already.

Next, God undertaketh to give to his people a new heart; *I will put a new ſpirit into you.* The inward part of man ſuſtaines divers names in Scripture in a divers reſpect. In regard of the cauſe thereof it is called a Spirit, in reſpect of the ſeate it is termed heart, in reſpect of it's naturall operation, ſoule, and in reſpect of it's ſpirituall office it is called conſcience (as before wee told you.) This inſide of man, call it what you will, God will renew: where come to be conſidered:

Firſt, the thing promiſed, *I will put a new ſpirit within you.*

Secondly, the Author, God, *I will* doe it.

For the firſt of theſe, that you may the better underſtand the termes, you may diſtinguiſh either of ſpirit, or of its adjunct, *newneſſe.*

Firſt, *Spirit*, is taken in a divers ſenſe in holy Scripture. Sometimes it is taken for the ſoule, as it is oppoſed to the body: as in that place; *The body returnes to the earth, and the ſpirit to God that gave it.* Sometimes againe, it is

put

put for the faculties of the ſoule, as, *I will ſing with my ſpirit*, that is, with my underſtanding, 1. *Cor.* 14. So, *I ſerve God with my ſpirit*, *Rom.* 1. 9. that is, with my Will. Sometimes againe, it is taken for the gifts and graces of the ſpirit, as in that of our Saviour, *Joh.* 3. *That which is borne of the ſpirit is ſpirit.*

Againe, you muſt diſtinguiſh here of *New*. A thing is ſaid to be *New*, firſt, in regard of the matter of it, when it hath new materialls; as (for inſtance) when a man builds an houſe new out of the ground, as wee ſay. Secondly, in regard of the inward forme and ſpecies of it, as when (for example) I turne my gown into a coat. Thirdly, in regard of the outward forme and faſhion of it: as when a man breakes an old boule and caſts it into a new faſhion, there is the ſame ſubſtance as before; but there is a new figure, a new face ſet upon it: ſo 'tis here. God will renew the Spirit (that is, the whole ſoule, with its ſeverall faculties) of his people, not by ſuper-adding a new ſubſtance, but by curing the old diſtempers, and by putting new qualities, and graces of his ſpirit into their inward parts.

Secondly, the Author of this change is God, *I will put a new ſpirit, &c.* that is, I will beſtow upon you new graces, new qualities, that whereas you are naturally void of all goodneſſe, hating mee, and being hated of mee, &c. I will put ſuch a new frame of ſoule into you, that you ſhall love mee, and one another ſpiritually. And how will hee do this for them? not by extracting good qualities out of them, as if they were ſeminally and potentially there before, but he will infuſe and powre the ſame into them anew.

Doctr. The words thus explained, wee paſſe on to the point: that *whoſoever will be ſoundly aſſured, that hee belongs to the new Covenant, hee muſt have a new heart, a new ſpirit:* (in a word) hee muſt be a new man.

For the diſpatch of this point, wee commend unto your conſideration, theſe three particulars. Firſt, it is ſimply neceſſary that wee be renewed. Secondly, it is poſſible if we ſeeke it in a right way. And thirdly, it is wondrous commodious and comfortable to them that attaine to it. If it were needfull, and yet not feiſable, it were a great diſcouragement to a man that ſhould reach after it: if it were poſſible, and neceſſary, but not commodious, men would have the leſſe heart to looke after it: but when there is a concurrence of all theſe, when it is both neceſſary, and poſſible, and commodious too, who would but beſtirre him?

Neceſſary it is, firſt, in a double reſpect. Firſt in regard of precept, *Make you a new heart and a new ſpirit*, *Ezek.* 18. 31. And againe, *Be you transformed by the renuing of your mindes*, *Rom.* 12. 2. So *Epheſ.* 4. 22. *Put off, concerning the former converſation, the old man which is corrupt, &c. And be renued in the ſpirit of your mindes*: So likewiſe, *Col.* 3. 10. In all theſe places hee layes this upon us as a charge, and in that name as neceſſary. Secondly, it is neceſſary, as will appeare if you conſider it as a meane conducing to our maine end. To be renued, is the way to the new Jeruſalem. You ſee how God hath ſmitten a new Covenant with you, put you under a new governour, given you right into a new City, chalked out a new way, and who ſo will tread that way muſt be a new creature. Hence that of our Saviour, *Joh.* 3. 5. which hee uttereth twice in a breath almoſt (for more certainty

Neceſſitate medii.

of

of the thing:) *Except a man be born againe he cannot enter into the Kingdome of God.* So then 'tis neceſſary.

Secondly, it is poſſible too: True it is that man cannot make himſelfe a new heart: but it is true alſo, that although hee concurre not as a cauſe or agent in this worke, yet muſt hee concurre as a ſubject capable of being renewed: for whoſoever is capable of reaſon, the ſame is alſo capable of grace; (for what is grace but reaſon perfected and elevated?) and though man bee unable to renew himſelfe, yet dealeth hee with one that is both able, and hath alſo undertaken to doe it for him: hee that could make man at firſt, can with the ſame eaſe re-make him againe: hee that could call light out of darkeneſſe, can ſhine in mans heart, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt: For as there are no bounds ſet to Gods eſſence, ſo neither to his power. And as hee is able to doe this for his people, ſo is hee no leſſe willing to it, for hee hath ſaid it, hee hath ſworne it, hee hath ſealed it (as you have heard) and therefore ſure hee will not eat his word, goe from his ſeale, be forſworne. So that it is poſſible.

Thirdly, it is commodious too: for it brings along with it, firſt, honour; ſecondly, comfort.

For the firſt, it is the glory of the creature to be renewed and ſanctified: then the creature comes firſt to bee glorious, when it is made new. There is nothing in the world (ſaith that Greeke Father) ſo beautifull as the new creature. Man by nature is deformed, ugly, the Image of God being utterly defaced in him, and that of Satan in the roome thereof ſucceedeth: but when hee becomes new, he is reſtored in blood, as it were, he returnes to his firſt and primitive eſtate, *being borne, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* Secondly, as it is honourable, ſo it is comfortable to bee a new man; Indeed what can comfort us if wee bee not ſo? An old man is but the carkaſſe of a man, dead while hee lives. A dead man, you know, hath eyes, and eares, and hands, but cannot ſee with his eyes, heare with his eares, act with his hands, &c. No more can hee that is not renewed; though hee hath the ſpirit of a man, yet is hee not able to doe the act of a man, that is, of a Chriſtian man, *he underſtandeth not the things of God, neither indeed can* doe either that, or any thing elſe, that may anſwer his firſt creation. You have heard ſome reaſons of the point. It remaines to make ſome uſe of it: And firſt, is it ſo, that every one in ſpeciall covenant with God is a new man? this makes much againſt all thoſe that lay claime to the new covenant, and uſurpe the ſeales of it, and yet are old men ſtill, and (which is worſe) care not to become new. Let theſe men here learne to ſee, firſt, ſignes whereby they may be diſcovered: ſecondly, their miſery.

Nazian.

Mens humana gratiam nondum adepta, nihil aliud eſt niſi cadaver. de ſacr. bapt.

Uſe 1.

Firſt, for ſignes of an old man, theſe bee infallible: firſt, when men are drowned in darkeneſſe and ignorance, this ſhewes them to bee in their old eſtate. For, the firſt thing that lives in a man, is his underſtanding; and the firſt degree of life that enters into a Chriſtian mans ſoule, is knowledge. If therefore your underſtanding bee yet darkened, you are but old, being *eſtranged from the life of God, through the ignorance that is in you*, be-

cauſe of the blindneſſe of your heart, *Epheſ.*4. This makes againſt very many amongſt us, altogether ignorant of God, of themſelves, what they are in *Adam*, what in Chriſt, being well pleaſed with their naturall condition, and can ſee nothing amiſſe in themſelves, and are therefore unwilling to goe out of themſelves, that feele no conflicts within them, no ſtruggling againſt the corrupt part, &c. and if you tell them of the new birth, they underſtand nothing of it, but ſtand as *Nicodemus* to our Saviour, with How? *How can theſe things be? &c.* they cannot be brought to ſee any ſuch neceſſity of renovation. Loe, theſe are old men, as appeares by their ignorance:

John 16. For the firſt worke of the ſpirit in mans heart is conviction. *He convinceth the world of ſinne, righteouſneſſe, &c.* and, *God begets us againe by the word of truth*, *Jam.*1. hee acquaints us with his word, and builds up our judgements in the firſt place with divine truths.

Secondly, another ſigne of an old man is, when one is not onely ignorant of goodneſſe, but an enemy alſo to it, ſo as hee hates and oppoſes it. This makes againſt many amongſt us, that can love their friends and kindred well enough, ſo long as they are old men, but when they begin once to be renewed and altered, though from worſe to better, then they abhorre them, ſet againſt them, caſt them out of their affections, &c. Thus & thus it is with many a wicked father; ſo ſoon as ever his childe begins but to look toward God, then out of doors with him ſtreight, he will own him, and acknowledge him no longer. And as in families, ſo in pariſhes, ſo long as a man will doe as the reſt, ſweare, ſwagger, drink, revell, &c. he ſhall be accounted a good fellow, a good neighbour, and the like: but when he ſhall refuſe to *runne along with them in the ſame exceſſe of riot*, then he forfeits all his wits preſently, loſeth all his reſpect among his neighbours, is held not worthy to bee ſaluted or acknowledged. This ſhewes them to be yet in their old eſtate: for whoſoever is born of God, and ſo is a new creature, he beleeves that Jeſus is the Chriſt: God ſtabliſheth his judgement in the knowledge of divine truths, and cures him of his ignorance (which was the firſt note of an old man); and ſecondly, as he loveth him that begate, ſo hee loveth him that is begotten by him, as they are delivered together, 1 *John* 5. 1. which is the ſecond triall; Abſence of holy Knowledge and Love, inferre abſence of Life and Newneſſe.

A third ſigne of an old man is, unchangeableneſſe in his whole converſation. In the new birth there is ever wrought a change of the whole man. *Once ye were darke*, ſaith the Apoſtle, *but now ye are light in the Lord*: once *ye were dead in treſpaſſes and ſins, but now hath God quickned you together with Chriſt*, *Eph.*2. And in the Kingdome of Chriſt, *old things are paſt, all things are become new, the night is farre ſpent, the day is at hand, &c.* So then you ſee every new man is another man, changed and altered, not from better to worſe, but from evill to good; *hee is tranſlated out of the kingdome and bondage of darkeneſſe, into the glorious liberty of the ſonnes of God.* Now therefore ſee you a man in whom there is no change to bee diſcerned, as hee was borne into the world wicked and ſinnefull, ſo hee lives, and ſo alſo he will dye, as holding it a diſparagement to bee any other man than hee hath ever beene, and his forefathers before him were? this is an old man: for

new-

newneſſe brings a change; *old things are paſt*, and new come in place. 2 Cor. 5.

A fourth note of an old man, is, when a man contents himſelfe with civility, or formality (at the beſt) in Religion. Hee will lead a faire and ſquare life among his neighbours, pay every man his owne, doe harme to none, &c. and herein he reſts, as ſufficient to ſalvation. This indeed is as much as men can well require of him, and ſuch a one may well paſſe heere below for a very good citizen of this lower world, but not in that Jeruſalem *that is above*, where we have to doe with a *holy God that cannot abide iniquity*, with *holy Angels*, with *the ſpirits of juſt men made perfect*, *&c.* and unleſſe we be conformed to them in ſome meaſure, there's no heaven to bee had, *For without holineſſe none can ſee God.* So our Saviour applies this Doctrine to *Nicodemus*, a civill man, and more too, for he had ſome formality in him, and yet our Saviour tells him, *John* 3. that *Except a man be borne againe*, that is, except he become a new man as well as a civill man, or a tame man, hee *cannot* poſſibly *ſee the kingdome of God*. Civility (though plauſible in the world) will not reach out here; and yet there bee but too many amongſt us that ſit downe with it. And the like wee may ſay of formality in religion: how many are there now adaies that content themſelves with it? they come to Church, heare a Sermon, receive the Sacrament ſometimes with the reſt of their honeſt neighbours, and there's an end of the buſineſſe. All their devotion is confined to the Church, and done in the congregation moſtly, &c. Such an one was the *Phariſee*, *Luk.* 18. 10, 11, &c. hee came to the Temple, made his prayer, gave almes to the poore, and payed tithes of all hee had, &c. and therefore thought himſelfe in very good caſe for heaven: but you muſt bee told, my brethren, that there's a power of Religion, a ſpirit of Religion, that God lookes after, and not a bare ſhew or carkaſſe. A painted man, you know, may have all the parts of a man to ſee to, hands, eyes, eares, feete, &c. as well as a living body, but there wants a ſpirit to enlive and act the picture: So here, an hypocrite may for his out-ſide, looke like a true Chriſtian, but he wants this new ſpirit here promiſed, and therefore hee is but the carkaſſe of a Chriſtian, whatever hee ſeemes to bee. Heb. 12. 14.

Fiftly (for we muſt haſten) an old man is he that is in bondage to his own luſts, and to this evill world, and cannot tell how, in ſome meaſure, to redeem himſelfe. This new Spirit God gives to his people, is not *a ſpirit of bondage*, but a ſpirit of power, of might, and of ſound minde, ſaith the Apoſtle: and againe, *the Kingdome of God ſtandeth not in words, but in power:* and where the ſpirit of God is, there is libertie. This new nature unties a man, ſets him at liberty, makes him a free-man (not altogether, I confeſſe, but yet ſo far as he is renewed and ſpirituall, ſo far it makes him free) ſo that all ſuch as continue ſlaves to their owne luſts, to the corrupt cuſtomes and faſhions of this world, to their evill company, &c. ſo that they have no liberty left them, they cannot chuſe, if their companions becken, or lift up the finger to them, if their ſinfull pleaſures and profits invite or call upon them, but goe and run whitherſoever they ſhall lead them, &c. this plainly ſhewes them to be yet in their old eſtate. And theſe are marks of ſuch as have no intereſt in the new covenant of grace. Rom 8. 2 Tim. 1. 7. 2 Cor. 3.

Next, conſider their miſery: And for this, there's enough here ſaid in the text to prove them miſerable: for they are ſhut out from having any part or portion in the new covenant, as being *aliens from the commonwealth of Iſrael, and* ſo *ſtrangers from the covenant of Promiſe*, *Epheſ.* 4. God undertakes not for any ſuch, will not acknowledge or owne them for his, &c. Again, they cannot poſſibly doe any thing pleaſing to God, as ſaith the Apoſtle, *They which are in the fleſh cannot pleaſe God*; but ſuch are all thoſe that are not renewed. Nay, laſtly, they cannot enter into heaven: for except a man bee borne anew, hee cannot ſee, hee cannot inherit the kingdome of heaven. Loe, here's the wretched condition of all ſuch as are old men. Let every man enquire whether he bee not ſuch a one; and if ſo, let him ſee his danger.

Rom. 8.

Uſe. 2. Exhortation, Every one to make diligent ſearch into his owne eſtate, and ſith the man is as his ſpirit is, therefore to enquire what ſpirit you are of. There is not any amongſt you, but deſires, and would be exceeding glad to have God for his father, and to be in ſpeciall covenant with him: now if you would be ſo, you muſt be able to ſhew the counterpane of the new covenant, this new ſpirit here promiſed: *I'll give them one heart* (ſaith God) *and I will put a new ſpirit within you*, &c. *I will put my lawes into your inward parts, that ye may walke in my ſtatutes, and keep mine ordinances*, &c. As if he ſhould ſay, looke what things are here written in your bookes with paper and inke, the ſame will I write and engrave upon your hearts and ſpirits. God writes oneneſſe of heart, and he writes newneſſe of heart upon all that are within the covenant; ſee to it therefore, that ye be new men, renewed in the ſpirit of your minds, ſee that ye be able to ſhew new for new, *the Law of God written in your hearts*, as well as written in your bibles, or elſe you are but *ſtrangers from the covenant of Promiſe.*

And here for your direction, ſee firſt, what the Lord meaneth by a new Spirit: you are not to underſtand God as if hee ſpoke like a Philoſopher, phyſically, but morally, as it is ordinarily uſed in holy Scripture. There is an old man, that is, a depraved and corrupt nature in us, as we come from *Adam*.

Secondly, There is a new man, that is, refined, renewed, as wee are in Chriſt. The firſt of theſe, the Scripture calls *Fleſh*: the ſecond it cals *Spirit*: ſo that a new ſpirit here promiſed, is nothing elſe but a new man, as hee is renewed, reformed, and refined by God. This new grace is termed by the name of *Spirit*, partly in reſpect of the author of it, the Spirit of God; and partly in reſpect of the ſubject of it, for it is wrought and rooted in mans ſpirit chiefely. And it is called *New*, not in reference to our firſt eſtate, the ſtate of integrity; but in regard of our depraved eſtate, as wee are loſt in *Adam*: And ſo it is called new, firſt, becauſe our old corrupt eſtate goes before it; ſecondly, becauſe it is infuſed into us a new by God; and thirdly, becauſe it makes a man new in the whole bent of his minde, and in the whole body of his converſation. The Authour of this new Spirit is the bleſſed Trinity: the ſubject of it man, the whole man, his ſpirit, ſoule, and body, hee is renewed throughout. For the order of working it in us, it is done, not at once, but ſucceſſively, as the Apoſtle ſaith, *We are renewed*

newed day by day, and changed into the ſame Image from glory to glory.

If theſe things we have ſaid be too hard for you, and ſurpaſſe your underſtanding, we'l make you amends with theſe plainer notes of a new ſpirit. And theſe are of two ſorts: firſt, negative; ſecondly, poſitive. The negative notes are ſuch as ſerve to diſtinguiſh it from *Cognata*, things that reſemble & look like unto newneſſe. There be ſome things that deceive the world under the name of a new ſpirit, but are nothing leſſe. Theſe are,

Notes of new man or ſpirit. 1 Diſtinctive from civility.

Firſt, civility, concerning which ſomething hath been ſaid before. A new nature is another thing than civill honeſty: for this begins from man, is buſied about man, and ends in man, as having man for its object, and for its end, whereas grace reſpecteth God throughout.

Againe, civility doth but barbe and ſhave the outſide (as one well ſaith) it doth not fetch out the roots of ſinne, as this new nature doth; it alters in the branches, and reacheth to both the tables of the law, whereas civility looks onely to one.

2 From formality.

Secondly, formality is another counterfeit of this new ſpirit: This looks to the duties of the firſt table onely, and therein alſo no more than to outward motives, as it performes ſuch and ſuch duties, becauſe the ſtate ſo commands it, becauſe one hath beene ſo bred, &c. The difference is double: firſt, formality is but a picture of true goodneſſe, it reformes onely the outward man, but this new nature the inward: ſecondly, It is a liveleſſe thing, the formaliſt hath no power of religion (as a new man hath) at leaſt in an exigent; every luſt undermineth him, every firſt motion to ſinne is ready to trip up his heeles, and when it comes to a competition, earth carries it from heaven.

3 From common gifts of the ſpirit.

Thirdly, a common ſpirit (ſuch as may befall both the new man and the old) this deceives many. It may befall an unſanctified perſon to bee convinced, illightned, reſtrained, as well as the beſt. The difference is this,

Firſt, A new Spirit is univerſall, it goes rhorow the whole man, leavens the whole lumpe: but in the hypocrite, that which he hath is private and particular to certaine faculties of his ſoule: as conviction is reſtrained to his underſtanding, illumination to his judgment, reſtraint to his will, &c. But now this new grace is common to all the powers of the ſoule; it is not like a little ſpring, that takes beginning in ſome piece of ground, and ends in the ſame; but like the great Ocean that compaſſeth about the whole world, and receiveth divers names according to the ſeverall places that it waſhes and ſalutes: So this *new nature ſanctifies the whole mans ſpirit, ſoule and body*, as the Apoſtle ſpeaketh, and receiveth ſeverall names according to the ſeverall parts of man on which it worketh. As it dwelleth in the head, it is called wiſedome; as in the memory, faithfulneſſe; as in the conſcience, tenderneſſe; as in the will, ſubjection; as in the affections, it is termed order; as in the outward man, new obedience: ſo it receives divers appellations according to the divers parts and powers that it affecteth. And as it is univerſall for the ſubject, ſo for the object too, for it is ſet againſt all ſinne, and reſolves upon the doing of all duty according to its light.

Secondly, As it is univerſall, ſo it is alterative too, it amends not the out-

ſide onely, but ſoakes into the inward man, and alters that; It gives a man a new temper, as it were, and a new conſtitution; it makes him that was feareſull and timerous, become bold and couragious; him that was peeviſh and paſſionate, to be of a meeke and quiet ſpirit; him that was dull and cold, very zealous and fervent; the ſimple it cauſeth to become wiſe and acute for the things of God: for inſtance, you ſhall have a man ſo ſimple that he can ſcarce ſpeake reaſon, or tell his owne tale to a man, yet turne him looſe to God in prayer, or to men in the confeſſion of his faith, and he will doe excellently, be able to goe an end, as wee ſay, being fluent in his termes, and expreſſing himſelfe in good manner, far beyond many a greater ſcholler.

Thus this new ſpirit, though it doth not aboliſh a mans naturall conſtitution, whether cholerick, melancholy, or the like, yet it alters and changeth it to that which is better, at leaſt much qualifies it; whereas in others it is not ſo, there is no notable change to be diſcerned in their prevailing humour and inclination.

Thirdly, It is humbling. It makes a man thankefull to God, mercifull to men, and more baſely to think of himſelfe than of any other: As on the contrary, common grace is boaſting, cenſorious, and puffes men up, as ſaith the Apoſtle, *knowledge puffeth up*: and the ſame is true of a ſpirit of reſtraint, as is to be ſeene in the Phariſee, who bleſſed God he was not ſo bad, and ſo bad, being too too well conceited of his owne goodneſſe.

Fourthly, It is diffuſive and ſpreading. A new man would have all the world new, and goe to heaven as well as himſelfe. On the other ſide, an old man may have much light in his head, but little love in his heart; hee may bee reſtrained, and tied up as it were from the doing of any great evill, but yet hee will take but a little paines in his family, or with others to make them better.

Theſe are the negative notes of a new man: the poſitive follow; and they are theſe, drawne all from the effects (thoſe from the cauſes being too high for the capacities of the bulke of this congregation.)

Firſt, this new Grace is operative, and hath its worke upon both the in-ſide, and out-ſide of a man: And firſt, upon the underſtanding, it ſets up a new light therein, cauſing a man to know things more perfectly and diſtinctly than ever hee did before; it makes him ſee an uglineſſe in ſinne, a beauty in grace, which another man cannot ſee, &c. ſo for perſons, hee ſees now nothing in man to bee admired but the new nature, and as any one excells others in the Image of God, by ſo much doth hee prize and eſteeme him.

Secondly, it works upon the ſpirit and mind of man, and ſtabliſheth that; another man hath no command over his thoughts and fancies, but they runne and roave any way in deſpight of him: whereas a new man is able to pitch his thoughts upon heaven and the things thereof with ſome ſtedfaſtneſſe. Time was when he onely minded himſelfe and the earth, but now his minde is rightly ſet, he thinkes of God, hee ſleepes with God, wakes with God, his thoughts in the firſt place in a morning are of God: 'tis true, hee puts not quite off earthly buſineſſes, onely he goes about them with a heavenly minde.

Thirdly

Thirdly, as it ſtrengthens and ſtabliſheth the mind, ſo it workes upon the memory too, ſeizing upon that for holy uſe onely, that it may be as a cheſt to reſerve ſuch things as are good and profitable. Mans memory by nature is like a grate, through which when water paſſeth, it lets go all that is pure and thin, and retaines onely that which is thick and filthy; but when it is renewed once, it ſtrives to ſtraine out all the filth, and to keep that which is holy and uſefull: ſuch a mans care is to treaſure up knowledge, wiſedome, and experiences there, that may guide him in the way to heaven, and furniſh him with matter of meditation. And howſoever in the beſt mens memories is found that which is corrupt and evill, yet doe they labour to rid it out, that better may take place. It may ſo fall out that in the beſt cheſt a ſpider may ſet up her cobwebbe, or duſt and filth may creepe into it by ſome way, but then a man will not ſuffer it there to reſt, but rid it out as ſoone as may bee: ſo it is here.

And ſecondly, this new ſpirit ſtrengthens the memory alway for practice, though it ſerve it not alway for matter of diſcourſe: ſome men have ſuch happy memories, that when they have heard a ſermon, or read it in a good booke, they are able to make rehearſall of whatſoever they have heard, or read, but when it comes to a matter of practice once, they are no body. Others you have very able men in diſcourſe, they can ſpeake largely of good things out of memory and invention (as of patience, for example) and yet let them be never ſo little provoked, & they will be as violent and as diſordered as any other: But now the new man, though he forgets much of that he heares, neither is able to goe along with the Miniſter from part to part in that which hath been delivered, yet, when it comes to a matter of practice, then his memory befriends him greatly. Now I call to mind, ſaith he, what I long ſince heard ſuch a man deliver concerning this ſin, or this duty, and now is the time come to practiſe it.

Fourthly, this new grace workes upon the conſcience, reconciling a man to his owne conſcience, and making them friends, who of themſelves are at variance. Naturally, Conſcience brawles againſt us, and we on the other ſide fight againſt it, and oppoſe, yea, doe what wee can to ſtifle it and to put it downe; but no ſooner is a man renewed, but hee and his conſcience grow friends: hee will doe nothing without conſcience, nor conſcience without him; when the new man takes in hand to doe any thing, hee firſt reflects upon himſelfe with, Conſcience, what ſaiſt thou to this buſineſſe? thou ſeeſt I could cheate my neighbour by falſe wares, or ſetting a faire face on a foule matter, &c. Againe, thou knoweſt upon what motives, with what intent, and for what end I undertake this buſineſſe, Is it right, or is it not? Thus the new man conſults his conſcience before hee doth any thing: as on the other ſide, conſcience will deale faithfully with him, in telling him what is amiſſe with him, and in cheering him when hee hath done well, though all the world frown upon him for the ſame.

Fiftly, the like wee may ſay of the will; the office whereof is double. Firſt, to obey well; ſecondly, to command well: Firſt, as a ſervant under God grace renders it obedient, this new gueſt ſubdues our will to Gods will, and makes

makes us tractable to his pleaſure in all things. Will God have mee to doe ſuch or ſuch a thing (ſaith the new-man)? no more words, it ſhall bee done forthwith, at leaſt in mine endeavour: Againe, will God have mee ſuffer ſuch or ſuch an affliction, *Behold, here I am Lord, thy will bee done in earth as it is in heaven.* Secondly, as it is an officer under God, it commands like a Prince, the whole man: It preſcribes the eye what to ſee, the eare what to heare, the hand what to act; in a word, it hath the command of mans both inſide and outſide: when it comes to a matter of practice, then this new nature commands all for God, chargeth every part to be ſerviceable to God, &c. the like we might ſay of the ſeverall affections, but that we are cut off by the time.

So for the outward man: this new Spirit workes in a man a new converſation, a new life, new projects, new ends, new endeavours, &c. All his members are made for God, being *become weapons of righteouſneſſe unto holineſſe, Rom. 6.* He layes lawes upon himſelfe in every part, *makes a covenant with his eyes*, as *Job, not to behold vanity*; makes a covenant with his eares, not to drink in iniquity; makes a covenant with his tongue, to ſpeake a new language, even the language of *Canaan.* An old man is apt to lye, curſe, ſweare, flatter, raile, &c. but this new grace gives him to ſpeake in a new Dialect, ſo that in ſtead of curſing hee bleſſeth: in ſtead of ſwearing, now hee prayes, and utters the words of grace and wiſedome. Wee may ſay the ſame for his life, for his delights, for his deſires, for his company and ſociety, *all things are become new with him.* He hath alſo a new houſe. That which they ſay of the ſoule, *Anima facit ſibi domicilium*, that it makes it ſelfe a dwelling houſe, the ſame is true of him and his family, all domeſticall diſorders are reformed, and a new face ſet upon it, that whereas before there was nothing but ſwearing here, and drinking there, and railing in another place, now there is calling upon Gods name, ſinging of Pſalmes, and other parts of Gods worſhip ſet up in the houſe: ſo you ſee what we meane by a new ſpirit, namely, a new inſide, and a new outſide, new all, *old things are paſt, all things are become new.*

Queſt. Now enquire and examine whether you are new or not? what if we be? and what if we be not?

Anſ. If you be not, then labour to get a new heart, old things wee are all aſhamed of: An old ſcull, an old rotten coat, we are aſhamed to be ſeen in it: oh why are we not of an old inſide, an old corrupt heart? this is worſe than all the reſt: we naturally all affect novelties, and by our good wills, wee would have new houſes, new diet, new faſhions, new every thing; and ſhall we then content our ſelves with an old rotten heart? ſuch is every mans heart by nature, an ugly thing that renders him odious to God and Angels. Therefore labour for this new ſpirit.

Queſt. What can we doe toward the getting of a new heart?

Anſ. Though man cannot concurre to the renewing of himſelfe as a cauſe, or an agent, yet he muſt concurre as a ſubject; and howſoever the new man is no more than a patient in his firſt converſion, yet afterwards being acted by God, hee muſt up and bee doing. Now for your better direction herein, ſee theſe particulars:

First,

Firſt, what this new ſpirit is, to wit, the frame and ſtamp of Chriſt, oppoſed to the Image of lapſed *Adam*.

Secondly, whence it comes; namely from Chriſt, *of whoſe fulneſſe wee all receive grace for grace*, *John* 1. Doe wee want Wiſedome, Holineſſe, Faith? &c. There 'tis for us: *Chriſt is made unto us of God, Wiſedome, Righteouſneſſe, Sanctification, &c.* Therefore to him muſt we goe, to him muſt wee cleave, as to the principle of our life, and as the childe doth to the breaſt, hee lets goe all to lay hold on it: ſo muſt wee on Chriſt, cleaving to him by an act of faith, of love, and other graces, by oneneſſe, by newneſſe, &c.

Thirdly, ſee why God infuſeth this new ſpirit into us, namely, becauſe it is his covenant; which we may boldly plead unto him in prayer.

Fourthly, ſee when hee doth it; when it pleaſeth himſelfe: *the winde bloweth whereat liſteth, &c. ſo is every one that is borne of the holy Ghoſt*, *John* 3.

Fiftly, ſee where he doth it; in the uſe of his owne meanes: hence the word is called the miniſtration of the ſpirit, and the ſacraments are as ſo many organs, and as it were *vehicula* to convey this new ſpirit into us, *Ye ſhall be baptized with the holy Ghoſt*.

Sixtly, wherefore gives he it? that wee may act that which is good in his ſight, walke in newneſſe of life, and keep his commandements.

Seventhly, how doth he give it? ſucceſſively, and by degrees: *wee are renewed day by day according to his image*.

Therefore, if you would have this new ſpirit, you ſee what's to bee done: wait upon God in his owne waies and meanes, till he pleaſe to ſpeake life unto your ſoules: For, *the words that I ſpeake* (ſaith our Saviour) *are ſpirit, and they are life*: he breaths upon us the holy Ghoſt, &c. Eſpecially apply your ſelves to the communion of Saints: A dead coale put to live coales will take fire from them, which it would never doe lying in the dead heap: ſo here. *Awake therefore thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give you light*: ſort your ſelves with ſuch as are godly, and frequent the ordinances; & this is the way to get this new ſpirit. Be exhorted now to lay down your old ſpirit with the old yeere, and to bee renewed throughout. This is that that muſt comfort you in life, ſupport you in death, and beare you out at the laſt day: For then nothing will endure the fire, but the new man. Content not your ſelves therfore to be civill men, or meerly formall, but become other men, new men, and betake your ſelves to this new courſe, that you may have part in the new covenant. Eph. 5.

GOds people *muſt have a new ſpirit, a new heart*. There is a neceſſity of it: it is all their happineſſe that they can arrive at. You have heard the point already; we began to make ſome uſe of it. *Doctr.*

If all thoſe that are in ſpeciall covenant with God, have a new heart, then they are excluded the covenant of grace, that retain their old nature ſtill, that remaine in their former ignorance, in their ancient enmity againſt the *Uſe* 1.

the new man, being unchangeable in their courſes, and impotent or unable to reſiſt any luſt, or to withſtand any motion from evill men, or evill ſpirits. Theſe are old crazie men.

Uſe 2. Wee put it upon you (ſecondly) to examine whether you bee new men or not. If ſo, there is matter of thankfulneſſe; if not, then labour for this new ſpirit, that is, for renewing grace, which is that that makes a man a new man. You come daily to new Sermons, you receive new Sacraments, you undergoe new refinings and afflictions, and yet you remaine old ſtill: this goes hard. The meanes to get this new nature, is to goe to the new *Adam*, Jeſus Chriſt for it: for whoſoever is in Chriſt, is a new creature; as on the other ſide, all that are in the old ſtocke, are dead and withered. Unite your ſelves therefore to Chriſt by knowledge, by love, by faith, and ſo ſhall you draw from him a new life and vertue: wait upon him in his wayes and ordinances, and then, as the Prophet *Eſay* ſpeaketh, *You ſhall renew your ſtrength as the Eagle.* And as *Naaman* the Syrian, after that for the curing of his Leproſie, hee had uſed Gods meanes, waſhing himſelfe ſeven times, that is, often in the river Jordan (as oft as hee was enjoin'd) his old diſeaſe went off, and *his fleſh returned new, as the fleſh of a childe:* ſo, if you apply your ſelves to Gods ordinances, with all diligence and conſcience, the old man ſhall ſoone caſt his skin, and you ſhall renew that your life in ſome degree, which you received in your firſt creation.

Uſe 3. Laſtly, here is a word of comfort for all thoſe that finde themſelves to be truely renewed, with whom *old things are paſt, and all things become new:* they can remember when it was much otherwiſe with them then now it is. All theſe may boldly call God Father, and ſay that they are in Chriſt: they may ſafely lay hold on this charter of the Church, the new covenant, and pray with confidence, that God would make it good unto them by renewing them more and more. Onely, that none bee miſtaken in the matter, and ſo comfort themſelves falſely, let them ſecure this maine point, that they are new creatures.

Notes of new birth. Now there be two things that ſpeak a man to be new: firſt, the new birth; ſecondly, new obedience. Try therefore whether, firſt, you be new borne or not.

Queſt. How ſhall that be knowne, may ſome ſay?

Anſ. Firſt, hee that is borne anew, hath a new taſte, hee begins to reliſh a new food. That note wee receive from Saint *Peter*, 1 *Epiſt.* 2. 2. *As new-borne babes*, ſaith he, *deſire the ſincere milk of the word, that ye may grow thereby.* So ſoone as any one is borne anew, hee is preſently carried to the food of Gods word, as the child is carried by an inſtinct to the breaſt-milk, whereby his life is continued: that whereas hee could not brooke the good word of God; the Bible ſeemed a dry booke unto him, and things delivered out of it in a plaine manner, he held harſh and unpleaſant, it would not downe with him, now it's become his milke, and he cleaves unto it, as to a principle of his life, without which he cannot ſubſiſt.

1 Pet. 2. 2. expounded.

Ob. Oh, but an hypocrite may deſire the word, and therefore this is no good evidence.

Sol.

Sol. The Text puts a maine difference between them: first, the godly man desires the word, as the babe doth milke. How's that? hee desires it as his livelihood when hee is but new borne, though afterwards, when hee is growne to some bignesse, hee is more play-full; every small matter, every little noyse will take him off, and make him neglect the breast: but when hee is new-borne, nothing can give him content but milke, hee preferres it above gold and silver, and desires it more than all the world. In like manner, an Hypocrite may desire to heare the Word, to reade the Word, while there's nothing to call him off, but when it comes to a matter of competition, that either hee must follow the Word, or his profits, lusts, &c. he lets it goe, that he may satisfie them: but now a new creature esteemes the word as his appointed food, hee cannot live without it, yea, hee preferres it above gold and silver, or whatever other thing hee holds dearer to himselfe in the world.

Secondly, the new-borne babe desires the sincere word of God, hee desires the Word for the Word's sake, hee hath not an end beyond that end; and hee desires the Word in the plainenesse of it, hee loves to heare the downe-right naked truth, without any mixture, as the child desires the mothers milke as it is of it selfe, without sugar; that came naturally to it, and so is naturally desired of it: So here, the new creature desires the Word for its naturall sweetnesse and goodnesse, because it tends to the making of him better: another man may desire to heare a Sermon for the neat composition, for the learning that is shewed in it, or for some other rarity, but not for the sincerity of it, because it changeth him, and brings him to a better course of life.

Thirdly, the new-borne babe desires it for good ends, *that hee may grow thereby* in saving goodnesse: Another man may desire the Word, that hee may get more knowledge, and grow in an ability to discourse of good things, that hee may bee able to hold argument, or set forth himselfe to the commendation of men: but the new man desires it, that hee may grow in faith, that hee may grow in zeale, that hee may grow in mercy, and in all other parts and limbes of the new creature, that there may bee an uniforme, and universall augmentation in the whole man. Thus you may know a new man by his food, which is the first note: he desires the milke of the Word, the sincere milke; and therefore hee desires it, that hee may grow thereby.

Secondly, looke how you stand affected to your kindred. First, your heavenly father; secondly, your spirituall brethren. In every generation there is a terme, to the which that which is generated is brought: & being one with it in nature, it becomes one with it likewise in affection: So hee that is borne anew, is brought home to God, and to all his people, so that he can weepe with them, bleed with them, suffer with them, rejoice with them, his very heart is tied to them. Try therefore by this, whether you are made partakers of the divine nature, and borne anew, how you stand affected to God in his nature, in his ordinances, in his children, &c.

Lastly, the new man is a strong man; the old man is weake and impotent, as yee heard before, but hee that is renewed is strengthened in the inward

ward man, as ſaith the Apoſtle. Hence Saint *John* ſo often in his firſt Epiſtle, *He that is borne of God, hath overcome the world*, and he that is of God, hath overcome himſelfe, is not overcome of ſinne; and againe, hee hath overcome that evill one. Theſe the new man ſo overcomes, as that by them hee is not overcome. Now in a conflict he is ſaid to overcome, that ſo holds out, as that hee is not overcome. No more is the new man overcome of the world, of his owne corruptions, or of the temptations of Sathan, by vertue of this new ſtrength and ſpirit put into him; this renders him victorious. Search into your ſelves now by theſe notes, whether ye are borne anew or not.

Secondly, hee that will prove that hee hath this new ſpirit, muſt enquire into this, and make it good, that hee hath a new life and converſation: For by Chriſt wee are brought not onely to a new birth, but to a new life, to new obedience. Firſt, when a man is once become a new man, he propoſes a new ſcope, a new end to himſelfe in all hee does. Once indeed hee onely ſtudied himſelfe, ſerved himſelfe, did all in reference to his owne ends; but now hee hath publicke aimes (which hee preferres before all private reſpects) even the glory of God. Secondly, he walks by a new rule. An old man makes reaſon, cuſtome, the faſhions of the world, to be his rule: but no ſooner is he renewed, but he makes the Word of God his rule, he ſquares out all his actions according to Gods law, and ſo performes new workes in a new manner, that is, firſt, in humility; ſecondly, in ſincerity: with which two graces when a mans obedience is attended, then it is new.

Ob. How ſhall I know that what I doe is done in humility?

Anſ. Thus; firſt, that which is begun in humility, will alſo end in humility. A new man is moſt of all humbled by his beſt ſervices; the more hee praies, the more he heares, the more he reads, the more he followes his calling, the more humble he is: For the more he deales in theſe things, the more he diſcernes ſtill his own defects and weakneſſe; and nothing more humbles a new man, than his overt, ſlight, and formall performance of holy ſervices.

Secondly, when a man is humble, hee will bee thankefull, wondrous thankefull for this, that God would give him an heart to ſerve him, and then accept of his poore and ſlender performances: See this in *David*, *Pſal. 66. 1. &c. Bleſſed bee God, that hath not turned away my prayer, nor his mercy from mee.* And ſo when hee and his people offered a preſent to God, how thankefull was hee, that God would looke upon it and accept it! Lo here the behaviour of a new man in his holy ſervices: Contrarily, the old man, the more hee deales in any ordinance, the more hee ſwells, hee thinkes hee hath obliged and ingaged the Lord by ſuch ſervice as hee hath performed unto him; for faſhion ſake he may thanke God with the Phariſee, but indeed he lookes that God ſhould thanke him.

Queſt. 2. How ſhall I know that what I doe is done in ſincerity?

Anſ. For this, firſt, ſee what you are in the maine bent, in the chiefe aime of your life (for it is not what you are in particular actions, one way or other, but what you are in the maine courſe of your life) if your chiefe aime in all bee the glory of God, and your deſire bee in all things to pleaſe him, though in many things wee faile (as all doe) your workes are done in ſince-

ſinceritie. Secondly, looke what you are in your perſonall calling, and particular relation: for ſuch is every man in truth, as he is in his owne ſtation, and as hee carries himſelfe in that relation hee ſtands in toward others: if hee hold not out there, hee is in the ſame degree, but halting and hypocriticall, though hee heare ten thouſand Sermons, and make more prayers. Thirdly, hee that is ſincere in his wayes, deſires nothing more than the light, as on the other ſide, *Hee that doth evill hateth the light*, (*Joh.* 3.) that his workes may not be ſeene; but light and ſincerity accord well together, and hee that is ſound at heart, loves that his workes ſhould be ſifted and ſcanned by the light, becauſe they are done in God; the more you repreſent him to himſelfe, the more thankes he returnes to God. Enquire now for this new ſpirit by your new obedience (for new ſap will yeeld new fruits) and by this new birth, which if you finde in your ſelves, then conclude; God hath promiſed to give his people a new heart, and I finde hee hath done it for mee, and therefore I dare goe to him as to a father, and boldly lay claime to the new Covenant upon this new edition and ſtampe.

It followes now to ſpeake of the third thing here promiſed by God, which is the higheſt degree of all, and that is a ſoft heart, in theſe words: *I will take the ſtony heart out of their fleſh, and give them an heart of fleſh.* And here two things offer themſelves to our conſideration.

Firſt, how God findes the heart of his people, to wit, hard and ſtony: *I will take the ſtony heart, &c.* Mans naturall hardnes.

Next, how he leaves it: of ſtony hee makes it fleſhie, of hard ſoft and tender.

We begin with the firſt of theſe: where you are to take notice, in the firſt place, what the heart of every man is by nature, hard as a ſtone.

Every man is naturally ſicke of the ſtone: hee hath a ſtone gotten into his heart, into his ſpirit, into all his inward parts. Doctr.

That this is ſo, the Scripture abundantly teſtifieth: wee will content our ſelves for proofe hereof with our preſent text, wherein mans heart is compared to a ſtone, to a rocke, and in other places to the hardeſt of ſtones, even the Adamant, which is untameable, as the name imports, *Zach.* 7. 2. and harder than flint it ſelfe, *Ezek.* 5. 9. ſo that man you ſee in his depraved eſtate hath a ſtone in his heart, and none other ſtone than an Adamant, the hardeſt of ſtones.

Nay the holy Ghoſt ſtayes not there, but goes on to compare mans heart to metals that are harder than ſtone it ſelfe, *Jer.* 6. 28. even to braſſe and yron, yea, to that which is worſe (for braſſe and yron may be ſoftned and wrought upon by fire and tooles, but) the Lord complaines there that hee had waſted and ſpent up all his fuell, worne out his bellowes, and ſpoyled all his tooles upon them in ſeeking to doe them good, and all to no purpoſe. *The bellowes are burnt*, ſaith hee, *the lead is conſumed of the fire: the founder melteth in vaine, for the wicked are not pluckt away, &c.*

This appeares further by theſe ſignes and ſymptomes of a ſtone within, which plainly ſhew themſelves in the outward man. His necke is ſaid to be poſſeſt with an yron ſinew, and his brow to be made of braſſe: *Eſay* 48. 4. *Becauſe I knew that thou art hard, thy neck is an yron ſinew, and thy brow braſſe.*

The firſt of theſe is a metaphor from a ſturdy oxe, or young bullocke, that ſhould frame to the yoke, but will not bow, proves untractable: and ſuch is man, ſtubborne and refractory: when hee ſhould take the yoke of Chriſt upon him, there is no bending, no bowing of him. But beſides this yron ſinew, the holy Ghoſt tells us he hath a brow of braſſe, a brazen brow, a whores fore-head, as it is, *Jerem.* 3. In which there is no ſenſe remaining, no feare, no bluſhing, but is paſt ſhame, as it is ſaid by two ſeverall Prophets, *Jeremy*, and *Zephany*, *The wicked knowes no ſhame*, ſaith the one: *Hee knowes not how to bluſh*, ſaith the other.

Jer. 8. Zeph. 3.

This truth will yet further appeare, if we deſcend to ſpeake of ſome particulars in man. Marke him a little, while wee unbowell him, and you ſhall ſee and finde him to be a very Rocke. Looke upon him in the ſeverall faculties of his ſoule, and (that wee may begin at upper-end) firſt, his underſtanding is a very ſtone, in reſpect of ſpirituall things; for howſoever, in things naturall, and pertaining to this preſent life, hee hath ſome kinde of wit, and can ſhift for himſelfe, yet in grace, and the things of God, hee is a very ſtone (not in property of ſpeech, I would not be ſo underſtood, when I ſay, that man is by nature a ſtone, for amongſt many other, this is one difference, man is capable of being ſoftned, which a ſtone is not, but) I meane, that hee is hard and ſtony, hee hath too great affinity with a ſtone. See this firſt, I ſay, in his underſtanding part: How wondrous dull, and unapprehenſive is hee in the things of God? What paines do Miniſters take to beate ſomething into mens heads? how doe they inſiſt and dwell upon a point? how do they explaine and illuſtrate it by examples, compariſons, &c. ſtudying every way (what they can) to convey themſelves to their hearers? and yet when they have done all that may be done, when they have ſet things as it were in the ſight of the Sunne, and made every thing ſo plaine and evident, that hee that runnes may read, yet ſuch a ſtone there is in mans heart, that they underſtand nothing, but like the high-way (ſpoken of in the Goſpell, by our Saviour) their underſtandings are ſo paved and hardned, that the things delivered can take no entrance, make no impreſſion upon them. Hence it is, that many a hearer liveth under a powerfull and profitable Miniſtry for many yeares together, and yet underſtands no more in the matters of God and his kingdome, in the myſtery of Chriſt and the Goſpell, than if hee had never heard a Sermon in all his life; here is a ſtone in the underſtanding. So for the memory: Gods Miniſters to helpe men this way, and to faſten ſome good leſſons upon them, inſiſt long upon a point, and when that is done, they repeat it againe, goe over and over it often, laying downe *line upon line, precept upon precept, here a little and there a little:* and all this with ſuch power, and with ſuch plaineneſſe, that one would wonder how it were poſſible for men to make a ſhift ſo ſoone to forget what hath beene delivered, and yet they do: the word ſlides away from them as water from off a ſtone, no foot-ſtep thereof remaines upon them: The graving toole never once enters them, &c. They will ſit under a Miniſter, and looke him in the face for an houre together, as if nothing ſhould fall to the ground of that which is delivered, and yet take them at the Church-doore as they goe out, and queſtion them what matter was delivered, what Text handled,

handled, what points raiſed out of it, &c. you ſhall find them unable to give an account of any one word or point that was delivered. Lo, there is a ſtone in the memory.

Paſſe wee on from the memory, to the heart and will of man: what paines doth God take with men to bring them to new obedience, and to weane them from their ſinnes? one while hee deales with them by precepts, another while by threats, ſometimes by promiſes of mercy, and ſometimes by judgements, every ſtone is rolled, every meanes uſed, and every courſe taken by God to doe them good, but all to no purpoſe: For, men in the mean while remaine obſtinate and unmoveable: if one would ſpeake out his heart to them, hee cannot ſpeake ſinne from their ſoules; but naught they were heretofore, naught they are now, and as naught they intend to be, in deſpite of all that can be ſaid to the contrary. Here is now a ſtone in the will. Come wee on to mens affections: There is enough ſaid many times by Gods Miniſters to worke upon a rocke, to rent and cleave the mountaines, &c. to move and affect any reaſonable creature, and yet men goe on in their ſinnes without feare, without ſhame, without any token of remorſe, as if it nothing concerned them, and as if it were not ſpoken unto them at all. Here is a ſtone in the affection. Wee had almoſt forgot that high power of the ſoule, mans conſcience: for there is a ſtone in that too. God often thunders upon it by his Miniſters, ſpeakes not words but ſwords unto it, threatens it with deaths, hels, &c. throwes handfuls of hell-fire in mens faces: but what doe they the while? they ſtand altogether feareleſſe, careleſſe, remorſeleſſe, ſet a good face upon it, as if they were the moſt innocent perſons in the world: nay, you ſhall have an honeſt godly man, whom it leaſt of all concernes, tremble at Gods word, ſtand amazed and affrighted at that which is delivered, as knowing the terrors of the Lord, when wicked and graceleſſe perſons take no notice of any thing, but carry themſelves, as if it imported not them at all, when God bends all his ordinances againſt them, and batters them moſt fearefully: See here a ſtone alſo, even in the conſcience. In ſtead of proving the point, we will for preſent open unto you, Firſt, what is meant by heart in this Text: Secondly, what by a ſtony heart. Thirdly, how many kindes there are of an hard heart. Fourthly, what are the ſignes of it.

For the firſt; Heart or ſpirit (all is one, as hath beene ſaid before) they are uſed promiſcuouſly for the ſame thing oftentimes. Indeed heart is taken ſometimes particularly for the will of man, namely, when it goes joyned with ſome other word of like ſignification, as minde, ſoule, &c. ſometimes againe it is taken for the whole inſide of a man, and ſo here in the Text. All the powers and faculties of the ſoule are hardned, are perverted, dead, and dull in reſpect of any ſpirituall goodneſſe: his underſtanding is darkened, his will froward, his conſcience brawney, &c. all is ſtony that is within him.

The ſecond thing is, what is meant by a ſtony heart. This implyeth two things: Firſt, a quality, hardneſſe: *Durum eſt, quod non cedit tactui*; That is hard (in a naturall ſenſe) that yeelds not to any impreſſion, or naturall agent, that will not yeeld under your hand, but makes head and reſiſtance.

In a ſpirituall ſenſe the heart is ſaid to be hard, when it yeelds not to the perſwaſion of a morall agent, that refuſeth to be wrought upon, when God deales with it, either by himſelfe or by an inſtrument. Secondly, the degree of this hardneſſe; it is hard even unto ſtonineſſe: which implieth two things; Firſt, a non-yeeldance (as I may ſo ſpeak) to goodneſſe. Secondly, a ſtiffe reſiſtance: as in hard wood, that, when a man comes to cleave it, will not yeeld to the ſtroke, but returnes the edge of your toole upon you ſelfe: So when one beates upon a hard ſtone, upon a flint or adamant, there is no yeeldance, but the weapon recoyles upon a man with a great deale of indignation, as it were. So then you ſee what is meant by heard, and what by ſtony. A heart of ſtone then is nothing elſe, but an untractable heart, an untamed heart, a heart diſpoſed to reſiſt, but indiſpoſed to yeeld.

Thirdly, for the kindes of it: there is firſt a naturall hardneſſe, common to all the ſonnes and daughters of *Adam*; this wee bring into the world with us: for wee are all borne with a ſtone in our hearts, it is our naturall temper to be hard. Secondly, a contracted hardneſſe; contracted, I ſay, by much practice and in long time, (for though the heart of every man be hard of it ſelfe, yet it may be made harder by long cuſtome in ſinne) when men by foule courſes put out quite that ſmall light that is left in their natures, and do obſtinate themſelves by continuance in ſinne. Both theſe kindes of hardneſſe may be well included in this Text (for it is God that cures his people of them both) but the former, I take it, is here principally to be underſtood, yet ſo, as that we exclude not the other.

Signes of a ſtony heart.

Fourthly, the ſignes of this hardneſſe, are of two ſorts: Firſt, negative: Secondly, poſitive. The negative ſignes are, firſt, unteachableneſſe. Secondly, unſenſibleneſſe. Thirdly, inflexibleneſſe.

1.

For the firſt, man is naturally untractable to any ſpirituall good thing: Hence it is that hee is compared to a very beaſt: *Every man is a beaſt in his owne underſtanding*, ſaith *Jeremy*: yea, to the worſt of beaſts is he compared: For, *vaine man would be wiſe, though man be borne like a wild Aſſes Colt*, *Job*. 11.12. which is a moſt unruly and untractable kinde of creature, as is well knowne. Yea the holy Ghoſt ſets man behinde the beaſts, *Eſay* 1. *The oxe knoweth his owner, and the aſſe his Maſters Cribbe, but my people have not knowne, &c.* And the *Sluggard* is put over to the *Piſmire* to be inſtructed, *Prov*. 6. So dull, ſo ſlow of underſtanding, and ſo exceeding blockiſh is the naturall man in the things of God, that hee is put to ſchoole to the unreaſonable creatures.

2.

Secondly, as hee is unteachable, ſo he is inſenſible; and that argues a deale of hardneſſe: as is to be ſeene in a ſtone, ſmite it while you will, beate it as long as you can ſtand over it, it complaines not; lay a mountaine upon it, it never groanes or cries, grind it to powder, it cries not out of any preſſure: and ſo it is with an unregenerate man, let a mountaine of ſinne, let a world of guilt lye upon his ſoule, hee feeles it not, he groanes not under it. Sinne is in him, as an elememt in its owne place, and ſo weighes not with him, hee ſleepes, hee eates, hee drinkes, hee laughes and enjoyes himſelfe, as if the matter were nothing; yea hee goes merrily to execution, and dreads no danger, no more than if hee were as much reconciled to God,

God as any man living; when hee ſweares he perceives it not: a ſtander by is farre more ſenſible of his outrages this way, and is more grieved thereat many times than hee himſelfe is; yea, if you offer to charge him with this ſin, he will not ſticke to ſweare againe that he ſwore not at all: ſo for lies, they drop from him thicke and three-fold, as they ſay, but hee obſerves it not: ſo for the poore, he can behold their eyes weeping, their tongues craving, their very faces begging, themſelves ready to ſinke under the burthen of their wants and neceſſities, but all is one to him; if he may ſit warme, and have every thing about him, if hee may *eate of the fat, and drinke of the ſweete, &c.* let others ſinke or ſwimme, he cares not.

And ſo it is with him for ſpirituall phyſicke: God gives unto the ſonnes of men his powerfull word, to be *as a hammer to breake them, and as fire to melt* their ſtony hearts (as the Scripture termes it) this he heares daily, but continues ſtill at a point, no whit bettered: God threatens him one while, perſwades him another while, but all is one, he ſtirres not a whit; ſay what you will, do what you can to him, hee feeles nothing, feares nothing, &c. here is a ſtone. Jerem. 23.

A third ſigne of a ſtony heart is inflexibleneſſe. A ſtone cannot bend; breake it you may, bend it you cannot: and ſo it fares with him that is of a ſtony heart, he will not bend or bow to God; let God ſay or doe whatever he can (I meane) that is fit to be done to a reaſonable creature, he is no whit moved therewith. If a man goe about to make an oration to a ſtone, let it be never ſo pithy a ſpeech, let it be never ſo patheticall or perſwaſive, the ſtone heares it not, neither is affected therewith: breake it you may by ſtrokes and blowes into many pieces, but yet every piece remaines a ſtone ſtill: ſo let God uſe all meanes poſſible for the reducing of wicked men, let him perſwade them, let him threaten them, let him ſmite and beate them all to pieces, all is as nothing to them; no inſtructions, no corrections, no meanes, no mercies will worke upon them: ſtones they were, and ſo they will be ſtill. Oh rockie hearts! when nothing will prevaile with them, when nothing will be of force to make them better! 3.

Theſe now are the negative notes of a ſtony heart: the poſſitive follow, and they are theſe; 2 Poſſitive ſignes of hardneſſe.

Firſt, ſtiffneſſe and wilfulneſſe in opinion. A ſtone will continue ſtill like it ſelfe, talke while you will to it; and ſo thoſe that have a ſtone in their hearts, will needs hold faſt their own concluſions, yea, they will dye rather than alter their opinions, which they have once taken upon them to defend: as was to be ſeene in many of the ancient heretickes, who though they were plainly convinced out of the Word of God, by ſound arguments drawne out of the ſame, ſo that they had nothing in the world to oppoſe or contradict, yet were ſo ſtiffe in the defence of their hereticall opinions, that they would rather dye, than be drawne to re-call them.

Secondly, obſtinacy and ſetledneſſe in evill practiſes, when men ſhall be of their humor, who anſwered the Prophet peremptorily, *The word that thou ſpeakeſt unto us in the name of the Lord, we will not do it:* So when a man is come to this paſſe, as to conclude with himſelfe, I will give theſe Preachers the hearing, but never be brought to leave my ſin, and to lead ſo ſtrict a life

a life as they would have mee: they ſhall never make mee ſo very a foole, as to be ruled by them: when a man, I ſay, is ſet in his ſinfull courſes, and will not be removed; when he hath once made his concluſion, and is as good as he meanes to be: here is a ſtone.

Thirdly, a gaine-ſaying and contradicting ſpirit, ſuch as was in the Phariſees: Chriſt could no ſooner propound a truth, but they were cavilling and thwarting him preſently: ſo when men will be fighting againſt the light that ſhines in their faces, when they will be ever objecting and quarrelling with truthes delivered, they have ſomewhat to ſay againſt every thing they heare: no man can tell how to ſpeake to them, but they will finde one exception, one flaw or other, in either man or matter. Let him bring never ſo ſound reaſons for what he delivereth, they will returne them backe againe in his face, with a great deale of violence, &c. This argues the ſtone.

Laſtly, an eaſineſſe to yeeld, in caſe a ſinfull motion be ſet a foot, this ſhewes a ſtone in the heart: For, ever the ſofteſt hearts are ſtouteſt in ſtanding againſt motions to evill; as on the other ſide, thoſe that are hardeſt of all, are moſt facile, waxy and yeelding in wicked buſineſſes; you may draw them whither you will by a twined threed, doe but hold up the finger, and they will be with you ſtreight, &c. This note the Apoſtle gives us, *Rom.* 2. 8. *They do not obey the truth, but are contentious, impatient, &c. but they obey unrighteouſneſſe*: Their luſts ſhall command them, Satan and his inſtruments ſhall command them any thing, when God can have no command at all: So gentle they are, ſo courteous, ſo kinde, ſo good when it comes to a ſinfull motion. But, to do that which is good, all the men, and all the meanes in the world cannot prevaile with them, &c. Theſe be notes of a ſtony heart.

WE are now upon the laſt bleſſing here promiſed, and that is a ſoft and tender heart: where two things come to be conſidered; Firſt, what mans heart is in and of it ſelfe; it is an heart of ſtone. Secondly, what the Lord undertakes it ſhall be, namely, an heart of fleſh.

For the firſt of theſe, yee have received the point already, to wit:

Doct. *That every man hath naturally a hard and ſtony heart within him.*

Man is to be conſidered in a threefold eſtate. Firſt, as created. Secondly, as degenerated. Thirdly, as regenerated. We conſider him now onely in his depraved eſtate, as hee is ſince the fall: and ſo, his heart is hard and ſtony. This point wee have proved by Scriptures, and made good by inſtance through the ſeverall faculties of mans ſoule.

Reaſ. And the reaſon is taken from mans fall in *Adam*, whereby he became deprived of all ſpirituall life, and ſo conſequently of all motion and ſenſe in the matters of God, wherein he is altogether ſtony and ſenſleſſe.

Uſe 1. For uſe: It may ſerve in the firſt place to teach us not to wonder that ſo many Sermons are loſt, ſo many Sacraments ſpilt (as I may ſo ſpeake) ſo many wholeſome inſtructions caſt away in a manner, ſo many corrections waſted in vaine upon the ſonnes of men, that ſo many words and blowes worke no more good upon them: wonder not at this, I ſay, for what

what wonder is it toſee a ſtone hard and inflexible? rather let us wonder at our ſelves, and at that fearefull hardneſſe that by our ſinnes wee have contracted, and ſo cry out of our ſelves as that holy man in the Proverbes, *Surely I am more brutiſh than any man, and have not the underſtanding of a man*: ſurely I have not the nature of a man, but a very ſtone within my boſome. Oh what a dull creature am I, that God ſhould take ſuch paines to teach mee, laying downe *line upon line, precept upon precept, here a little and there a little*, that I might learne ſomewhat at leaſt, and yet I remaine ignorant and unskilfull in the myſteries of ſalvation? How blockiſh and uncapable am I, that can let goe the good things that are taught mee as faſt and aſſoone as I heare them? I have heard many a chapter expounded, many a Sermon preached, have had many a medicine applied unto mee, and yet I remaine in my ſins, no whit wrought upon or bettered thereby: what a wicked froward nature have I, that I can no ſooner heare of a duty to be done by mee, but I have ſomewhat to object againſt it ſtraight? no ſooner can a Precept come forth from God, but I have a diſpoſition in mee to riſe againſt it and oppoſe to it? being therefore ready to ſhew my diſlike of a thing, becauſe God commends it, and againe, therefore to approve and practiſe a thing, becauſe God forbids it; neither fearing nor feeling any thing of all that God ſpeakes or does to mee, being as a very ſtone in reſpect of mine owne apprehenſion of things, &c.

And on the other ſide be moved to wonder as much at Gods mercifull patience and forbearance towards us, that makes no end of waiting upon us, and expecting our returne. It is not ſo betwixt man and man, as betwixt God and man; we had need ſhew mercy and even lend patience to others, becauſe wee ſtand in need of mercy, and muſt borrow it of others, and yet how little patience do wee ſhew to thoſe wee deale withall? If a man have taken a prentice that is not apt and able to take to his trade, away with him preſently, wee will be troubled no longer with him; ſo if one hath a ſcholer that proves dull and uncapable, he bethinkes himſelfe preſently how to put him off, and rid his hand of him: yea if one hath but a beaſt that is unruly and will not be ſerviceable, hee will not beſtow keeping of him: How gratious is God then (judge you) that beares with us ſo much, and exerciſeth ſo large and long a patience toward us? firſt, he gives us precepts, and then waits how they will worke with us: then hee gives us promiſes, and after this threats, and then promiſes, and then corrections, trying what will be the iſſue of it. In a word, he leaves no meanes unuſed, no courſe unattempted, no ſtone unrolled, that he may remove and roll away this ſtone in our hearts. Oh the wonderfull patience of God, that will beare with ſuch crooked and untractable creatures as wee are! Oh his infinite goodneſſe and mercy, that he will not be wearied, that hee will not ſuffer himſelfe to be overcome of our badneſſe, but will thus overcome evill with good!

Uſe 2. Againe, Is it ſo that every man by nature is of a hard and ſtony ſpirit? Let thoſe then, that are yet in their naturall eſtate, be admoniſhed not to adde hard to hard, but to take ſome courſe to rid their hearts of this diſmall diſeaſe. It is certaine, you have the ſtone in the heart, every mothers child of you: Be adviſed therefore (for helpe) to doe as one would do that labours with

1. Remove matter of the ſtone.

with that fearefull diſeaſe, the ſtone in the reines or bladder. Firſt, ſuch a one will take heede of the matter that feedes and increaſeth it, hee will abſtaine from whatſoever hee can heare will breed or greaten the ſtone. Secondly, hee will hearken after and apply himſelfe to the uſe of thoſe meanes and medicines that are good againſt it.

And ſo muſt men deale in this ſickneſſe of the ſoule, this ſtone of the heart: Firſt you muſt ſhunne all ſinne, which is that that breeds and feeds this diſeaſe: for ſinne is of an hardning nature; it blindes the minde, hardens the heart, deadens the ſpirit, benummes the conſcience of a man. This is the property of every ſinne, but eſpecially of theſe fundamentall ſinnes, as wee may call them (which wee muſt therefore with ſo much the more care and diligence ſhunne and avoid) Hypocriſie, unbeliefe, pride and the like; all theſe are great hardners.

For pride, you may ſee it in *Nebuchadnezzar*, *Dan.* 5. 20. *whoſe heart was lifted up*, and his mind hardened in pride, as the Prophet tells *Belſhazzar*. And the wicked, ſaith *David*, is ſo carried away with pride and ſelfe-love, that hee bleſſeth himſelfe in wayes to be abhorred.

Heb. 3.

And what wee ſay for pride, the ſame is true alſo of unbeliefe, according to that of the Apoſtle, *Take heede leſt there be in any of you an evill heart of unbeliefe, to depart away from the living God.* Unbeliefe in time will make one a very Atheiſt, not to feare any thing at all, God or devill, Heaven or hell. The like wee may ſay of Hypocriſie, which makes one firſt to diſſemble with men, and then to halt with God, and laſtly to deceive his owne ſelfe, as you may ſee in the Phariſees: what a meaſure of hardneſſe grew they to by long trading in this ſinne of hypocriſie!

But much more true is this of Impenitency in evill courſes; whereof the Apoſtle to the *Heb.* *Take heed*, ſaith hee, *leſt by refuſing to make uſe of the preſent day, you come to be hardned by the deceitfulneſſe of ſinne*, *Heb.* 3. 13. And this wee ſee verified in common experience: when a man firſt ventures upon ſinfull courſes, he ſweates, hee ſtarts, he trembles, hee thinkes hee ſhall to hell preſently; whereas after he hath traded a while in his ſins, ſuch a ſenſeleſneſſe and careleſnes ſeiſeth upon him, that he feels nothing, feares nothing: ſuch a deceivableneſſe there is in ſin, as ſaith the Apoſtle. Take heede therefore of this matter of the ſtone in the heart, this fuell that feeds it, ſuffer it not to lodge with you at any time; creepe in it will (you cannot prevent it) but then ſee that you ſhut it out of your hearts again by head and ſhoulders, be ſure you ſleepe not in ſinne; for it is the nature of it to deaden firſt, and to harden afterwards.

And what wee ſay of ſinne, is true of ſinners alſo (another matter that helps forward this ſtone in the heart) there is a transforming power in wicked company, to make thoſe like them that doe converſe with them: See it in the *Galatians*, *O yefooliſh Galatians*, ſaith the Apoſtle, *who hath bewitched you?* Why how were they bewitched, but by the enticing, flattering and perſwading ſpirits of impoſtors that beguiled them? If a man will ſort himſelfe with the workers of iniquity, they will finde and uſe ſuch words to hearten him on to the committing of ſinne, and when hee hath done, to confirme him in it, that hee ſhall not be able to command himſelfe. Wee ſee thus

thus much by experience: let a man that is not wonted or accuſtomed to ſuch wicked practiſes, come in amongſt a company of prophane ſwearers, heare their oathes, and ſee their deſperate behaviour, hee trembles, hee quakes to heare and ſee ſuch things, hee even thinkes the very ground will ſinke under him at the firſt: but let this man keepe them company a while, let him heare them ſweare over their oathes a day or two together, and he will away with them well enough, hee heares not their blaſphemies, ſees not their wickednesſes, but can comply with them, and be as bad as they.

Beſides all this, their evill pretences and pleas they will bring for their ſinne, as that a great ſinne is but a ſmall, and a ſmall ſinne no ſinne, that God is mercifull, and the way to heaven not ſo hard and troubleſome, &c. together with their evill example, their living and dying in ſuch lewd and lawleſſe courſes: all theſe things do wonderfully harden, and muſt therefore be heedfully avoided.

Having thus taken heed of the matter of your diſeaſe, you muſt in the next place come on to uſe ſuch meanes and medicines as are preſcribed by God for the cure of it. And here, firſt, take notice of the miſery of your naturall condition, that you are every one of you ſicke of the ſtone in the heart; and therefore, as the Leper in the Law was appointed to cry out, *I am a Leper, I am a Leper*, and ſo to make himſelfe ſenſible of his ſtroke, ſo muſt every one of us of this malady of our ſoules, taking unto us words, and ſaying, Oh my naturall hardneſſe, and untractableneſſe! Oh what a rocke of flint do I feele in mine owne ſoule! This you muſt learne to ſee by your ſelves, and ſee it you may, if by nothing elſe, yet by your not ſeeing of it, feele it by your not feeling of it: for there is not a ſurer ſigne that a man is wondrous farre gone in this diſeaſe, than not to be ſenſible of his hardneſſe. This being done, then as one that is told by his Phyſitian, that he hath a ſtone growing upon him in his body, hee trembles and ſhivers at the hearing of it, and enquires preſently what is beſt to be done, is willing to learne what diet to uſe, and what to refuſe, he will be content to do any thing, or ſhunne any thing that hee thinkes may prove hurtfull: ſo muſt you do; enquire for a Phyſitian firſt, that can doe a cure upon your ſoules, that can draw this ſtone in the heart from you: Now this is God alone, as hee here promiſeth: *I will take the ſtony heart out of their fleſh, and I will give them an heart of fleſh.* It is proper to God to do this, it is his ſole worke: To him therefore you muſt have recourſe, for recovery, apply your ſelves diligently to the uſe of all his meanes, for all his medicines are curing. It is not an haire-cloth, or a chamber of meditation, or any ſuch thing, that can cure a man of this ſtone in the heart, but Gods reaſons, Gods arguments, Gods ſhewing of himſelfe to a man, that will mollifie and melt his heart. Be content therefore to uſe ſuch meanes as God hath appointed for ſuch a purpoſe; uſe them, I ſay, and uſe them thorowly, let them have their perfect worke upon you, if you intend they ſhall doe you good. When a man findes indeed that hee hath a ſtone in his bladder, or reynes, hee will not refuſe to undergoe any manner of hardſhip, ſo hee may be freed of it, though it be to be bound hand and foote, to have an inciſion made into his body, &c. hee will ſubmit to any dyet, ſuffer a great deale of miſery and torment, ſo he

hee may be cured: ſo muſt wee here, be content to have Gods plough goe upon us, to undergoe cutting, launcing, ſearing, &c. Let God chide us, threaten us, bruiſe us, breake us by afflictions, let him uſe all his inſtruments, as it were, let him practiſe all his medicines upon us to get out this ſtone of our hearts. And if wee thus apply our ſelves to his meanes, God is both able and willing (for it is his covenant here you ſee) to take the ſtone out of our hearts.

Uſe 3. Next, for thoſe that find themſelves in ſome good meaſure ſoftned and cured of their naturall hardneſſe; theſe muſt learne two leſſons.

Firſt, how to beare themſelves toward God, when they feele in themſelves ſome ſofning.

Secondly, what to doe in caſe their former hardneſſe returne upon them againe.

For the former of theſe, it ſtands you upon to beware how you carry your ſelves, that you harden not againe; which you may eaſily doe, if you be not the more carefull. For hardneſſe, you ſee, is naturall to us all, and that which is naturall is wondrous apt to recurre and to recoyle upon us againe, though it be beaten back by violence; as on the other ſide, that which is above nature is difficult, and requires great diligence for the retaining of it. A bow hath not that bent, that kind of poſture of it ſelfe, but is brought to it; therefore ſlack the ſtring never ſo little, and it will ſoone returne to its former ſtraightneſſe: So likewiſe water, the naturall propertie of it, you know, is not heat but cold; and therefore do but ſlake and withdraw the fire from it a little, and it will returne to its former coldneſſe.

And ſo it is with the heart of man: ſoftneſſe you heare, is not the naturall property of it, but the contrary; and therefore when you feele your ſelves made tender in any degree, you had need be wondrous carefull, elſe you will be apt to relapſe, to fall off againe to your former hardneſſe of heart.

Ob. Why, but may ſome ſay, God ſaith here, that hee will take out the ſtone; and if he once free us from it, we are perfectly cured of this diſeaſe.

Anſw. It is true that is objected, that it is God that both undertakes and alſo performes the cure of mans heart, but this hee doth in a degree here, not in perfection; and by degrees alſo he doth it, and not altogether, but by little and little at once. The heart of man retaines ſome dregs ſtill of its old diſeaſe, even after the cure is begun upon it, which are apt to congeale, and gather hardneſſe againe; like as one that hath beene cut of the ſtone, if hee be not the more carefull and obſervant of himſelfe afterwards, he may quickly contract another ſtone in his body, as being naturally inclined to it: ſo if a man be not wondrous wiſe and chary, this hardneſſe of his heart will ſoone grow upon him againe. And this every Chriſtian findes in himſelfe too too true: ſometimes one findes himſelfe ſoftned, and in very good temper of ſoule, but ſoone after, through his careleſneſſe and diſorder, hee begins to freeze againe and gather hardneſſe: ſometimes even a good Chriſtian comes to that paſſe, that hee is ſo lazie, ſo liſtleſſe, and ſo neutrall as it were, that he cares not (for the time) which end goes forward; hee hath no great feeling of his ſins, no great affection to God or goodneſſe, hee cares not for it, hee deſires not after it. It fares with him now as with one that hath taken cold,

cold, hee eates and drinkes, indeed, but hee hath little or no appetite to it, and findes as little taſte or ſweetneſſe in it: So many a good Chriſtian when hee remits of his diligence, and ſo takes cold as it were, reads indeed, and prayes, and performeth other holy duties, but it is becauſe he dare do no otherwiſe, and not for any great deſire he findes to them, or delight hee feeles in them.

Againe, it may ſo fall out that a Chriſtian may commit ſome foule ſinne, whereby hee receives ſuch a knocke, ſuch a wound, that for the preſent hee lyes for dead, as *Bernard* ſpeakes concerning *David*, who otherwiſe was a man of a very ſoft and tender heart, and yet by falling into thoſe groſſe ſins of adultery and murder, ſuch a cruſtineſſe, for the time, came over his heart, that hee had no feeling of himſelfe, and though he heard the Word of God daily by the Prophets, yet it had little or no worke upon his ſoule. And this may befall the beſt of Gods people. 2

Yea, he may goe ſo far this way as that he may grow froward and peeviſh againſt God and his Ordinances, ſo that no Preacher can pleaſe him: no man can tell how to apply the medicine to him, but this is naught and that is naught, and ſomewhat hee hath to ſay againſt every medicine, and every Phyſician too. Thus it fared ſometimes with *Aſa*, a godly man, yet ye know how he purſued the Preacher that dealt roundly with him, and told him of his ſinne. Now then, ſith Gods owne ſervants may be thus farre left to themſelves and hardned, give us leave to put the point upon you all, and to exhort you to uſe ſpeciall care and diligence to keepe your hearts unbound, as it were, and open, leſt by any meanes you ſhould fall backe to your former hardneſſe. And to this end apply your ſelves conſcionably to thoſe former meanes and medicines: and eſpecially keepe ſtrict watch and ward againſt ſinne, even againſt your preſent daily ſinnes, your ſinnes after profeſſion. A Chriſtian in his firſt converſion takes leave of all foule and enormous ſinnes, which, in his ſtate of unregeneracy, were wont to be familiar to him; but yet there be ſome other ſinnes of leſſe note, that doe follow him cloſe, and wherewith he is peſtered and hampered all the dayes of his life; ſuch as are formality and cuſtomarineſſe in holy duties, ſatiety in grace and goodneſſe, a kinde of ſecurity and retchleſneſſe, a kinde of lazineſſe and liſtleſneſſe, that hee cares not greatly how things goe with him, or what becomes of himſelf. Againſt theſe and ſuch like corruptions and weakneſſes you muſt remember to keepe conſtant watch and ward, that they get not into you, at leaſt, that they lodge not, neſtle not in your hearts. 3

Secondly, to prevent this fore-mentioned miſchiefe, you muſt uſe conſcionably all Gods ordinances: for as ſinne is of an hardning property, ſo every ordinance of God is ſoftning: the Word ſoftens, the Sacrament ſoftens, prayer melts and ſoftens, conference ſoftens, ſelfe-examination ſoftens, all Gods ordinances tend to ſoftneſſe: therefore uſe them all: and uſe them firſt timely, ſecondly conſtantly, thirdly conſcionably. 2.

Firſt, as ſoone as ever you finde any hardneſſe to grow upon you, meete it upon the way, and withſtand it in the cauſes of it; for this end, be not ſtrangers at home, but ever and anon deale with your owne hearts; ſearch your ſelves every night, and againe in the morning, and ſo take notice of this 1.

this hardneſſe when it firſt creepeth upon you. A candle, you know, that is ſuddenly blowne out, will as ſuddenly be blowne in againe, if taken preſently; but if you let it alone a while, and ſuffer it to die by little and little, the light will not be recovered againe, till brought to a fire, or ſome new light: And ſo it is with our hearts, if wee take them timely, they will be brought againe to their wonted ſoftneſſe the more eaſily; you may ſee it in the ice, if it be taken as ſoone as it is congealed and frozen, you may breake it with little adoe, but let it alone a weeke or two, and it growes ſo hard, that you may goe over it with a horſe. And ſo it is with our hearts, they contract hardneſſe, by letting them runne long unlooked unto. It ſhall be our wiſedome therefore to prevent this hardneſſe of heart in the cauſes of it: For, as in bodily ſickneſſe there are certaine fore-runners of it; a kinde of laſſitude and wearineſſe, a kinde of ſatiety and fulneſſe, which do plainly foreſhew that ſickneſſe is at hand: ſo it is in the ſoule; when men grow careleſſe and liſtleſſe, they are as good as they deſire to be, they are full, and want nothing, &c. this intimates that men are growing into this ſtone of the heart: take heede therefore and prevent this evill betimes, in the very cauſes of it.

2 Next, you muſt uſe all Gods ordinances conſtantly, or elſe it will be to little purpoſe. If water have not a conſtant fire kept under it, it will ſoone returne to its owne coldneſſe, and will be harder frozen than if it had never felt the fire. Wax muſt be chafed and tempered betweene your fingers, if you meane to ſet an impreſſion upon it: and if you continue not to temper it, it will be hard againe nevertheleſſe; and ſo it is with our hearts: therefore uſe the meanes of grace conſtantly, do it day by day, eſtrange not your ſelves from God, by intermiſſion of holy duties: There is never a Chriſtian here in the Church but can beare witneſſe to this, that diſuſe and neglect of prayer, reading, meditation, &c. but a day or two, cauſeth a hardneſſe upon the heart, and diſableth him to the doing of thoſe duties another time; ſo that the longer hee faſts, the longer hee may, the longer hee abſents himſelfe from God, the more ſtrange hee growes unto him, and the leſſe apt to come before him another time: Take heed therefore, that you leſſen not your acquaintance with God by a voluntary eſtrangement, but be every day dealing and taking paines with your owne hearts to keepe them in good caſe and order.

3. Laſtly, uſe Gods medicines conſcionably and diligently. There is nothing more hardens a Chriſtians heart, than an over-ſlight and cuſtomary performance of religious duties, when hee doth holy duties, not out of love to them, or delight in them, but becauſe hee hath taken up ſuch a thing for a cuſtome, or hee hath ſet himſelfe a taske, ſo much hee will doe, becauſe hee dares do no otherwiſe, &c. This is a great meanes to harden the heart. Here therefore in uſing of Gods ordinances, you muſt doe as when you have taken phyſicke, travell with it, worke with it, give it all the furtherance you can: ſo muſt you do in taking this ſpirituall phyſicke, be induſtrious and aſſiduous in the uſe of it; for aſſiduitie, here, is all in all. It is not with the heart as it is with other ordinary buſineſſes: thoſe lands that you have ploughed to day, or heretofore, yee finde them ready ploughed,

as

as you left them, when you come to them next, but it is not ſo with the ſoul: but after that a Chriſtian hath beene at great paines to ſet all ſtraight within, the Divell comes and puls downe all, and puts all againe quite out of order. You husbandmen uſe to ſay, that your work is never at an end: For, firſt, the good husband fallowes his ground, and then he ſtirres it, and then hee ſowes it, and then he harrowes, and then he clods it, if need be, then he rolles it, and then hee weeds it, and after he hath got in his crop, he begins againe, as before, and ſo goes round in a circle. And ſo it is with a Chriſtian in huſbanding and manuring this little piece, the heart, it muſt never be neglected, but kept continually in ure, in caſe you meane to have any good of it.

Well, but ſay theſe medicines come too late, my heart is already re-hardned. The queſtion is, what I ſhall do in ſuch a caſe. This is a hard caſe indeed, when a man is overtaken by a recidivation, and ſeized upon by a ſecond hardneſſe. Naturall tempers and diſtempers are very hardly removed. It is a matter of difficulty to get hardneſſe out of iron, becauſe it is naturally hard, to lift a ſtone from the ground, becauſe it is its center: So the heart of man is even the center of hardneſſe, and he muſt lift hard that would get it out.

Queſt. What is to be done then, may ſome ſay, in this caſe?

Anſ. Firſt, you muſt uſe your beſt skill; ſecondly, put to your beſt diligence for the effecting of this buſineſſe.

Firſt, it is required that you uſe more than ordinary skill, and firſt, to find out your diſeaſe in the cauſes of it, whence it ariſeth. It may be you were too well conceited of your ſelfe, or carnally ſecure, or negligent in the uſe of the meanes of holineſſe, or ſome worldly matter comes betweene that ſun-ſhine of Gods favour, that lively influence of his loving countenance and your ſoule, ſo that God comming not to you in the teſtimonies of his grace and favour, you freeze and harden againe. Labour to find out the cauſe of your diſtemper, and then ſtrive to get cure of it, whether it be worldlineſſe, careleſneſſe, overlineſſe, or the like.

Secondly, you muſt ſhew your skill in taking the fitteſt times, in making choice of the meeteſt ſeaſon for recovery of this relapſe: Now the fitteſt time is alwayes Gods time, then when he ſhewes himſelfe ready to comply, and ſet in with you: when he gives an hint, it ſhall bee your wiſedome to lay hold on it. You know, for the taking of bodily phyſicke all times are not alike, but there is a ſeaſon when it will worke beſt with a man, and doe him moſt good: And ſo it is for the ſoule; in uſing Gods medicines bee ſure you pitch upon the fitteſt ſeaſons. Sometimes God awakes men with dreames and viſions in the night, ſometimes hee fils their conſciences with feares and terrors; ſometimes he makes breach upon breach in them, by croſſes and afflictions; ſomtimes he warns and prepares their hearts by ſome good book, or powerfull ſermon. Now when God by all, or any of theſe meanes ſhall affect your hearts, and make them yeelding, be ſure you ſtrike while the iron is hot; and after a ſhowre of raine, put in the plough: when God hath once begun to melt, breake, humble your hearts by any occaſion, improve that time for your beſt advantage, by laying hold on the preſent opportunity, &c.

Thirdly, you muſt ſhew your skill in making uſe of the fitteſt medicines. All phyſicke you know workes not alike, nor agrees with all bodies, ſome

require more gentle potions, other more violent, if the diſeaſe ſhall be removed: and ſo it is likewiſe with the ſoules of men. Here therefore you muſt diligently obſerve what reaſon, what arguments, what ſcriptures, what ordinances do moſt of all affect you, and to them eſpecially apply your ſelves. Every man muſt in this caſe bee his owne Phyſician, and make uſe of that meanes that hee findes moſt beneficiall to himſelfe. Generally, and for moſt part, arguments drawne from the mercy and kindneſſe of God, doe moſt of all melt, and worke upon the hearts of men. Hard to hard, you know, ſeldome yeelds, but lay hard to ſoft, as a flint upon a feather-bed, and it will the ſooner be broken to pieces: ſo when men ſet themſelves to conſider ſeriouſly of the ſingular mercies of God, of the meekneſſe of Chriſt, of the incomprehenſible patience of the Almighty, this, this (if any thing) will melt and mollifie their hard and frozen hearts, and make them to fall aſunder in their boſomes like drops of water. Haile and ſnow falling upon the hard ice, will never melt it; but if the ſun once ſend forth his refreſhing raies, and ſweetly ſmile upon it, it will ſoone bee diſſolved by its warmth and kindneſſe: ſo if when a man findes his heart to be frozen, he feeds his meditations with the conſideration of Gods mercy and loving kindneſſe, it will ſoon thaw, and become ſoft and pliant.

But ſecondly, as you muſt ſhew your skill in this caſe of relapſe, ſo you muſt uſe all care and diligence for your recovery out of it: bee more earneſt in the uſe of the meanes, complaine more againſt your ſelfe, take notice of, and bitterly bewaile the want of your former ſoftneſſe; cry out and ſay, Oh what an unhappy creature am I, that am thus fallen into this wretched hardneſſe by mine owne ſloath and remiſſeneſſe! Oh what a good ſtate was I once in? Once *the Word was more ſweet unto me than mine appointed food*, but now I find no good reliſh in it, no deſire after it: once the promiſes did wonderfully take and affect me: once the meditations of Gods mercy and love would have diſſolved me into teares, &c. but now, alas for my miſery, I am growne to that hardneſſe, that nothing ſtirs me, nothing workes upon me. Thus having ſeene *from whence you are fallen*, in the next place repent of your relapſe (as the Lord counſelleth the declined Church of *Epheſus*) *and doe your firſt workes*: pray as you were uſed to doe, read as you were uſed to doe, conferre and meditate as you were uſed to doe, uſe all Gods ordinances heartily, earneſtly; and if you find your ſelves too weak and unable to compaſſe your deſired tenderneſſe of heart, then call in the helpe of others, doe herein as the Smith doth when hee hath a very hard piece of iron to hammer and worke upon, if by his owne ſtrength he cannot maſter it, he calls in his friends, he cals in his men to aſſiſt him: he ſmites, they ſmite, and ſo by often iterating blow againſt blow, the worke is finiſhed: In like ſort, when you deſire to ſubdue your iron hearts, to your owne ſtrength adde the aide of others, crave helpe of your friends, helpe of your Miniſters, &c. you ſhall eaſily finde that all you can doe will bee but little enough to recover a heart the ſecond time hard and frozen.

Rev. 2.

Uſe 4. Comfort to all ſuch as find by experience a wonderfull change and alteration wrought in themſelves this way, that can upon good proofe aſſure themſelves that they are healed of the ſtone in the heart. It is a wonderfull mercy of

of God for a man to be freed of the ſtone in the bladder, to have that removed; but to have the ſtony heart taken out of his fleſh, and in ſtead thereof a heart of fleſh, this argues an almighty power put forth for the effecting of this happy cure; ſurely the finger of God is here, you may ſafely conclude it, for none could poſſibly do it but he. Doeſt thou then feele the burden of thy ſinnes? art thou ſenſible of the leaſt ſinne? feeleſt thou Gods authority in the uſe of his ordinances? haſt thou a ſimpathy and fellow-feeling of the miſeries of the diſtreſſed Saints? canſt thou bleed with them, mourne with them, weepe over them? &c. This argues a ſoft heart, and that is a ſenſible heart. A thing that is ſoft and tender will eaſily feele the leaſt prick of a pin, &c. which is not ſo with things hard and obdurate. So here, thoſe things that other men jeare at, and make a toy of (as it is a paſtime to a foole to do wickedly) drive him to God, fill his eyes with tears, his mouth with complaints, &c. Yea, he is ſenſible of other mens miſeries, by the moſt part little regarded, &c. Doe you find it to be thus with your ſelves as hath been delivered? Oh bleſſe God for this great cure wrought upon your hearts, now mollified by the oyle of his grace, and with all thankfulneſſe acknowledge, that it is he, and he alone, that hath done it.

But here, becauſe many deceive their owne ſoules with a falſe perſwaſion, that their hearts are ſoftened by God, becauſe they finde in themſelves ſome kind of ſoftneſſe, wee ſhould ſhew you the ſeverall ſorts of ſoftneſſe, together with their differences: but this would take up a longer time than is now permitted. And therefore we rejourne the more full handling of theſe things till a more convenient ſeaſon.

Onely this (for the occaſion) we would ſpeake as an addition to a former uſe, as concerning the great ſcarcity and dearth ſo much complained of amongſt us: Take notice of Gods juſtice herein, and ſanctifie him in all his proceedings, laying the blame wholly upon your ſelves. Theſe are hard times (it is in every mans mouth) and every thing goes hard, hard: and whence is this trow you, but from the inward hardnes of every mans boſom? Therefore if you would that things ſhould mend with us, you muſt every man get the ſtone out of his own heart. It is not ſo much the hardneſſe of other mens hearts that maketh things to be at theſe high rates with us, but the plague of our owne hearts, as *Salomon* ſpeaketh in his prayer, 1 *Kin.* 6. Therefore labour to bee more melting and yeelding to Gods authority, more ſenſible of his hand, more pitifull and compaſſionate to thoſe that are poore and neceſſitous, look about you every way, and ſee here a pale face, there a naked back, a hungry belly, &c. and ſtretch out your hand to their reliefe and comfort. Yea, let every one of us confeſſe and ſay, It is even juſt with God, thus to diſtreſſe and plague us, that hee ſhould *make the heavens over us to bee braſſe, and the earth under us to be iron*, as he hath threatned, becauſe our hearts are ſo hard and brazen, &c. In a word, get a pitifull heart to helpe them that be in need; and then, when we are once cured, all ſhall bee cured. Soft hearts will produce ſoft anſwers from heaven, ſoft ſeaſons on earth.

OF SOFTNESSE OF HEART

EZECH. 11. 19.

And I will give them one heart, and I will put a new ſpirit within you, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.

YOu have now often heard what it is that the Lord doth here undertake for his people, *viz.* that he will make them to be of one heart, that he will give them a new heart, and that he will give them a ſoft heart.

We are now upon the laſt of theſe three; where, firſt, we deſired you to conſider what mans heart is when God firſt lookes on him, hard and ſtony. Secondly, what heart that is that hee beſtowes on his people, ſoft and fleſhy. The firſt of theſe wee entred upon the laſt journey, at which time we ſhewed you, what mans heart is, in, and of it ſelfe. In this depraved eſtate wherein now wee ſtand, man hath a very hard and ſtony heart: Wee have ſhewed what is meant by heart here in the text, what by ſtony, and what are the ſignes and ſymptomes of the ſtone in the heart, &c.

Uſe After other uſes made of this point, we came at length to a uſe of Comfort to all ſuch as finde in themſelves a ſoftned heart, and that God hath wrought ſome cure upon their inſide this way. Bleſſe God for this mercy; for it is he, and he alone, that by his Almighty power can draw the ſtone out of mans heart, and make it ſoft and tender.

The differences between ſpirituall ſoftneſſe and others: as firſt, naturall ſoftneſſe.

Onely that we be not deceived in the buſineſſe; there lyes on every one of us a great taske, that we make a right difference betweene ſoftneſſe and ſoftneſſe: for you muſt know, that there is a foure-fold ſoftneſs of heart found among men: firſt, naturall: ſecondly, morall: thirdly, legall: fourthly, evangelicall or ſpirituall.

This

This laſt onely is here intended, as being that alone that carries the bleſſing. The better to diſtinguiſh the foure ſeverall kinds of ſoftneſſe, it ſhall not be amiſſe to take notice of ſome particulars wherein they differ.

And firſt, to begin with naturall ſoftneſſe of heart, it is in its ſpheare, and in its owne way a thing commendable in a ſort: but not as wee are to ſpeake of ſoftneſſe in this place; for it ariſeth oftentimes from ſome weakeneſſe in the body, and not from ſtrength of the ſoule. An inſtance hereof you have in *Rehoboam* King of Judah, who though he be otherwiſe cenſured by the holy Ghoſt, yet was he רך לבב, a man of a tender heart, as his ſonne teſtifieth of him, 2 *Chron.* 13. 7. *My father Rehoboam*, ſaith he, *was young and tender hearted, &c.* of a tender diſpoſition, and (as we uſe to phraſe it) a ſoftly man, he was naturally ſo. Now the differences between this ſoftneſs naturall, and that which we call ſpirituall, are two:

Firſt, naturall ſoftneſſe comes upon us without our endeavour, it coſts us no labour; for why? wee are borne ſo: but ſpirituall ſoftneſſe coſts a man a great deale of paines, hee that gets it, ſhall know how hee comes by it, it will coſt him many a Sermon, many a Chapter, many a Prayer, many a teare, &c.

Secondly, naturall ſoftneſſe is uſually uniforme, that is, it ordinarily worketh after one manner, is eaſily wrought to one thing as well as another. Move ſuch a man to goe to Gods houſe with you, he will goe, for he cannot deny any thing to his friend. Carry him along from thence to an ale-houſe, he is content to follow you, if it be thither too. Bring him to a Sermon, if it be well ſet on, and delivered with power, he will ſeem greatly affected therewith, even to the ſhedding of teares ſometimes: take him at another time to a play, let him ſee a Tragedy well acted, and hee will bee as ready to weepe there too, as he was before at Gods houſe: In ſhort, you may draw him any way, though uſually he is more inclinable to that which is evill, than to that which is good; as we ſee in the ſaid *Rehoboam*. On the other ſide, ſpirituall ſoftneſſe makes a man tractable and malleable only in that that's good. Bring an argument to move him to any goodneſſe, it ſwayes him ſtraight: but in caſe a motion be ſet on foot to that which is evill, you ſhall finde him moſt ſtiffe againſt it, moſt reſolute and peremptory. In a word, no man is ſo eaſily wrought upon by a good motion, as he that is ſoft-hearted, no man is ſo hard to yeeld to ſin, to be drawne to wickedneſſe, as he.

The ſecond ſort of ſoftneſſe is that wee call morall, and this is ſomewhat more than naturall ſoftneſſe: In ſome people, breeding and education doe very much to the mollifying of their diſpoſitions, converſement with the Heathen Sages, and much reading of their morall writings, may ſomewhat alter a man, and make him ſome waies better; It is true of Art in this kind that the Poet ſpeaketh. 2 Morall.

Emollit mores, nec ſinit eſſe feros.

It civillizeth a man, and makes him tame and tractable: whence it was that that Heathen, bringing his childe to a Philoſopher for education ſake, requeſted him ſo to order the matter with his ſonne, that one ſtone might not ſit upon another: thereby intimating that hee was of a ſtony and untractable

tractable nature, till ſuch time as he ſhould be grammar'd and grounded in Philoſophy; ſo that morall ſoftneſſe doth in ſome ſort alter and civilize a man: but it differeth from that which is ſpirituall, thus:

Firſt, morall ſoftneſſe ſeldome pierceth to the heart, it goes not deepe enough; it oyles the face, and ſmoothes the outſide onely, it barbes and ſhaves over ſin (as we have often told you before) but doth not pluck it up by the rootes, and make an utter riddance of it. This civill ſoftneſſe is like a ripe plum, ſmooth and ſoft on the out-ſide, but open it, and you ſhall finde a ſtone within: ſpirituall ſoftneſſe raignes moſt in the heart.

Secondly, this morall ſoftneſſe hath reſpect to man principally, indeed it goes no higher lightly than man, being wonderous ſtiffe to motions that come from heaven: it ſtands more upon complements and civilities toward men, than it doth on duties to God. If a man of this temper chance to paſſe by a friend, and forget to ſalute him, to invite him home to his houſe, or the like, he is exceedingly troubled thereat; what have I done? ſuch a one met mee, and I ſaluted him not, forgot to offer him the courteſie of the towne, of my houſe, &c. Thus obſervant is he in points of civility toward men: But now for God, 'tis otherwiſe with him; he can goe on from day to day, yea, from moneth to moneth, and never ſalute his Father in the duty of prayer, or in any other ordinance, and yet at this he is no whit troubled. On the other ſide, ſpirituall ſoftneſſe, though it will teach one his duty toward man too, according to his education, and make him humble & modeſt in his behaviour toward every man reſpectively; yet it ſtayes not here, but is moſt of all buſied about duties of the firſt table, and is eſpecially troubled for his hardneſſe, rudeneſſe and irreverent carriage toward his heavenly Father.

3. Legall. The third kind of ſoftneſſe, we call a Legall ſoftneſſe, this is ſomewhat more than the two former: and it is when the apprehenſion of Gods dreadfull judgements threatned or executed, doth breake the ſpirit of a man, melts him with an inward fire, fills him with feares and terrors, &c.

The difference of this from ſpirituall ſoftneſſe is this: Firſt, legall ſoftneſſe (if it be meerely Legall, and goe no further) is involuntary; hee ſuffers indeed, he is ſmitten and wounded, but it is againſt his will, he doth not wound himſelfe: hee hath ſome kind of feares in his heart, and legall terrours, but he would faine caſt them off, if he knew how; In a word, hee is meerely paſſive in his ſoftneſſe. Contrarily, he that is ſpiritually ſoftned, is an agent in the worke, he reacheth after ſoftneſſe, he labours it all he can, he prayes for it, he is glad and thankfull if he can any way come by it & obtaine it, yea though it coſt him ſome croſſes and loſſes in his outward eſtate.

Secondly, Legall terrous breake the heart indeed, but doe not ſoften it, the hardneſſe remaines ſtill nevertheleſſe, as it doth in a ſtone that is broken all to ſhivers, and yet the hardneſſe is not taken off, but diſperſt rather into the ſeverall parcels of it: So it is with the heart of man in this reſpect. The law may fall upon it with all its weight, cruſh it, break it, wound it, terrefie it, but it doth never melt it: whereas now ſpirituall ſoftneſſe not onely breaks the heart, but changeth it too; it takes out that which is hard and ſtony, and puts in the roome thereof that that's ſoft & fleſhy, as the Lord here promiſeth.

Thus

Thus you have ſeene ſome differences deſcribed betweene ſoftneſſe and ſoftneſſe. Now therefore that we may returne to the uſe of comfort. Doth any man feele his heart kindly broken? hath mercy melted him? hath the love and goodneſſe of God led him to repentance? doth he finde in his heart ſome love to God, ſome diſpoſition to bewaile and mourne over thoſe dregs, and that hardneſſe that yet ſtill abides in him? Oh bleſſe God for having thus begun to cure you of the ſtone in the heart, which is a farre worſe matter than the ſtone in the reines or bladder. And ſo wee diſmiſſe this point alſo.

Now ſee in the next place, what it is the Lord promiſeth to beſtow upon his people in place of their heart of ſtone, *I will give them* (ſaith he) *an heart of fleſh*, that is, a tender heart (as *Auſtin* ſomewhere rightly expounds it) a ſoft and flexible heart, ſuch a heart as is oppoſed to that heart of ſtone before ſpoken of.

Doctr. Deut. 32. 5. Gods people have ſoftned hearts.

God beſtowes upon his people, in their firſt converſion, a ſoft and flexible heart. *They have their ſpot* (as *Moſes* ſpeaketh) their marke whereby they are diſtinguiſhed by God from all others, and that is a ſoft, a fleſhy, and a tender heart. This is the point: and this the holy Scripture gives witneſſe unto in many places.

Col. 3. 12. There this ſoft and fleſhy heart is deſcribed by the Apoſtle to be in all Gods elect: *Put on* (ſaith he) *as the elect of God, holy and beloved, bowels of mercies, kindneſſe, humbleneſſe of mind, meekeneſſe, long-ſuffering, forbearing one another, and forgiving one another, &c.* Hereby the Apoſtle gives us to know, that whenſoever God executes his decree of Election upon any one by an effectuall calling of him, hee preſently changeth his bowels into bowels of mercy, kindneſſe, &c. and gives him a gentle, humble, meeke, long-ſuffering heart. See a like place, 2. *Cor.* 3. 3. *Ye are the Epiſtle of Chriſt miniſtred by us, written not with inke, but with the Spirit of the living God*; and where? *not in tables of ſtone, but in fleſhy tables of the heart.* And when was this, but then when *the word fel in power upon them*, & they were effectually called? And this is it that *Solomon* alſo tells us, *Prov.* 12. 10. *A righteous man* (ſo mercifull he is that he) *regardeth the life of his* very *beaſt, but the bowels of the wicked are cruell*, they are as it were made of yron and ſteele, his whole inſide is of ſtone: whence alſo it is that, *Prov.* 17. 10. he tells us that *a reproofe enters more into a wiſe man, than an hundred ſtripes into a foole.* A foole, let a man lay upon him once, twice, twenty times, an hundred times, he is ſtill one and the ſame, he regards it not at all, whereas to a wiſe man, one word of Gods mouth is ſufficient to carry him to any good courſe.

This ſoftneſſe diſcovers it ſelfe towards God, man, the creatures.

Moreover, this ſpirituall ſoftneſſe makes a man have a tender heart toward man, *Pſ.* 112. 5. *A good man is mercifull and lendeth, he is gracious, full of compaſſion, and righteous.* And as it faceth God, and referres to him, it breaks the heart, and makes a man tremble at Gods word, *Eſay.* 66. 2. *To this man wil I look, even to him*, ſaith the Lord, *that is poore, and of a contrite ſpirit, & that trembleth at my word.* Such an heart had good *Joſiah*, 2 *Chron.* 34. 27. when the words of Gods law were read in his eares, *his heart thawed & melted within him*, it fel a ſunder in his boſom, like drops of water, *& he humbled himſelfe before God, and rent his cloathes and wept*, &c. And ſuch an heart had

Nehemiah

Nehemiah, *Ezra*, *Daniel*, &c. who when they conſidered Gods judgements on the one ſide, and their owne ſinnes, and the ſinnes of their people on the other ſide, they were even diſſolved into teares, as it were, they emptied themſelves, and *powred out their ſoules in lamentation and weeping before the Lord.*

Now for the better underſtanding of this point, let us open it a little, and ſhew, firſt, what this evangelicall ſoftneſſe is; ſecondly, what's the ſeat of it; thirdly, what are the cauſes of it.

What ſpirituall ſoftneſſe is.

For the firſt of theſe: ſoftneſſe, as it here ſtands in oppoſition to an hard and ſtony heart, is nothing elſe but a gracious frame of mans heart, whereby it is eaſily wrought upon by God, and is apt to worke that which is good. So that by this deſcription of ſoftneſſe, it appeares to bee double; firſt, paſſive, when the heart is apt to be wrought upon to any good motion; ſecondly, active, when it puts forth it ſelfe freely, and is apt to ſet it ſelfe aworke on that which is good.

Next, the ſeat of this ſoftneſſe is the whole man; 'tis true, if we ſpeak of the chiefe throne of this grace, it ſits eminently in the will, but not onely, the whole man is the ſeat of ſpirituall ſoftneſſe: The underſtanding is made apt thereby to conceive of that that's good: the will is ready to ſit downe by it, and reſt in it: the conſcience being checked for the neglect or abuſe of it, will checke us for the ſame: The affections will eaſily turne and ſtoppe, and the outward members will concurre obedientially, as men ſpeake.

Now for the cauſes of this ſoftneſſe: the Efficient, you ſee, is God himſelfe; *I will take the ſtony heart out of their fleſh, & give them an heart of fleſh*: it is his worke alone. He undertakes it here in our text; and the ſame you may reade, cap. 36. And hee performes it too in the converſion of his children: See it in a few inſtances. *Manaſſeh* had ſanguin'd and fleſht himſelfe in blood, for hee *ſhed innocent blood very much, till hee had filled Jeruſalem therewith from corner to corner: Yea, he had hardned himſelfe in his ſinne by very ſtrange courſes, for he built altars for all the hoaſt of heaven, in the two courts of the houſe of the Lord. And he cauſed his children to paſſe through the fire in the valley of* Benhinnom; *yea, he uſed witchcraft, and dealt with a familiar ſpirit, and with wizzards: thus he wrought much evill in the ſight of the Lord, to provoke him to anger.* And yet even this man, thus farre gone in ſin as you have heard, the Lord ſoftens him, by ſending him captive into a farre countrey, caſting him into cold irons, &c. ſo that *hee humbled himſelfe greatly before the God of his Fathers*, who made him of a Lion to become a Lambe, as profitable now, as before he was miſchievous. The like you may ſee in *Paul*, he before his converſion was even mad againſt Gods people, going up and downe from place to place on purpoſe to doe miſchiefe, *to make havock of the Church, and to bring bound to Jeruſalem all that called upon the name of Jeſus.* This was his errand to Damaſcus, *Acts 9.* but God meets him by the way, as he was going about his miſchievous intendments, unhorſes him, takes him downe, holds him upon the racke for three dayes ſpace together, melts him with an inward fire, and moulds him anew, in that manner, that never any man ſince *Pauls* death was of ſo tender and gracious a heart

God works this ſoftneſſe in the, firſt, generall converſion of his: ſecondly, in the partial converſion of them after.

as

as hee was. Such a change doth the Lord make in his people, when hee takes in hand to convert them. Neither doth he thus ſoften them only at the firſt, but when they ſtand in need of a ſecond converſion, upon ſome particular out-lep & out-ſtray; as you may ſee in *David*, who grew miſerably hardned upon his fall into adultery, diſſimulation, & murder, but God ſo wrought him afterwards, that hee became more ſoft and tender-hearted than ever hee had beene before.

You have ſeene who is the efficient cauſe of this ſpirituall ſoftneſſe, God alone.

Now for the matter of it; it is habituall grace infuſed into a mans ſoule from above. Saint *James* calls it *the wiſedome from above*, Chap. 3. 17. and tells us further, that it is firſt pure, then peaceable, gentle, and eaſie to be entreated, full of mercie and good fruits, &c. In a word, God infuſeth into the hearts of his people, ſuch grace as maketh them gentle, pliable, and malleable every way. 2.

For the formall cauſe or manner, how the Lord ſoftens his people, it is thus: firſt, *he takes the ſtone out of their fleſh, and* then *beſtowes on them an heart of fleſh*. Secondly, hee not onely gives them reaſons to perſwade them from their naturall and habituall hardneſſe, but mightily workes ſoftneſſe in their hearts: the power of God is exerciſed in this buſineſſe, hee puts to his hand as well as his mouth, for the effecting of it. 3.

Laſtly, for the finall cauſe or end, wherefore the Lord thus ſoftens the hearts of his people, it is laid down in the 20. verſe of this Chapter, *that they may walk in his ſtatutes, and keep his ordinances and doe them*; that they may comply with him, and ſo they may be his people, and he may be their God: He hereby brings his people home to himſelfe, takes off the Divels brand, and claps on his own, even that Image of his, conſiſting in holineſſe and righteouſneſſe, and ſo *conformes them to his ſon Chriſt, that he may be the firſt born among many brethren*. This is the generall end why God ſoftens his people, as hath been ſaid, in their firſt converſion. 4.

In particular, the ends are, firſt, to make them capable of the good he intends to doe them, which till then they are not. To what end ſhould a man ſow good ſeed, if the ground be not ſoftened firſt, if it be not torn up by the plough, & ſo made fit to receive it? or to what purpoſe ſhould one go about ſet to a ſtamp on wax that is not ſoftned & tempered, that it may take impreſſion? So here, mans heart muſt be firſt plowed, thawed, melted, made ſoft, before the ſeed of Gods grace bee caſt into it: for till then, the word cannot have any ſound or ſetled impreſſion thereupon: for man hath naturally, and of himſelfe, a ſturdy ſpirit, a proud heart, ſuch as will not ſtoope or veile, no not to God himſelfe, till hee hath taken it downe by his almighty power, it ſcornes to learne of man, it is too high for heaven it ſelfe.

Secondly, God ſoftens the hearts of his people, to make them thereby active in that which is good; when mans heart is once grown hard and cruſted over, as it were, it is quickly off from all holy performances, as every Chriſtian knowes by daily experience: then he would pray if he could tell how; he hears & reads Gods word, &c. but he doth it very ungainely, untowardly. This God ſees to be the caſe & condition of his people many times; there-

therfore that he may make way to the performing of holy duties with ſome eaſineſſe and delight, he makes their hearts to become ſoft and pliable.

This ſerves, firſt, for examination: Is this the eſtate of every one that hath right to the new covenant, that hee hath a ſoft and tender heart? then let every man reflect upon himſelfe, and make triall of his owne heart, whether it be a hard heart, or a ſoft heart, whether it bee made of a rocke, or of fleſh. For if a mans heart be hard in extremity, ſo as that he is yet under the power of hardneſſe, it is certaine that Satan hath ſet his mark upon that man for his owne, for he writes all his marks, and ſets all his names in ſtone, and makes thoſe whom he hath in poſſeſſion, of a rocky diſpoſition: As on the other ſide, if a man finde his heart ſoftned, and kindly humbled and broken within him, hee may ſafely conclude, this is the Lords owne doing, the finger of God hath beene here, and I am truely one of his. Now therefore, ſearch and try what is written on your hearts, hardneſſe or ſoftneſſe; and accordingly you may be bold to make judgement of your owne ſpirituall eſtates: for the eſtate is as the man is; the man as the heart is; and that which differences the heart, is ſoftneſſe or hardneſſe.

Ob. This ſeemes to be no good argument (may ſome ſay) ſith it is certain that a wicked mans heart may be ſoftened; and on the other ſide, a good heart may be hardned: *Lord, why haſt thou hardened our hearts from thy feare?* ſaith the Church, *Eſay 63.*

Sol. It is true that the wicked may have a kinde of ſoftneſſe, namely, ſuch as is naturall, morall, or legall, as hath beene ſaid before; but not that ſoftneſſe which we here commend unto you, for this is of another nature, as hath bin ſhewed already. All thoſe former ſoftneſſes be either involuntary a man is meerely paſſive in them, or elſe they thaw on the wrong ſide, as we may ſay, for they thaw not toward God, but toward ſin, and towards man. But now ſpirituall ſoftnes melts the heart the right way, makes one tractable to that which is good, & reſolved againſt that which is evil. No man is ſo peremptory, ſo ſet down, ſo reſolute againſt ſin, as he that hath the ſofteſt heart: for ever the more ſoft & eaſie to be entreated by God, the more hard he is & oppoſite to a motion unto evill. Try thy ſelf therefore by this marke, if thou have an hard heart againſt ſinne, if thou have a face to put off a motion that's made to that which is eyill, & that tends to the diſhonor of God; if on the other ſide, thou be eaſie & apt to any work of piety, to any work of mercy, to any work of juſtice, &c. if thou be tractable & facile this way, thy ſoftneſſe is a ſpirituall ſoftneſſe, and ſuch as no wicked man can ever attaine unto.

And for the ſecond thing objected: that the godly themſelves are oft-times hardned by the deceitfulneſſe of ſinne, &c. wee grant that alſo to be a truth; for though Gods people are cured in ſome degree of the ſtone in the heart at their firſt converſion, and ſome meaſure of ſoftneſſe infuſed into them, yet ſtill there remaine ſome dregges behind of their old diſeaſe; ſo as they feele a kinde of hardneſſe ſtill upon their hearts, and if they bee not wondrous chary, theſe dregges will congeale another ſtone: but yet withall, we muſt tell you that there's a great difference between hardneſſe and hardneſſe in party and party: for there's, firſt, a hardneſſe raigning, and ſuch is that in the wicked, who are under the power of it; ſecondly, hardnes ſubdued and morti-

mortified, and ſuch is that of Gods people, who could bee content with any paines, with any coſt to have it removed, and doe therefore travell with themſelves, and doe their utmoſt endeavour to get it off: or if at any time the Chriſtian bee under a temptation, or a deſertion, ſo as hee cannot feele his former tenderneſſe, yet hee contents not himſelfe with that eſtate, but is reſtleſſe and unſatisfied, hee bleſſeth thoſe Saints that have ſoft hearts, as hee ſometimes hath had, and would give all the ſhooes in his ſhoppe (as we ſay) that hee might ſo have againe. In ſhort, the hardneſſe of a ſervant of God is but partiall, and not throughout; it is but graduall, and in ſome degree onely; it is but occaſionall, and for a time: wee'll explaine it unto you by this ſimilitude. There's great difference betweene the hardneſſe of ſtone, and that of water congealed and frozen: This latter hardneſſe indeed may be ſo great, as that a man, nay, a beaſt may goe over it in ſafety, but yet it is not intrinſecall to the water to be thus hard, but onely occaſionall: for let but the heavens looke chearily, and the ſunne ſmile upon us with its beames and warmth, and it will ſoone diſſolve againe, and returne to its owne liquid nature. But now it is farre otherwiſe with a ſtone, for let the ſun ſhine never ſo hot upon it, it melts not, it yeelds not, nay, it is made much the harder by the often ſtriking of the ſun-beames upon it. And ſo it is here: the wicked man hath the hardneſſe of a ſtone within him, and therefore let him enjoy never ſo many mercies, he is no whit moved the more to amend his life; let God ſpeake to him, let him ſmile upon him, let him frowne upon him, all's one to him, nay, he growes every day under the beſt means more hard and impenitent. Contrarily, the faithfull Chriſtian, howſoever like water hee may have an ice upon him for a time, and ſo contract hardneſſe, yet bring him to the word and ordinances a while, let God ſhine upon him once againe with the light of his countenance, and he will melt preſently, hee will thaw, and recover his former tenderneſſe: you underſtand me, I ſay no more to that. Theſe rubs being thus removed out of the way, and our way ſmoothed, as it were, we now proceed in the uſe. The evidence, you ſee, remaines ſtill very right and ſound, if our hearts be ſpiritually, rightly, kindly melted, we need make no queſtion of it, but that we are in ſpeciall covenant with the Almighty.

What a Saints hardneſſe is.

Queſt. How ſhall we then certainely know, that wee have theſe hearts of fleſh, this ſpirituall ſoftneſſe here promiſed?

Anſ. Look to theſe two things; firſt, what patients you are towards God; ſecondly, what agents toward God and men, and accordingly make right judgment of your hearts.

More ſignes of true ſoftneſſe.

For the firſt, if you bee ſpiritually ſoft, you will eaſily yeeld to God, and be wrought upon by every of his attributes; his power will awe you, his juſtice feare you, his mercy melt you, his truth move and affect you, yea, cauſe you to ſecure and repoſe your ſelfe thereupon, committing your ſelf to him in well-doing. And as his attributes will worke on you, ſo his word and every part thereof will make impreſſion upon you; his precepts will binde you, his promiſes melt you, his threats affright you, &c.

The like we may ſay of the workes of God. If you be ſpiritually ſoftned, corrections will melt you more: a true Chriſtian yeelds and ſubmits ſo

And as ſo ſoone as God begins to reckon with him, and to ſhake his rodde: croſſes, ſo mercies much more affect him, and make him come in, indeed hee hath not a face to ſtand out againſt God, when he hath taſted of his bounty.

And as the workes of God have their worke upon him, ſo he is very ſenſible of the contempts that are caſt upon God. *The reproaches of them that reproached thee, are fallen upon mee*, ſaith *David*. If God bee diſhonoured in his name, diſhonoured in his ordinances, diſhonoured in his ſervants, this galles and pierces him to the heart, as much or more than if himſelfe were wounded, reproached: 'tis here as in all other relations, though the entity be not great, the efficacie is much, the husband is wounded moſt in his wife, the father in his childe, the Chriſtian in his God.

Secondly, if you would be ſure you are rightly ſoftned, obſerve what agents you are toward God and men: for there is an active ſoftneſſe in every one of Gods people. Art thou ſtill calling upon, and ſtirring up thy ſelfe to take hold of God, with *awake O my ſoule, &c? Lord quicken mee by thy ſpirit, &c?* art thou ſtill lifting at the ſtone that thou feeleſt in thine heart, and wouldſt faine bee more affected with God, and enlarged toward him? doſt thou continually travell with thy heart this way? &c. Lo here a *Davids* (that is, a ſoftened) heart. Againe, hath this ſoftneſſe of heart an influence into thy outward man, and doth it order thee towards others? Art thou ſoft in ſpeech? haſt thou a tender hand to help thoſe that need thee? canſt thou bleed in other mens wounds? bee hungry in their ſtarvings? ſhudder and ſhake in their coldneſſe, and nakedneſſe? &c. Loe, here a *Jobs* (*i.e.*) a ſoftned heart. Adde one thing more to the former: the more ſoft any one is toward God, the more hee ſtiffens and obſtinates himſelfe againſt ſinne. Such a man makes a covenant with his eyes, as *Job* did, indents with himſelfe, yea, takes an oath of himſelfe, as *David did, I have ſworne and will performe it, that I will keepe thy righteous judgements*: And againe, *Away from mee yee wicked, for I will keepe the commandements of my God.* Now therefore, that wee may ſumme up all in one: If you finde ſuch a tenderneſſe in your hearts, as that you are eaſily wrought upon by the attributes of God, by the word of God, by the works of God: If the contempt caſt upon God doe wound and pierce you to the quick: If you call up your hearts to be yet more in love with God, and doe condemne and rate them becauſe they be ſo dull and ſlow: If you carry tender bowels of compaſſion toward others that bee in miſery, ſo as you can mourne with them, dye with them, ſuffer, and be afflicted with them every way, then there's true tenderneſſe, there's this heart of fleſh here promiſed: which if you finde in your ſelves, ſee great cauſe of thankefulneſſe: if not, your next worke muſt bee to ſeeke out and enquire after it, &c.

THat grace which the Lord here undertakes for his people, is deſcribed unto us from all the cauſes of it. For the matter, firſt, it ſtands in the goodnes of the heart: Now the heart is then ſaid to be good, when it is made one heart, a new heart, a ſoft heart. Secondly, for the manner, how it is wrought, God will give it unto his people, and put it into them. Thirdly, for he

the author, it is Gods ſelfe, I will doe this for them. Fourthly, for the end of all this, it is that they may walke with God, and hold communion with him, as it followes, verſe 20.

Wee are yet upon the materiall cauſe, and now are come to the laſt thing therein promiſed, and that is a ſoft heart; what mans heart is by nature, wee have ſeene already, it is a heart of ſtone, a very rocke: what God makes it, wee have now in hand.

The Lord beſtowes upon all his people a fleſhie and ſoft heart. *Doctr.*

Wee have ſhewed you what is meant by ſoftneſſe, together with the ſeate and the cauſes of it, &c. we came to the application of the point, and for preſent made onely one uſe, and that was of

Examination, every man to make tryall of his right to the covenant, by the tryall of his owne heart, whether it be hard or ſoft. And for this looke what patients you are toward God, what agents toward God and man, &c. For if the heart be ſoft, it will be eaſily wrought upon by God: Every attribute of God will worke on it, every Word of God will make impreſſion upon it; every worke of God affect it, every contempt that falls upon God, falls upon it, and makes it bleed. *Uſe*

And for the active part, ſee what freeneſſe of heart you have to ſerve God and walke in his waies, what tenderneſſe toward the Saints, what mercy toward the miſerable, &c. what earneſt deſire to preſſe forward and to put on others.

I

We come on now to ſhew you ſignes of an heart that's hard in extremitie, that's under the power of hardneſſe. And firſt, of hardneſſe toward God: ſecondly, toward men. For the firſt ſort, you may ſee them all ſet downe and couched together by the Apoſtle, *Eph.* 4. 17, 18, 19. *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walke not as other Gentiles walk, in the vanity of their minds, having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſſe of their heart, who being paſt feeling, have given themſelves over to laſciviouſnes, to worke all uncleanneſſe with greedineſſe*: Out of which words theſe ſignes of an hard heart may be gathered. Signes of unmortified hardneſſe.

Firſt, vanity of the mind and underſtanding part: when the mind is void of ſaving light, void of conviction, of faith, of humility, and thoſe other graces which uſually are lodged there, and ſhould ſoften it. Neither is there only an emptines of needfull graces, but ſomething poſitive in the mind of ſuch a man, for hee hath his underſtanding darkned, ſaith the Apoſtle, and is eſtranged from the life of God through the ignorance that is in him; that is, his mind is ſtuff'd up with pride, unbeliefe, ſelfe-conceit, ſelfe-deceit, and all manner of preſumption and wickedneſſe: Thus when the mind of man is void of all ſaving grace, & ſtuffed with pride, ignorance, &c. it comes to congeale a ſtone.

Secondly, for the heart, whereby hee underſtandeth the will and affections, hee gives theſe two ſignes of hardneſſe in thoſe parts: Firſt, that *they are eſtranged from the life of God*, that is, from a godly life; they not only are ſtrangers to it (for ſo all men are naturally) but *eſtranged*, that is, enemies thereunto, as the Apoſtle expounds it, *Col.* 1. 21. *You that were ſomtimes alienated & enemies*, &c. Secondly, that they are not only ſet againſt good, but ſea-

red,and ſenſleſſe in that which is evill,being paſt feeling, ſaith the Apoſtle: ſo that a man that is thus hardned,ſinnes and perceives it not by himſelfe; ſinne drops from him and hee is not aware thereof;a world of guilt lyes upon his conſcience,and hee feeles it not,ſhrinkes not under it. Theſe be the ſymptomes of an hardned will.

To theſe the Apoſtle addes other ſignes reſpecting the out-ſide,for a mans walke and converſation.

Firſt, ſuch a one as is thus hardned,hee reſignes himſelfe over to his luſts, hee gives himſelfe up to laſciviouſneſſe hee hath no power at all to reſiſt any ill motion,&c. and as hee is facile to evill, ſo he is obſtinate to good, as wee have ſhewed before.

Secondly,as he cannot ſay nay to any ſinfull motion,ſo he cannot ſatisfie himſelfe in ſinne; hee commits it in deſpite of all admonition with a great deale of greedineſſe, *hee workes all uncleanneſſe* (ſaith the text) *with covetouſneſſe*, as the originall word ſignifies ; he covets ſinne as much as any earthly minded man can covet gold and ſilver : Theſe be the notes of an heart under the power of hardneſſe,in reſpect of God : all the principles that are in him, whether practicall or other, are both diſabled and perverted.

The ſignes of an hard heart, as it referres to man, are ſet downe together by the ſame Apoſtle, *Rom.* 1. 29,30,31. where hee deſcribes a man given up to his owne affections, and to a reprobate minde, and in that reſpect hath Gods curſe,as it were, under ſeale.

Firſt, they are *filled with all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe, full of envy, murder*, &c. A man that is under the power of hardneſſe, makes no bones of any ſinne that lyes in his way, hee can ſwallow them downe eaſily without remorſe, hee can digeſt yron,and never ſtraine for the buſineſſe.

Next, hee as inventer of evill things, for not ſatisfied with other mens inventions of evill, hee ſtudies how to diſcover new plots and devices,how to find out new miſchiefes,whereby to vexe mankind.

Thirdly, he is diſobedient to parents,and to all authoritie. Let magiſtrate, miniſter,father, mother,and all the friends in the world fall upon him to adviſe him for his good,he ſtands inflexible,he knowes no more how to yeeld than a very ſtone.

Fourthly, hee takes all that's ſaid or done to him for his good in evill part, he receives that with the left hand which you offer him with the right,being without underſtanding; he conceives not of your good will in adviſing him, but interprets it as an act of pride in you,of buſie-bodineſſe,of uncharitableneſſe;he makes no good conſtruction of any counſell you ſhall give him.

Laſtly,he is unſociable,implacable,unmercifull : he can give nothing when he lookes upon the miſerable, nor forgive any thing, when hee lookes upon an enemie, &c.

Theſe are the markes of a man that is under the power of hardneſſe. Now what remaines but that wee put our ſelves upon the triall, and judge whether our hearts are hard or not ? If wee finde in our ſelves ſuch a minde, ſuch a heart, ſuch a diſpoſition and converſation, as theſe two places have deſcribed, 'tis in vaine altogether to lay claime to the covenant of grace,

for

for theſe have made a covenant with death and with hell. It is in vaine for ſuch to pray, *Our Father which art in heaven*, for they muſt owne a father in hell, this being the very guiſe and diſpoſition of the divell himſelfe, for he is a rebell, hee is unmercifull, he is implacable, inſenſible, committing ſinne with greedineſſe and delight. Neither let any ſuch man call the Church his mother, but ſome Tigreſſe or Rocke rather, as the Poet ſpeakes of him, &c. For God gives unto all his children a ſoft and tender heart, as here in the text.

Uſe

Since this is an infallible note of a child of God, to have a heart of fleſh, if ever you would prove that you appertaine to him, make it good to your ſelves, that you have a heart ſoft and tender: This is to be followers of God, as deare children. Hee is ſo excellent in himſelfe, that hee is beyond all paſſive ſoftneſſe, but actively hee is ſoft, kinde, tender, gentle, eaſie to be entreated, full of bowels of compaſſion, &c. And if you will call God Father, you muſt looke that you have a heart like unto him.

Againe, Chriſt is both wayes ſoft and tender, the rebukes of his Father fell upon him, hee wept over others hardneſſe, hee groaned in the miſeries of others, and ſhewed himſelfe moſt ready to tender and commiſerate the afflicted, and to helpe them out in their ſtreights and exigencies. If therefore you will prove Chriſt to be your head, you muſt be like-minded as hee was.

Againe, whereſoever the holy Spirit comes, hee turnes the tables of the heart (as the word cals them) and makes them of ſtone to become fleſh. And *the fruit of the Spirit is in all goodneſſe*, &c. *Epheſ.* 5. 9. If therefore you will prove your ſelves Temples of the holy Ghoſt, make good you have a ſoft heart: All Gods ordinances tend to ſoften us, and if wee be right, will certainly worke ſome ſoftneſſe in us: Yea, all Gods people (when they are themſelves at leaſt) and all that doe any way come neare them, and dwell in their Sun-ſhine, are ſoft and tender-hearted, as *Benhadad* could ſay of *Ahab*, who lived only within the ſmoake of the Church, as I may ſo ſay, that hee was a mercifull man, &c. So that if you would prove God your Father, Chriſt your Saviour, the Saints your brethren, &c. you muſt labour after a ſoft heart.

Queſt. What can we do toward it? it is not in our power to ſoften our ſelves.

Anſw. True: but yet it is in our power to harden our ſelves, to add a further hardneſſe to that wee have all by nature: Here therefore, take heed that when God ſpeakes, you ſtop not your eares; when God ſhines upon you, that you ſhut not your eyes, that you winke not hard with the Phariſees; do not receive the grace of God in vaine, do not future your repentance, nor make delayes, when called to amendment: you muſt not obſtinate your ſelves in ſinfull courſes, and when God ſeekes to reclaime you, get not objections to oppoſe to his counſels, ſeeke not evaſions, and arguments againſt your owne good, but when the Word findes you out in your ſinnes, take Gods part againſt your ſelves, ſtabliſhing your hearts in the aſſured truth of all the promiſes of God, of all the threatnings of God, &c. ſay to your ſelves, This is the word of God that is delivered; and hee is truth it ſelfe, and therefore all theſe things will ſurely fall upon mee, unleſſe I make a timely uſe of that I have beene adviſed. This you may doe, and this you muſt doe, if you deſire to be ſoftned; at leaſt you muſt be of *Pauls*

What man muſt doe toward the ſoftning of his heart.

diſpoſition: 2.*Cor*.13.*Wee can doe nothing*, ſaith hee,*againſt the truth, but for the truth*: ſo here,you muſt do nothing againſt God in the worke, but plead all for him; ſtrengthening and furniſhing your ſelves with arguments, to make your ſelves beleeve that it is God that ſpeakes unto you, that hee is in good earneſt,and meanes as hee ſaith,&c. and not to picke out arguments to ward off Gods ſtrokes,and to put by that's ſpoken, ſo to ſtiffen your ſelves in a courſe of ſinne.

Againe,you muſt preſent your ſelves before the Lord in his ordinances, if you intend to be ſoftned: for you muſt concurre as ſubjects (as wee have often told you)you muſt tender your ſelves to God in the meanes of Grace, applying the word to your ſelves, for that hath the power of an hammer (as the Prophet calls it)to break the ſtony heart into ſhivers,and the propertie of fire to melt it when it is broken: In which reſpect alſo it is compared in holy Scripture (*Jer*.17.) to the former and latter raine,the nature whereof is to ſoften the earth and make it pliable: And ſo will the word of God the hard and ſtony heart of man,if we do not ward off the blowes of it,but gather and apply it to our owne conſciences.

But the maine thing is here,that yee ſet faith aworke: Conſider that God hath entred into a covenant with thee, even a covenant of ſalt, hee hath brought thee into his houſe, ſealed up a covenant with thee, and that not once only in the Sacrament of Baptiſme,but often in the Lords Supper, &c. Therefore take to thy ſelfe words, and come before him, and ſay,Lord, thou haſt promiſed, nay, thou haſt ſealed it up to mee by covenant, that thou wilt take away this cold, this frozen, this hard heart of mine, and give mee in ſtead thereof an heart of fleſh: Now ſith it is thy Covenant, ſtand I pray thee to thy word, ſtand to thy hand,ſtand to thy ſeale. Thus if you do, hee will ſhew himſelfe to be no covenant breaker, hee will ſurely fulfill his Word.

Next,looke wiſhly upon Chriſt, if you would be ſoftned. The Poets tell us of ſome that transformed ſuch as beheld them,into ſtones: But if wee caſt our eyes upon the Lord Chriſt, of ſtones wee ſhall be turned into men, of hard we ſhall be made ſoft & fleſhy: If we look on this Sun of righteouſneſſe, our frozen hearts will melt within us. You may read in *Zach*. when they *looked upon him whom they had peirced, they mourned over him, as one mourneſ for his onely ſonne*,chap. 12. 10. If therefore you would be ſoftned, thinke much and often upon the ſufferings and paſſion of Chriſt, ſteepe your thoughts in the blood of the Lambe, and this will diſſolve your ſtone, and make you relent. When you ſee a man carried to the place of execution, and behold how ruefully hee lookes,and what moane hee makes, though hee be a malefactor,and it is juſt upon him that he ſuffers, yet the very ſight of him will worke upon you, and even cauſe your bowels to turne within you through pitty and compaſſion: How much more then muſt you needs be affected with ſorrow to ſee Chriſt, as hee is crucified before your eyes in his ordinances, to looke upon him as an innocent perſon ſuffering death, and for your ſakes too; yea, *done to death for us*,*Gal*.3.1. and brought to his end for our tranſgreſſions? &c. Oh ſtand a while and behold how he was attached,how he was condemned, how hee was executed for mee,for thee, for our offences.

offences, our tranſgreſſions: this will ſurely wound, this will deepely affect thy heart; eſpecially if we ſhall conſider his infinite love in ſealing us a pardon with his owne blood. This apprehenſion of mercy in God through the merits and ſufferings of Chriſt will be very availeable to ſoften and melt our hearts. Have not you ſeene a malefactor goe with dry eyes to the place of execution, but returne againe weeping and full of teares? whence was this? The apprehenſion of juſtice and no mercy ſhewed him by the Magiſtrate, makes him hard and deſperate at his going thither: but if being now upon the tree, and looking for nothing but that death hee hath deſerved, there be brought him newes of a pardon beyond expectation and deſert, this makes him melt & relent at the conſideration of the Kings goodneſſe and his owne ungratiouſneſſe: So here, when a ſinner lookes only upon the law, upon God as a Judge, or upon the Word, as written in letters of blood, it makes him feare, it makes him diſpaire, it makes him even ready to flye in Gods face, and to teare in pieces the ſentence of death written againſt him: But bring him to Chriſt, and there let him ſee God reconciled unto him, through his death, and an offer of free mercy made and applied unto him: Lo this melts him, this winnes him, this takes him off from a peremptory courſe of ſinne, and renders him pliable to that which is Good. Therefore dwell, dwell much on the paſſion of Chriſt, and ſee his love to your ſoules, if ever you deſire to be ſoftned.

Laſtly, exerciſe the gifts that God hath given you, blow up your ſparks, awake your ſleepie habits, but eſpecially, theſe of faith and love, for theſe do *ſolvere gelicidium* (as one ſpeakes) melt and thaw our frozen hearts. Action breeds heat in a cold body: and running water is nothing ſo apt to freeze, as that that ſtands ſtill: ſo that man that's ever in action, renuing his faith, ſetting on worke his love, &c. ſhall be ſure to keepe his heart in warmth, and to retaine ſome degree of ſoftneſſe.

Comfort to them that can find in their hearts any meaſure of ſoftneſſe, if it be of the right ſtampe, at leaſt (that is, not naturall, or meerly morall or legall onely, but Evangelicall and ſpirituall) they are happy men, as thoſe that have right to Gods ſpeciall Covenant. *Uſe.*

Ob. Alas, what comfort is this to mee, who finde in my ſelfe ſtill a great deale of hardneſſe, and that I am little or no whit affected with the mercies of God, with the Word of God, with the executions of God, with the miſeries of the Saints? &c. what ſhall I doe in this caſe?

Anſw. How comes it to paſſe that thou findeſt this by thy ſelfe? corruption diſcovers not corruption, death is not diſcerned but by life, cold but by heat, hardneſſe but by ſoftneſſe. He that feeles this ſtone in his heart, groanes under it, prayes againſt it, and withall applyes himſelfe carefully to the meanes of ſoftneſſe, this man hath a ſoft heart in a meaſure, and if he continue to wait upon God in the uſe of his meanes, hee will ſurely ſoften it more and more.

Ob. Oh but here's my miſery: I can weep abundantly for other evills that befall mee, but in the matter of ſinne, I am as dry as a ſtone, I cannot bring my heart to weepe over Chriſt.

Sol. But doſt thou judge thy ſelf for this hardneſſe of thy heart, drineſſe of

thine eyes? &c. Some men cannot ſhed teares as others can, by reaſon of the temper and conſtitution of their bodies, &c.

But the matter lyes not ſo much in ſhedding of teares, unleſſe it be thoſe inward teares, as *Auſtin* cals them, deepe ſighs and groanes of the heart: As for thoſe outward teares,

——*Lachrymæ ſimulare docentur.*

Many men can counterfeit teares at pleaſure.

Beſides, ſome griefe is bigger than teares, and above them, as in that father, when hee ſaw his owne ſonne led forth to execution, he was ſo overcharged with griefe, that hee could not ſhed a teare, but at another time, when hee beheld his friend brought to beggery, hee wept abundantly. This latter was a thing under teares, that former was above teares; there all the griefe went inward, but here outward. And ſo it fares eftſoones with a Chriſtian; ſometimes hee is ſo ſurprized with ſorrow for ſinne, ſo confounded at the ſight of his owne vileneſſe and Gods deſerved wrath, that hee is not able to ſhed a teare, or make his moane to God, and ſometimes hee can againe, &c. The matter is not much, if his dryneſſe proceed from his naturall temper or complexion; or if hee can groane unto his God in ſpirit, if hee can entertaine that rationall ſorrow, we have ſometimes told you of, though hee cannot vent himſelfe in paſſionate ſorrow for his ſinnes, as he deſireth.

Ariſt. Rhetor.

Object. Oh, but yet my hardneſſe continues with mee.

Solut. Apply thy ſelfe to the meanes ſtill, and thou ſhalt be helped. And here remember, for thy comfort, thou haſt more ſtrings to thy bow than one left thee in the words of this text: ſay thou haſt not yet that ſoft heart here promiſed, yet ſee if thine be not one heart, whether thou haſt not pitcht upon God as thy chiefe treaſure, whether God be not all thou deſireſt in heaven and earth: ſee ſecondly, whether thou haſt not this new ſpirit here promiſed, ſo that thou art changed from that thou haſt beene heretofore, &c. If thou finde in thy ſelfe this oneneſſe, this newneſſe, in any meaſure, then though thy heart bee not yet a ſoft heart, or not ſo ſoft as thou wouldſt have it, he will in time give thee that too, if thou be conſtant in uſing the meanes.

And I will give them one heart, &c.

HItherto of the materiall cauſe of the grace of Sanctification, wherein having ſtood over-long, wee will make you amends with brevity in the reſt: followes next to ſpeake ſomewhat of the efficient and formall cauſe, both which wee will put into one, and ſo handle them together; *I will give them one heart*, &c. I'll do't: 'tis God you ſee that gives his people one heart, a new heart, a ſoft heart; hee beſtowes upon them all grace from the beginning to the end.

Doctr. It is God alone, that from the beginning to the end giveth his people all ſanctifying grace; he begins it, he continues it, he perfects it, hee crownes it: hee is the *Alpha* and *Omega*, the author and finiſher of all our ſpirituall goodneſſe. In the proofe of this point, the holy Ghoſt is very punctuall. The whole worke is aſcribed to God, firſt poſitively, *Jam.* 1.17, 18. *Every good gift,*

gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variableneſſe, neither ſhadow of turning. Of his owne will begat hee us, &c. Note here firſt the thing, goodneſſe, perfection, all that tends to perfection and to amend us. Secondly, note the author and fountaine, it comes from above: how is that? *from the Father of lights* (ſaith the Apoſtle) that is, from God, who is in the Church what the Sonne is in the world; here's the originall. Thirdly, note the continuance: with him there's no ſuch alteration as with the Sunne, no variableneſſe nor ſhadow of change, no omiſſion, no intermiſſion. Fourthly, note the motive, it is a gift proceeding from his owne will, verſe 18. This comes home to all, chiefly for the beginning of grace.

Add 1. *Pet.* 5. 10. which is as full for the accompliſhment of grace: *The God of all Grace, who hath called us to his eternall glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.* Note here, the worke deſired and undertaken, and the workeman. The worke is confirmation of grace to the end, ſet forth in a gradation. The worker is God, who will perfect them to the laſt. And why? Firſt, he hath already called them. Secondly, to partake of Chriſts eternall glory. Thirdly, hee is the God of all Grace: of grace preventing, grace regenerating, grace confirming, crowning all. Thus poſitively 'tis proved.

Secondly, this is delivered excluſively alſo: The holy Ghoſt thought it not ſufficient to aſcribe all to God, unleſſe withall, hee did expreſſely deny all to man. Thence thoſe Scriptures, *Joh.* 15. 4. *without mee* (a quickning head and Spirit) *yee can do nothing*; and what leſſe than nothing? Againe, *What haſt thou that thou haſt not received?* And if in more common gifts of the Miniſtrie, the higheſt of Miniſters, Apoſtles, and chiefe of Apoſtles, *Paul* his ſufficiencie reaches not to a thought, 2. *Cor.* 3. 5. what then can we doe in matters of that life, whereto wee are dead? *Epheſ.* 2. Surely, if God be the God of all grace, a creating God, and cauſe of all, then man is cauſe of none: If all and every grace come from above, then none from below. If wee have no more than wee have received, then wee contribute nothing toward it. Indeed the Apoſtle might well ſay, *the God of all grace*: for grace can have no author but God; who workes it out of nothing, and onely upon his owne motives, beeing firſt and freeſt. And were any creature able to derive grace from any other head, in that reſpect hee ſhould be abſolute and independent, at leaſt in regard of God, and owe him no ſervice, with his grace; as I owe no rent or homage to that Lord, of whom I hold no benefit, and from whom I derive no title: But there's no grace but it tyes mee to God, and I am bound to honour him with it, therefore I receive it from him, for what's *of and through him*, is alſo for him, *Rom.* 11. *ult.*

Vid. Auguſt. Epiſt. 106.

But this will not be face to face denyed; let's a little more nearely looke upon this truth, and conſider the particulars that accompany it. That God is the univerſall cauſe of all good naturall and ſpirituall, is in word acknowledged, *Pelagius* will not deny it, onely the dimenſions and motives have beene doubted of. Therefore view this worke of grace in the depth, bredth and length of it, and then come to the moving cauſe: For the greateſt enemies of Grace have ever yeelded grace in mans renuing; but what grace?

The manner and meaſure, and motives in this worke are conſidered.

A preventing

A preventing grace, a revealing grace, a propounding, perſwading grace? This is a grace, but is this all? Doth God onely lay before us divine truths, and give reaſons why wee ſhould follow them, and ſo worke grace onely as a morall agent? No, he not onely perſwades and illightens a man, but paſſes alſo an act of power upon him, hee puts grace into him, he puts his hand into the bowels of a man, and pulls out the ſtone firſt, and then puts ſoftneſſe in the roome thereof. A morall agent conveyes no reall effect; as when I perſwade my child to learne, I do not with thoſe words make him learned: But God workes ſomething in us, and ſomething permanent. Therefore the Apoſtle reſolves it into the power and mightie power of God, and great and exceeding great, even that whereby he created the world, and raiſed Chriſt from the grave: *Epheſ.* 1.19,20. *That yee may know* (ſaith hee) *what is the exceeding greatneſſe of his power to us-ward, who beleeve according to the working of his mighty power, which hee wrought in Chriſt, when he raiſed him from the dead, and ſet him at his owne right hand in heavenly places.* Did God only perſwade Chriſt to riſe, or the world to be created? No, but he put forth his Almighty power for the effecting therof: & ſo ſtands the caſe here.

Againe, if God did onely concurre as a morall cauſe, then man ſhould be more an agent in his owne ſalvation than God. For a morall cauſe is reduced ſtill to a higher cauſe, and is not the chiefe cauſe of the effect, but a moving cauſe onely: as when I ſtirre a man up to the workes of mercy, the motion is mine, the act his: So then, if there be no more in it, man is the chiefe cauſe of grace, of ſalvation, of all; God but an inferiour mover.

Againe, the divell perſwades and injects ill motions into bad men: Is God no further the Author of mans grace, than the divell of mans ſinne? If ſo, then as man is juſtly reputed the chiefe cauſe of his owne ruine, notwithſtanding the divels perſwaſion; ſo good men ſhould be the chiefe cauſe of their owne happineſſe, notwithſtanding Gods perſwaſions. This were horrible to ſay, yet *Bellarmine* compares them thus: God puts in good thoughts and deſires, as the divell doth evill imaginations and luſts.

Laſtly, if God onely perſwade, what's his worke more than mans, than the Miniſters; betweene which, the Apoſtle makes ſo wide a diſtance: they may perſwade to grace, &c.

Ob. But God doth it in better manner.

Sol. This is but *magis* and *minùs*, a difference in the degrees onely of working: but God doth more than ſo, *intùs ſuadet, intùs docet*, as that Father ſaid, there is an inward worke of Gods power upon the heart, whereby hee makes us capable of his owne reaſons and arguments. God doth more than ſtand without doore to knocke at mans heart, and perſwade him to be ſaved, he changeth him inwardly, and workes him to converſion, he tranſlates him powerfully from death to life, &c.

Thus for the depth of this worke of grace: Now for the bredth and extent, how farre goes it? Truly, all inward worke was not denyed by *Pelagius*, is not by the Jeſuites: They yeeld a worke upon the underſtanding, inlightning that, a worke alſo upon the affections inviting them: but the queſtion was and is about the will, what worke God hath upon that?

Pelagius diſtinguiſheth betweene the power of willing, and the firſt and

ſecond

ſecond Acts of will. The power hee aſcribes to God, hee hath given us that facultie which is free, yea, God awakens the will, ſaith hee, but the act of willing is mans. And this is the ſame (I trow) the Jeſuites teach: looke what a lightſome object is to the ſight, that grace is to the will: A man hath an eye and a ſeeing power, but ſeeing not actually without light: So a man hath ſome power of will, but acts it onely when the grace of light is preſented. The will then is bound up, till the underſtanding and affections be wrought upon, &c. But this I wave; firſt, there's no ſuch power in nature, for the heart is extremely corrupt, *Gen.* 6. *In our fleſh dwels no good thing*, *Rom.* 7. and *that which is borne of the fleſh is fleſh*, *Joh.* 3. *The naturall man neither is, nor can be ſubject*, *Rom.* 8. This is either a naturall and fatall impoſſibility (and that's Manichiſme) or morall, and then the will is impotent (willingly I confeſſe, yet) impotent: And either originall ſinne ſpreads not over the whole man, or elſe it taints the will too, indeed that moſt, which is the immediate principle of morall acts, ſo I ſhould thinke, but I love not brawles and diſputes *de modo*. *Vid Bell. de lib. arbit.*

Secondly, not onely the power, but the act too is from God. Firſt, the word is cleare, *Phil.* 2. *Hee workes in us both to will and to doe*, *&c.* Secondly, elſe man ſhould do the better part of his ſalvation, for act is more excellent than power. Thirdly, then mans will is the principall cauſe of his good, not grace, which onely ſets the ſcales upright, the will ſwayes them. Fourthly, then God doth no more for *Peters* converſion than *Judas's*, for both have ſufficient grace (according to the Jeſuites tenets) to convert. Fifthly, the covenant is for act too, *Ezek.* 36. And here's the difference betweene the two *Adams*. Sixthly, then mans ſalvation and calling depends not on Gods power, but mans will, contrary to *Rom.* 11.

For the length, ſee the bounds: Firſt, where it begins, God gives the firſt grace, the birth of it, *Joh.* 3. *Jam.* 1. 2. as hee puts his feare into our hearts, ſo hee keepes and perfects it; how long? to the laſt, hee never repents, but proceedes till hee hath brought judgement into victory, the will into deed: There's ſome interruption for degree, but no entire intermiſſion or exciſion, no dying the ſecond death, ſuch ſhall never ſee death, they are paſt it, Chriſt lives in them, and becauſe he lives, they ſhall live alſo, 'tis his owne concluſion, *Joh.* 14.

Now ſecondly, for the moving cauſe, whence it is that God gives grace: *Pelagius* ſaid, that grace is given *ſecundum merita*, according to mens good behaviour to God; and ſo the Jeſuites hold much what to like purpoſe, they have dream't ſo long of a previſion, that they thruſt it at length into predeſtination it ſelfe. But may *Paul* be beleeved, *Phil.* 2. 13. *It is God that worketh all of his good pleaſure*. And *of his owne will begat hee us*, *Jam.* 1. 18. And *he hath choſen us*, *&c. according to the good pleaſure of his will*: And, *even ſo, Father, for it ſeemed good in thy ſight*, *Matt.* 11. And here in the Text, *I will give them one heart*; I, is emphaticall and excluſive, *I, and onely I*. And, *not for your ſakes doe I this, ſaith the Lord God*, (in a further explication of this covenant, *Ezech.* 36. 32.) be it knowne unto you; *be aſhamed and confounded for your owne wayes*, *&c.* The onely motive then is, becauſe it ſo pleaſeth him; wee can goe no further, wee know his proceedings are reaſonable, but it *Vid. Becan.*

it becomes us to ſtay here, the reſt wee ſhall know at laſt, as *Auſtin* ſpeakes more than once.

Theſe truthes we ſhall do well to beleeve; the objections made by Jeſuites, wee onely touch upon.

Object. 1. If it be thus (ſay they) then man ſhall not be the maſter of his owne acts, but God ſhall be ſaid to beleeve, repent, &c. man ſhall do nothing, but all ſhall be reſolved into God.

Anſw. 1. The denomination is from the ſubject and formall and immediate cauſe. May not man be ſaid to underſtand, though God do powerfully inlighten? ſo alſo to hate, love? &c. They yeeld that God worketh upon the underſtanding and affections, and yet man underſtands and affects, and why ſhould not the ſame be true of the will too?

Aug. de gratia & lib. arb.

Secondly, God works all things firſt in us, and then by us. He prevents and acts us, and then wee worke under God. He workes not in us as brute inſtruments (as the Jeſuites report us) wee will, when wee will, but the queſtion is, whence wee will, &c.

But then what need exhortations or other meanes? True, if God onely wrought, and did not perſwade too; but the Councell of Trent can ſpeake to this point. The word ſhewes, what our power was, our duty is, our prayer muſt be. And *Bellarmine*, who makes the objection elſewhere, makes an anſwer; for when the like is ſaid againſt predeſtination, he can then ſay, that predeſtination doth not deny, but confirme exhortations, becauſe hee preſcribes meanes for attaining the end.

Lib. 2. cap. 15. de lib. &c.

Ob. This takes away all merit, all praiſe, from man.

Sol. None, but what's divine, and 'tis mans happineſſe, if he can carry that home, and place it where it is due.

Ob. This takes off all endeavour: nay, this quickens our care and endeavour, if S. *Paul* may be heard, *Phil.* 2. 13. Therefore wee muſt worke out all, becauſe wee depend upon God for all, ſaith hee: but wee have held you over-long, and therefore muſt needs adjourne the application and uſes to the next time.

So much for the Doctrinall part, as the queſtion lyes betwixt us and Jeſuites; as for private differences betwixt moderne Divines within themſelves, the beſt anſwer that my ignorance can make, is ſilence.

THE

THE NINTH SERMON.

EZECH. II. 20.

That they may walke in my ſtatutes, and keepe mine ordinances and doe them: and they ſhall be my people, and I will be their God.

WE have already diſpatcht the inward cauſes of the grace of ſanctification, and have ſpoken ſomething of the matter here promiſed by God, of the manner how hee will performe it; wee have yet ſomewhat to ſay alſo of the externall cauſes. The efficient is God, as hath beene ſaid: the finall is in this verſe; and that's double: Firſt, the immediate end, and that is conformitie with, and ſubjection to Gods Law; *that they may walke in my ſtatutes*, &c. The next is the utmoſt end, and that is communion with God by vertue of the ſpeciall covenant, here in a meaſure, and hereafter in all perfection, *and they ſhall be my people*, &c. Touching the manner of Gods working, we will take it in as we proſecute the externall cauſes. Firſt then for the efficient, hee that workes all grace from the beginning to the end, is God; *I will give them one heart, and I will put a new ſpirit, &c. and I will take the ſtony heart, &c.* Lo, he claimes this as his ſole worke, and his only priviledge, to put grace into the ſoule. The point that from this ground we commended unto you the laſt journey (but had not time to finiſh the uſes) was this:

That God is the Author and finiſher of all grace in his people from one end to the other: hee begins it, he continues it, he crownes it, he perfects it. *Doctr.*

This is a point not much denyed in words by the greateſt Adverſaries of grace that ever lived. All the difference is, Firſt, in what manner God beſtowes grace. Secondly, in what meaſure. Thirdly, upon what motives.

For the manner; God works grace, not only by propounding to his people a way of grace, nor onely by perſwading them to uſe ſuch a courſe as whereby grace is feiſable, but hee hath a further hand in the buſineſſe, for he creates grace and infuſeth goodneſſe into mans ſoule, whence it is that Saints endued with grace are called *the worke of Gods hands, Eſay 19. ult.* And the Apoſtle tells us, *Epheſ. 2. 10. that wee are his workmanſhip created in Chriſt Jeſus unto good workes.* Yea, the Lord puts forth in this worke that his *greateſt power, whereby he made the world, and raiſed up Chriſt from the dead, Epheſ. 1. 19.* So that he doth more here than man poſſibly can do: for hee not only perſwades his people to goodneſſe, but removes all impediments, and ſubdues the ſpirits of men, and ſo makes them capable of that grace hee meanes to give them.

Secondly, for the meaſure; wee told you that God not onely workes upon the underſtanding of a man and his affections, to enlighten the one, and to invite the other, but he hath a worke alſo upon the will, for hee takes out what's

what's amiſſe therein, and puts in what's wanting. Neither doth God onely worke in his people a power of willing, but the very act of it alſo, for even the τὸ θέλειν, ſaith the Apoſtle, *the will as well as the deed is of God*, *Phil.* 2. And indeed the acting of the will of man is more than the giving of him a power onely to will: for if the act of his will were left to mans ſelfe, man ſhould do the more noble part of his owne ſalvation. Therefore you muſt know that God hath a powerfull and effectuall influence upon the will of man, aſwell as upon any other power of his ſoule: And to ſpeake truth, there is nothing in mans ſoule that is more out of order than his will, how and whence I diſpute not, ſo long as the thing is yeelded.

Thirdly, for the motive whereupon God gives his grace to man, there is ſome difference. The queſtion was of old, what moved God to give grace to his people? *Pelagius* anſwered, that hee gave *ſecundum merita*, according to a mans good carriage and behaviour toward God; but the Apoſtle anſwers otherwiſe, *of his owne free-will hee begate us by the word of truth*, and in another place, he reſolves all into *the good pleaſure of Gods grace*, *Epheſ.* 1. *per totum*.

Uſe. Is this ſo, that God alone worketh all ſaving grace in his people, he begins it, hee continues it, and hee conſummates it? then if ever you meane to have any true grace for your ſelves or yours, direct your eyes and your journey to God, hee alone gives it, 'tis his prerogative, and none other can doe it for you. It is true, that all other bleſſings beſides this come from God, but not ſo immediately as grace doth. If a man want money, friends may ſupply him; if hee ſtand in need of counſell, the Lawyers may helpe him; if phyſicke, there be thoſe that can do him eaſe; but if he want power to ſubdue any corruption, grace to doe any dutie anſwerable to his profeſſion and calling, it is God alone that can furniſh him therewith. Hee is *the God of all grace*, as *Peter* calls him, 1. *Pet.* 5. and hee gives it in his owne way, and no otherwiſe. To him therefore you muſt have recourſe, if you would have grace for your ſelves or friends.

Queſt. Where ſhall wee finde God? and when?

Anſw. He tenders himſelfe in his owne ordinances, in his owne word and wayes, there hee is to be found, and there you may expect to receive grace from him. And for the time, then hee is to be found, when hee offers grace in the preaching of the word, for then hee even ſues and ſeekes to you not to receive the grace of God in vaine. Now therefore while the doore ſtands open, and God brings unto you the Word of his grace, ſubmit your ſelves thereunto, and wait till ſuch time as hee will pleaſe to ſpeake life into your dead hearts, and to worke grace in your profane ſoules.

Ob. If man be ſo impotent and helpleſſe in himſelfe, as you made him the laſt day, how is this in mans power to doe as you would have us?

Sol. Though it be not in the power of a man to doe any gracious acts of himſelfe, yet is it in his power to apply himſelfe to the uſe of Gods meanes, as to come to Gods houſe, to ſet himſelfe under the miniſter, to heare what is delivered, to apply his underſtanding to that hee heares, to conſult, to compare, and ſo to ſee what agreement there is betweene the written Word of God, and the things delivered, &c. Now therefore, when God gives you eyes,

eyes to ſee withall, you muſt not winke; and ſince God hath given you eares, you muſt not ſtop them againſt his word, you muſt not ſeeke how to cavill and object againſt that you heare, but be ready to entertaine it, and pray God ſo to ſet it on, and bleſſe it to you, that you may be convinced and converted thereby.

This if yee doe, though wee be not of their mindes, who challenge grace upon the ſuppoſed right uſe of nature; yet we conſent to that other rule laid downe by the Dominicans, as generally true, that God in the execution of his decrees (ordinarily) never deſerts or forſakes his creature, till the creature firſt deſert and forſake him: but that if hee be not wanting to himſelfe in applying to the meanes of Grace, God although hee bee no way indebted unto him, yet ordinarily hee is not wanting to give grace to ſuch a perſon.

Vid. Alcar. Martin. alioſq; Aderit tibi ſi ipſe tibi non defueris prius. Chryſoſt. hom. quod nemo læd. niſi à ſeipſo.

And what we ſay for your ſelves, the ſame likewiſe wee ſay for your children too. There are none, but would be glad their children ſhould have grace; and therefore you all pray for them, God give you of his grace: Now if you be in good earneſt for them, goe the right way for the obtaining of it, runne to *the God of all Grace*: Reprove them you muſt, but yet ſtill pray for them; correct them as there is cauſe, but not without prayer; inſtruct them the beſt you can, but ſtill mingle prayer therewithal; give them good employments, give them good examples, take them off from evill company and evill courſes, but in all addreſſe your prayers unto God, that hee would ſecond all your endeavours: Thus did that holy man *Noah*, *God perſwade Japheth* (ſaith he) *to dwell in the tents of Shem*. Hee had given this ſonne of his a great deale of good counſell, no doubt; but knowing well to how little purpoſe all this would be without Gods worke upon his heart, hee falls to prayer, Now the good Lord perſwade thee, &c. as if he ſhould have ſaid, I have adviſed and done my utmoſt to perſwade thee, my ſonne, to dwell in Gods Church, but all this is but loſt labour, unleſſe God bring thee in; Now therefore, *God perſwade Japheth, &c.* Thus ſhould every father doe for his child, every maſter for his familie, every magiſtrate for his people, every miniſter for thoſe of his charge: for it is the praying father that ſpeeds beſt for his children; the praying Miniſter that prevailes moſt with his people, &c. what's the reaſon that we make ſo many unprofitable journeyes unto you, but that we are wanting in our prayers? But when the hearers reſt not upon the parts of the Miniſter, nor the Miniſter truſts too much to his owne proviſions, but both goe out of themſelves, and depend on the bleſſing and grace of God, when the hearer prayes, and the preacher prayes, then the worke goes on, and not before. But as you muſt pray for your children and charges, if you would have them gracious, ſo you muſt be no leſſe carefull to bring them to the other ordinances: Set them under the Miniſtrie of the Word, and then pray that it may prove effectuall; for ſeldome doth a child of many prayers, and of many teares (as hee once ſaid) miſcarry in this kinde.

Againe, if God be the author and finiſher of all grace in his people, learne to depend on him, as for the beginnings of goodneſſe, ſo for the proceeding and perfecting of the ſame: goe to him for preventing grace, for confirming grace, for perſevering grace, &c. tearme it how you will,

hee is the God of every grace, as *Peter* tells us: Want you faith? want you wiſedome? want you meekneſſe? &c. to him you muſt repaire, hee is *the God of all Grace:* Hee gives both the meanes, even the word of his grace, and the ſucceſſe of all meanes is likewiſe from him alone: *Paul may plant, and Apollos may water*, but unleſſe God give the increaſe, all's to no purpoſe. It is hee that begins and continues every degree of grace, every act of grace, the ſenſe and comfort of grace is from him. Grace may be hid in a man, it may lye and ſleepe, it may be raked up in the aſhes, for any comfortable enjoyment of it, till hee ſtirre it up in us. See then that our eſtate is an eſtate of dependencie; for not onely the beginning, but the continuing, improving, increaſing and getting of more grace, is of God; except there be a continuall influence into us from him, it fares with us as with the ayre, in which, except the Sunne ſhine upon it, there is nothing but darkneſſe, or as with a mill, which unleſſe there be winde or water to drive it, is no better than a dead ſtocke, or as with the body of a man, which without the ſoule is but a dead trunke. And no better is the ſoule further than God hath his influence into it. Therefore, learne of the Apoſtle to *worke out your ſalvation with feare and trembling*, ſith *it is God that workes in you both to will and to doe of his owne good pleaſure:* ſith hee is the Author of all grace, depend on him with all feare of offending him, care to pleaſe him; ſo worke-ing out your ſalvation, that is, going through all the degrees, all the parts of it, though it be begunne in you already, &c. So when any new decay of grace is found upon you, goe to him for a new ſupply, when any new breach is made in your ſoules, runne to him for repaire; ſo in the undertaking of any new buſineſſe, in the performing of any new duty, crave his grace, ſeeke his direction, and his aſſiſtance in all, for then the buſineſſe is ſure to goe forwards, and not before. Happy is the man that knowes himſelfe, that feares himſelfe, that hangs ſtill upon God, &c. A child is never ſo neare knocks, as when he truſts moſt to his owne ſtrength.

Uſe. Inſtruction to carry unto God the whole praiſe and glory of any grace we finde in our ſelves: he gives all, therefore aſcribe to him the glory of all; wee can give to God the Father the entire glory of our Election, to Chriſt of our Redemption, why not to the holy Ghoſt of our Sanctification? Is not Chriſt by the holy Ghoſt our Sanctification as well as our righteouſneſſe? is hee not our life as well as our Redemption? Give unto him therefore the praiſe of all. Why ſhould men ſhew themſelves ſo nice, ſo ſhy in the buſineſſe? why ſhould they come off ſo heavily, as the *Pelagians* of old, who yeelded God the author of grace, but common grace (which is nature) of the grace of the law, of ſome kinde of grace, alſo of the Goſpell; namely, a propounding grace, a perſwading grace? &c. Chriſt, ſay they, is the Author of grace by way of invitation, by way of inſtruction, and as hee propounds himſelfe, as a patterne and preſident to us.

But why ſhould men ſtand hafting with God after this ſort? why ſhould they ſtand thus dodging and pinching with our Saviour in point of his praiſes? Let us learne to ſpeake out rather as the truth is, and ſay, I was loſt and undone till hee found and relieved mee, I was blind and lame till he reſtored mee, I was a captive till he ſet me at liberty, dead in ſins and treſpaſſes

till

till he quickned me: I hated God, till he ſhed abroad his love into mine heart: I was bad, till hee made mee better: I had an heart of ſtone, till ſuch time as hee tooke it out of my fleſh, and put in the place thereof an heart of fleſh. Thinke ſo, ſay ſo, let your lives ſay ſo, acknowledge him in all your graces; if you have any wiſedome, any faith, any patience, any thing at all in you more than nature, give God the glory thereof, praiſe him in your words, praiſe him in your affections, praiſe him in your judgements, praiſe him in your lives, be more ſerviceable to him, more humble before him, more depending on him than ever you were before, for that is truly to honour the God of Grace, when wee uſe our grace to his honour, and that man doth indeed deny God, the author of his graces, who uſeth them not to his glory, and to the ſetting forth of the riches of his mercy, but to the priding of nature and fleſh.

Negat beneficium, qui beneficium non honorat. Tert. De pat.

Comfort and incouragement to every poore Chriſtian, though never ſo hardly beſtead (as often they are) for want of grace. They want it in themſelves, they want it in their children, &c. but the comfort is, that God is the Author and giver of all grace whatſoever, therefore looke up to him, and you ſhall be helped; the queſtion is not what are your maladies, what difficulties appeare in the buſineſſe, but who undertakes the effecting of it. It is not how unable wee are to worke it, but how able hee is and ready alſo to beſtow it. This then may comfort us, as for a child firſt.

Uſe.

Ob. Oh, ſaith one, I have a froward and graceleſſe child, that will not be ruled, &c. I have ſpoken to him from time to time, I have corrected him, as there was need, I have ſet others upon him, and have tried every way both by faire meanes and foule to doe him good, but all in vaine, he is nothing altered, &c.

Sol. But art thou in covenant with God? and doſt thou ſee and bewaile that bad nature in thy ſelfe, that thou ſo much complaineſt of in thy child? doeſt thou grieve that thou ſhouldſt convey ſo bad nature to him? &c. and flyeſt to God for the healing of him? If thus, it matters not what the diſeaſe is, but who the Phyſician is that undertakes the cure. Though therefore thou canſt doe no good upon him by all the skill and meanes thou canſt uſe, yet God can; entreat him to convince him, entreate him to ſubdue him, beſeech him to amend him, and thou ſhalt ſee, that nothing ſhall ſtand in his way, but the worke ſhall be accompliſhed. If God undertake once to bring *Peter* out of priſon, no bolts or barres ſhall be able to hold him there: If hee take in hand to leade *Iſrael* out of *Egypt* into the promiſed land, ſea ſhall be no ſea, wilderneſſe no wilderneſſe, giants no giants, &c. ſo though thy child be never ſo ill-minded, never ſo deſperately bent, if upon thine entreaty God undertake to turne him and doe him good, the worke ſhall goe on; God can doe that in an houre, that neither thou nor any other man or Angell can poſſibly effect in any time. Therefore let not thine heart ſinke, never caſt away thy hopes, but worke ſtill, pray ſtill, waite ſtill, God hath his times, &c.

And as for your children, ſo here's Comfort in reſpect of the Church, God hath already begun a Reformation, made a partition in part, and pulled downe ſomewhat of the divells kingdome: Looke what he hath begun,

hee will not faile to finiſh, onely *let us follow him*, as thoſe in *Zachary*, *with grace*, grace unto it, &c. This is comfort alſo to every particular Chriſtian, who may from hence take courage, in that wee have to deale with God Almighty, to whom nothing is impoſſible. Therefore, what though your corruption be ſtrong? yet God is ſtronger: what though the divell bee mightie and malicious? yet Chriſt is come to diſſolve his workes: what though the world bee craftie? Chriſt hath overcome the world: what though your graces be weake, your failings many? the comfort is, you have to doe with God, who from weake beginnings uſually makes great proceedings, and will not give over till hee hath finiſhed the building and laid the roofe upon his owne foundation. Therefore let nothing diſcourage you, *neither things preſent nor things to come*; neither things within, nor things without you, but hang upon God for perfect deliverance, waite on him, and you ſhall have comfort: God hath here undertaken to heale you of your infirmities, and to worke out all your corruptions, and to beſtow upon you euery grace needfull to ſalvation, in ſuch a meaſure as himſelfe will accept of; onely looke to the maine, be ſure you be in covenant with God, and that he hath begunne a good worke in you: if ſo, hee will alſo finiſh, hee is not an improvident ſouldier, an unwiſe builder, *Luke* 14. hee will not ceaſe till he hath brought his building to perfection.

VERSE 20. ——*that they may walke in my ſtatutes*, &c.

HEre's the concluſion of all, the finall cauſe of Gods beſtowing grace upon his people, and that's double, as hath beene ſaid before. Wee beginne with the immediate end, and that is conformity to Gods Law; *That they may walke in my Statutes, and keepe mine Ordinances, and do them.* The Law of God hath divers names given unto it by the holy pen-men, as precepts, teſtimonies, ſtatutes, judgements, &c. *Moſes* moſtly uſes three words for thoſe three kinde of lawes given by God to that people, *viz.* ceremoniall, judiciall, and morall: for which three lawes, the Hebrewes have their particular names and termes, the Septuagint and Greekes have theirs too, which ſchollars know, but I will not trouble your eares with them. For preſent it ſhall be ſufficient to tell you, that when many of theſe termes are uſed together, it is a fit ſeaſon to make a diſtinction between them, but when ſome one or two of them onely meete, wee ſhould not be curious herein, but conceive the whole to be meant by the part named; as here by ſtatutes and ordinances hee meanes every precept, every law of God, whether it belong to the Decalogue or to the Goſpell.

Vid. Bez. in Luc. 1. aliosq;.

It is the Law of God then you ſee, that muſt be our rule of life, and ſquare of all our actions, *that they may walke in my ſtatutes*: And this law muſt be firſt obſerved, ſecondly acted and duely performed, *that they may* (*keepe*) *mine ordinances, and doe them.*

Here many things might be conſidered and noted out of the words, as ſomething from the Metaphor of walking, *that they may walke in my ſtatutes*, and ſomething from this, that Gods law ſhould be our rule, &c. But we will conten-

content our ſelves with this in the generall, to obſerve the ſcope and end of all Gods actions towards his people, and the reaſon why hee beſtowes all both temporall (as in the former verſes) and ſpirituall bleſſings (as verſ. 19.) upon them, which is, *that they may walke in* his *ſtatutes, and obſerve* his *ordinances, and doe them*: This is the end and upſhot of all. Hence obſerve,

That all the meanes, and all the mercies given us by God doe ayme at this, even our obedience. Hee aymes at this in all hee does for us or ſayes unto us, namely, that wee may marke what he ſayes, and doe what he bids. *Doct.*

This is the end and ſumme of all; as we may learne from a good Arithmetician, *Eccleſ.* 12. 13. *Let us heare the end of all*, ſaith he, *feare God, and keepe his Commandements*, &c. As if hee ſhould have ſaid, it is a tedious thing to write many bookes, and as tedious to reade them: but if a man ſhould write an hundred, nay reade over a thouſand bookes, this is the upſhot and end of all, to feare God (for his inward worſhip) and to keepe his Commandements (for his outward ſervice) loe, this is the end of man, the perfection of the creatures, the maine dutie, and, as it were, the whole of man. Thus *Salomon*: And of the ſame minde alſo was his father *David*, who therefore very often in the booke of Pſalmes placeth mans happineſſe in the feare of God, and obedience to his Lawes, which our Saviour abridging tells us, that hee is a *bleſſed man that heares the word of God and keepes it*. Now that which was Gods end in accompliſhment, the ſame was his end in intendment and deſignment, namely, that men ſhould obſerve his Commandements and do them. And to this end ſerve all Gods Words; his precepts to mound us and keepe us within compaſſe, his threatnings to reſtraine and force us to obedience, his promiſes to allure and put us on to dutie, all good examples to hearten and encourage us in a good courſe, all executions upon bad ones to beate us off from rebellion: in a word, all that's written, whether in the Law or Goſpell, tends to obedience. Pſal. 112. & 119. & 128. in the beginnings.

And as his word, ſo all the workes of God, all his acts, whether immanent or tranſient, looke this way, he hath elected us, but why? that we might obey him; hee hath created us, called us, ſanctified us, &c. and all to obedience. All that God doth by way of mercy or correction, looke this way: The whole creation teacheth obedience, the Bible teacheth it, all divinity is practicall, and calls for obedience.

And (to ſay truth) what can be more equall than that hee who is wiſeſt, beſt, greateſt of all, ſhould rule over all, and have obedience yeelded him by all? than that hee that is firſt ſhould be laſt? than that hee that hath none before or above himſelfe ſhould make himſelfe his owne end, and doe all for his owne glory? than that he that is the Creator of all, ſhould have command of the whole creation, ſith *in him* it is that *we live, move, and have our beeing*? &c.

And as it is juſt, ſo it is beſt it ſhould be ſo, beſt for the publike, beſt for the private, beſt for every mans owne particular, this being the honor and happineſſe of the creature to be imployed under God.

See here what the full weight of ſinne is, eſpecially preſumptuous ſinnes, and rebellions. Is it not an unſufferable injury, and an unreaſonable thing, that a ſervant ſhould riſe up and rebell againſt his maſter? ſuch a thing is *Uſe.*

ſinne; its againſt all law, whether that written in our hearts, or that in our Bibles: It is againſt all conſcience, whether naturall conſcience, or that which is ſanctified and elevated.

It is againſt all wit and reaſon, that the creature ſhould oppoſe the Creator, that mortalitie ſhould ſtand out againſt immortalitie, weakneſſe againſt ſtrength, that man ſhould make head againſt his maker, in whom he ſubſiſts. This uſe the Apoſtle makes for us; *Doe wee provoke the Lord to wrath? are wee ſtronger than hee?* as if he had ſaid, this were the greateſt madneſſe in the world. There is no wiſedome, no ſafetie in it, for the pitcher to daſh againſt the rocke, the lambe to dare forth the lion; for a man to kicke againſt the prickes, &c. There is no profit in ſuch a courſe: for what gets the rebell that riſeth againſt his Prince that's potent and able to bring him in and chaſtiſe him, but ſhame, death, povertie, miſerie, to himſelfe and his? It is againſt all dutie, 'tis againſt the word, 'tis againſt the Sacraments, wherein we binde our ſelves by covenant to obey God: 'tis againſt all thankfulneſſe, yea, againſt nature it ſelf; for every creature in its kind and place yeelds obedience to its Maker. God ſpeakes to the windes (though unruly creatures) and they obey him; he ſpeaks to the ſea and it obeyes him; he ſpeaks to the whales, to the lions, and they do him ſervice: There's no creature either by ſea or by land ſo ſalvage or untractable, but acknowledgeth a Lord, and obeyes him in its kind and way: what an unreaſonable thing is it for man, that lives in Gods houſe, that calls God Father, God Maſter, to ſhew himſelfe, notwithſtanding, rebellious and undutifull? Now therefore, trip not over ſinne ſo lightly, as moſt people doe. Every man hath his fault, ſay they: what? is it ſo great a matter to doe ſo and ſo? &c. But preſſe this point upon thy ſelfe, and ſay, Ah what a wretched creature am I? If God had made mee a ſtone, I ſhould have obeyed him; if God had made mee a toad, I ſhould have done him ſervice; and now that God hath made all things for mee, and mee for himſelfe, for mee to lift up my hand againſt God, to ſhew my ſelfe rebellious, unthankfull, undutifull, what call you this? Nothing in the world is diſobedient and rebellious againſt the creatour, but man and the divell: ſay therefore to thy ſelfe, can I finde none in all the world to comply with but the devill? If I looke to any other creature whatſoever, they all obey God, muſt I needs goe to hell for a partner in my rebellious courſes, and joyne with the devill in diſobedience to my Maker? &c.

Uſe 2. And (for a ſecond uſe) let us all learne to reflect every man upon himſelfe, and there find out a froward nature, a croſſe and crooked diſpoſition, a ſpirit of contradiction within himſelfe, that God can no ſooner lay a ſtatute upon us, but we can preſently finde out an objection againſt it, an evaſion to avoid it, ſee this to be in every one of your natures. And for your practice, looke how you have carried your ſelves towards God, conſider in what relations you ſtand unto him: hee is your Maker, hee is your Maſter, hee hath given you a law to obſerve and keepe, but what obedience have you performed thereunto? Hee gave you not ſtatutes to be as pictures to looke upon, but to walke in them, to obſerve and doe them; hee hath placed you in his vineyard on purpoſe that you may beare fruit. Therefore, let mee now take upon mee the perſon of an husband-man (ſo you know,

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we are called in holy Scripture, *Matth.* 21.) and call upon every one of you for fruit: you have beene long time plowed and ſowed, you have had the meanes of grace for many yeares in all power and faithfulneſſe, where now is your obedience after all? what returne of fruits doe yee make unto God? You that are husband-men, doe not you in time of harveſt carry out your ſithes and your carts to gather in your corne? you ſay, here I ſowed my ſeede, and here I looke for my harveſt, &c. And ſo you that have orchards, do not you at time of the yeare carry out your baskets, & other implements to fetch in your fruits, which you expect after all your paines and charges? The ſame may we ſay of you tradeſ-men, doe not you at the yeares end, or oftner haply, caſt up your ſhops, and ſay, I have turned the penny and returned my ſtocke this yeare, &c. what gaine, what increaſe is come thereof? And the like muſt wee doe for the Lord. The yeare is now more than gone about ſince wee came firſt amongſt you, what fruit now do yee bring forth to God? you have heard a lecture of humility, what fruit? a lecture of mercie, what fruite? a lecture of meekneſſe, of truth, of peacefulneſſe, &c. where's now the practice of that yee have heard? where be your fruits of obedience? It is not hearing (you muſt know) the Lord ſtands upon, but the doing of his will, hee requires your hands as well as your eares. It is not knowledge ſo much that hee lookes after, hee calls for your hearts aſwell as your heads. It is not words that will content him, hee requires your whole man, and not onely your tongues. It is not your comming a mile or two to the hearing of the word that ſerves the turne, except yee be doers of what you heare. It is not your walking to Gods ſtatutes, but your walking in them that God expects and requires; what will it availe the tree to ſtand in the vineyard, to have there the benefit of both ſunne and raine, to be pruned and dreſſed, &c. and yet beare nothing, or leaves onely in ſtead of fruit? No, no, *Every tree that beares not fruit, and good fruit too, is hewen down and caſt into the fire*, ſaith our Saviour, *Matth.* 3.10. If it be not for fruit, it muſt be for the flame, for why ſhould it keep the ground barren? Now therefore conſider ſeriouſly of this, and ſay to thy ſelfe, I goe to heare a ſermon, but what do I practice of it? I have heard a diſcourſe againſt ſwearing, and doe I notwithſtanding ſweare at the very Church-doore? I have heard a Sermon againſt lying, and ſhall I goe preſently home to my ſhop and lye? I have heard a Sermon againſt Sabbath-breaking, and ſhall I travell or trafficke upon the very next Sabbath? I have heard a Sermon againſt drunkeneſſe, and ſhall I yet drop into the next ale-houſe I come to? It is fruit that God expects at our hands, &c. And for this it is that he makes the weather ſo unſeaſonable, and the earth ſo barren, becauſe of our unſeaſonable diſobedience and unfruitfulneſſe in good workes. Tell not mee what you know of Gods ſtatutes, but what you doe: ſhew your faith in your workes, your love in your deedes, your knowledge in your practice: This or nothing will doe you good, and ſtand you in ſtead in the evill day, whereas uneffectuall knowledge ſhall but aggravate your judgement. Bee entreated therefore for the future, to ſhew your ſelves obedient ſervants to God and his Lawes; what's the end of your creation? what's your errand into the world, but obedience? what's the end of all Gods workes, of all his

his wages? what's the end of all Gods ſayings unto you, and of all his doings with you, but to bring you to bee fertile and fruitfull ground? Therefore content not your ſelves to have gotten ſome knowledge, or to have made profeſſion of the truth, or to have beene at paines to come to the meanes of ſalvation: Obedience is all in all, and the former without this is of no eſteem with God, and no benefit to your owne ſoules. Doth God then bid thee ſhunne any ſinne? fly from it; doth hee require any duty of thee? ſet upon it. 'Tis doing (my brethren) 'tis doing that graces Religion, pleaſeth God, encourageth the ſeedeſ-men, it is that alone that will honour you, and doe you good another day: when a man is dead, what remaines of him more than his goodneſſe? looke what good hee hath done in his life-time, that goes along with him, and that ſtayes behind him too in a good name, which he leaves amongſt men, when as all the reſt will periſh and come to nothing. Never tell mee, I goe two or three mile to heare a Sermon; this is well, I confeſſe, and wee commend your forwardneſſe this way, but this is not all, will you goe as farre to doe a Sermon? There be many ſtrides to heaven: Hearing is but one ſtep towards heaven, knowledge another, profeſſion another, but that which muſt juſtifie all your grace to be in truth, is your obedience: If your inſide be throughly cured, the outſide will be anſwerable; ſo much true grace as any man hath within, ſo much conformitie there will be on the outſide; at leaſt in deſire and endeavour of obedience. Therefore let few words prevaile with you as well as many, yeeld your ſelves tractable and obedient to Gods Commandements, bee of *Cornelius* his minde, wee are all here preſent before God to heare (and not ſo onely, but to doe too) all things commanded thee of God. If you will bee Gods ſervants, you muſt not refuſe any worke that's his, but ſet your hands to all that hee bids you doe. This you ſhould doe, and this you may doe too if you will, not in perfection indeed, but in an Evangelicall manner, and in ſuch a meaſure, as God will accept of. This God hath undertaken here to enable you unto; Looke what hee ſaith in the text, *I will give them one heart, and I will put a new ſpirit within you: and I will take the ſtony heart out of their fleſh, &c.* And why will hee doe all this for them? *that they may walke in my ſtatutes, and keepe mine ordinances, and doe them.* Now therefore, if you will be conſtant in the uſe of Gods meanes, and be earneſt with him in prayer, hee will not faile to fulfill his Covenant, which is to give you ſo much grace as that you ſhall be able to ſerve him acceptably, as the Apoſtle ſpeakes to his Hebrewes, (*Heb.* 12.28.) all the dayes of your lives.

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THE TENTH SERMON.

WE are now upon the laſt of thoſe cauſes of the Covenant, and that is the end of all. The Lord undertakes (as you have heard) to be very gracious to his Church, to bleſſe them with outward bleſſings, and with ſaving graces: the end of all is, *that they may walke in his ſtatutes, and obſerve his ordinances, and doe them*; this is the immediate end. The utmoſt end of all is communion with God, for they ſhall be his people, and he will be their God.

Wee were ſpeaking ſomething to the former, the laſt day; we ſhewed you whither all mercies, all meanes, all the words, and all the workes of God tend, namely, to bring the creature to ſubjection, to make the Church obedient to God. This is the end of all ordinances, the end of the Magiſtracy, of the Miniſtry, of every particular calling. This is the end of all Gods words, his promiſes, precepts, threatnings, &c. of all Gods actions, whether immanent, as in our election, or tranſient in other degrees of our ſalvation; all that God doth, and all hee ſaith to his Church, is to make her obedient to his Lawes. *Doctr.*

For uſe, wee hence tooke notice of the unreaſonableneſſe of rebellion. It is againſt all law, all conſcience, all wiſedome, all example, except wee will to hell for example: for no creatures, ſave the divell and man, diſobey God in their place and kinde. *Uſe 1.*

Secondly, wee tooke occaſion to enquire amongſt you for obedience, and (as the husbandmen of God) to call for fruits, and wee entreat you, call upon your owne hearts, and ſay: I have reade the Word of God, but what doe I doe of it? I have heard a Sermon, but what doe I obey thereof? I know and underſtand Gods ſtatutes, but what doe I practice? &c. *Uſe 2.*

Thirdly, wee now proceed to call upon you to performe obedience, to put all you know into execution: this is all that God ſhootes at. Obedience is that which every one of us doth profeſſe: and we ſeeme to pray for it, when we ſay; *Thy will be done in earth as it is in heaven*: therefore this is it that muſt be ſtudied. *Uſe 3.*

Now, by obedience wee meane a free ſubjecting of the whole man to God; when a man beſtowes, and gives up himſelfe to God to be ordered by him, according to his revealed will, then hee is truly ſaid to be obedient. The Apoſtle tells us what it is in that, *Rom.* 12.1,2. *I beſeech you by the mercies of God, that yee give up your bodies a living ſacrifice, holy, and acceptable to God, &c. and be not conformed to this world, but be yee transformed, &c.* When he ſaith, *Give up your bodies*, hee meanes thereby the whole man, like as in the next Chapter by ſoule, hee meanes the whole perſon: *Let every ſoule be ſubject to the higher powers*, *Rom.* 13. 1, Many will ſubmit their bodies to rulers, but the Apoſtle calls for their hearts too. So in this place, hee beſeecheth them to give up their bodies to God, for moſt men will profeſſe that God hath their hearts, they have as good hearts to God-ward as the beſt, they ſay; but if it be ſo as they pretend, their bodies alſo, and ſo their whole man muſt be given up to God. In that *Rom.* 13. there is an Hebraiſme, the

the ſoule for the whole man: In this wee now urge there is a Greciſme, as wee could ſhew if it were needfull, and with us it is ordinary to uſe body for the whole man; as when wee ſay, hee is a very good body, or a naughty body, that the Greekes often put σώματα for perſons. So that when hee willes us to give up our bodies, hee meanes our ſelves, our whole man, ſoule and body, but eſpecially the will, which is the ſeate of all obedience; it is *origo facti* (as a father ſpeakes) the fountaine from whence all mans actions flow. So that obedience is a conformity to the will of God, as it is revealed, firſt, in his Word, whether it be in the Goſpell, whereunto we owe the obedience of faith, or in the Law, whereto wee owe the obedience of fact. Secondly, in his workes. The commanding will of God is revealed in his Word: his diſpoſing will is revealed in the acts of his providence. To the former wee owe an active, to the latter paſſive obedience, quietly ſubmitting to his good pleaſure in all eſtates. This is obedience, and it muſt have theſe properties:

Vid. Thuc. & alios.

Firſt, it muſt be hearty: the heart muſt be delivered up to the Word, as the Apoſtle ſaith, to be *framed and faſhioned thereby*, *Rom.* 6. and then from an inward principle, obedience muſt be yeelded to the will of God.

Secondly, it muſt be ſincere, for the end of it, whil'ſt wee *walke worthy of the Lord in all well-pleaſing*, as he ſaith to the *Coloſſians*, *Col.* 1. God muſt be our chiefe aime, and all that we doe this way, muſt be done to him, and for him.

Thirdly, it muſt be regular, for the forme and manner of it, ſquared out by the Word, which muſt be a rule unto us, both in point of faith, and in matter of practice. The Law it ſelfe in this reſpect is not abrogated, but ſtill continues in force, as a rule to live by: There want not thoſe (tis true) that would utterly race out the whole ſecond Commandement, as moſt of your latter Jeſuites, like as ſome others there are that would doe as much for the fourth, denying all morality in that Commandement, and then comes the Antinomiſt, and pulls up all by the rootes. And ſo likewiſe for the Goſpell, ſome Fryer-like fellowes have not doubted to obtrude a fifth Goſpell of their owne, and to call in Gods; but wee muſt hold and acknowledge the whole Word of God to be our rule for the generall: and for particular actions, wee have another rule: as firſt, the rule of diſcretion, teaching us to obey ſeaſonably, as it is ſaid of a godly man, *Pſal.* 1. that *he brings forth his fruit in due ſeaſon.*

Secondly, another ſecondary rule we have, is a mans calling, within the liſts whereof God hath ſo tyed us, that nothing wee doe can be accepted, unleſſe it be by vertue of our calling. And this is that that S. *James* tells us, *cap.* 3. 12. *Can the Fig-tree, my brethren, beare Olive berries? either a Vine figges?* why? what if a Vine doe beare figges? are not figges a good fruite? Yes, but not for a Vine to beare: ſo if a man do never ſo commendable an action, if it proceed not from a right principle, if it be not done by vertue of his calling, it is no way accepted.

And for the matter of our obedience, wee muſt obey in all things: Wee owe that to God our Father, which the Papiſts teach wee owe to our Mother the Church, and that is unlimited ſubjection in all parts and points

points of duty: a man muſt winke (as *Abraham* did) and put himſelfe into Gods hands, to be guided and ordered by him in all things. They goe farre for their viſible head of the Church, as they call him, when they tell us, that whether hee command truth or falſehood, good or evill, yea though hee ſhould ſay that vice were vertue, and vertue vice, yet 'twere our part to lay our hands upon our mouthes, and to ſet our ſelves to worke without diſpute: But though wee acknowledge no ſuch law as this, yet for God, it is true, that whatſoever it bee that hee commends to our faith, wee muſt beleeve it, whatſoever hee commends to our obedience, that wee muſt practice, and whatſoever by his providence hee is pleaſed to lay upon us, wee muſt willingly ſtoope to it.

And this wee ſhould doe for theſe motives, Firſt, from God; ſecondly, from our ſelves. For God, firſt it is that that doth wonderfully honour him, when wee can be content to deny our ſelves, and as it were to diſpoſſeſſe our ſelves of our ſelves, that wee may put him into the full and whole poſſeſſion of our hearts.

Secondly, this hee expects of us as a father, as a maſter, as a teacher, as a King, as a Creator and maker of us.

Thirdly, this hee commends in his people, when they obſerve to doe his commandements, as when hee compares his Church to the horſes in *Pharaohs* charet, implying that his people were ſuch as could be content to be turn'd and wound any way by him.

Fourthly, this is accepted of God above all ſacrifices, as the Prophet tells *Saul*; *to obey is better than ſacrifice*, 1. *Sam.* 15. 22.

As in reſpect of God, ſo in reſpect of our ſelves wee ſhould ſhew our ſelves obedient.

Firſt, becauſe it is poſſible to obey God in ſuch a meaſure at leaſt, as ſhall be accepted: if wee are in the covenant, God hath undertaken to enable us to obſerve his ſtatutes, and wee may attaine to grace, whereby to ſerve God acceptably, as the Apoſtle ſaith.

Secondly, as it is poſſible, ſo 'tis profitable too, for *every man ſhall be rewarded according to his workes*. And, as the Apoſtle ſaith, *not the hearers of the Law, but the doers ſhall be juſtified*; ſo it is not our hearing of the word, our profeſſion of religion, our knowledge that will carry it, but as Saint *James* ſaith, *You ſhall be bleſſed in the deed*.

Thirdly, it is comfortable, as well as profitable, to obey God, it is even our life. If the Philoſopher could ſay, that our life ſtands in doing things vertuous and praiſe-worthy amongſt men, how much rather may wee uſe the ſame ſpeech of doing the will of God from the heart? This indeed is to live, and nothing elſe but this: this is the man whiles hee lives, and this he leaves behind him when he dies: For then it is not how great any one hath beene upon earth, or how rich, beautifull, politicke, valourous, &c. theſe reſpects ſway nothing with God: but ſo much goodneſſe as any man hath had, ſo much comfort hee carries with him, and ſo much honour, reſpect and love he leaves behinde him, when he goes hence.

Now then, if you beare any reſpect to God, if you would grace the Goſpell, glad your teachers, ſilence your enemies, encourage your brethren,

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bring comfort to your owne ſoules; the thing you are to performe and looke to, is practice. This is it that muſt juſtifie your knowledge; for hereby wee are ſure that wee know him, if wee keepe his Comman dements. *Hee that ſaith, I know him, and keepeth not his Commandements, is a liar, and the truth is not in him*, 1. *Joh.* 2. 3, 4. This muſt juſtifie your faith, for *ſhew mee thy faith by thy workes*, for *faith without workes is dead*, *Jam.* 2. This is it that muſt juſtifie your love; for *hee that keepeth his Word, in him is the love of God perfect indeed*, 1. *Joh.* 2. 3. Obedience ſhewes what a man is: if then you would approve your ſelves to your ſelves, if you would approve your ſelves to God, if you would approve your ſelves to men, you muſt not only know or profeſſe the truth, but come on to practice: when you heare a leſſon delivered, yee muſt ſet upon it; when you heare a fault reproved, you muſt ſet againſt it; when God by his providence laies any croſſe upon you, you muſt ſubmit to him: This is that the Lord aymes at in all his ordinances.

Queſt. How ſhall wee come to this obedience?

Anſw. Be ſure you bee in Chriſt, ſettle that, for from the old *Adam* you can ſucke nothing elſe but treaſon and rebellion: it is by the ſecond *Adam* that any one is made fit to obey. This being preſuppoſed then that you are in Chriſt: Firſt, you muſt get a treaſure on the inſide, make the tree good, and the fruit will be good alſo; according to the goodneſſe of the ſap will the fruit be. This is it that *Peter* telleth you, 2. *Epiſt.* 1. *If*, ſaith he, *you adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe love*: that is, if you get an heape of graces, and if theſe things be in you (and abound) they ſhall make you, that *yee ſhall neither be barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt*: for if there be grace within, it will certainly breake forth and ſhew it ſelfe in the outward practice.

Secondly, you muſt act thoſe graces that you have, be doing ſtill, *up and be doing, and the Lord ſhall be with you*,: Never ſtand objecting, I cannot doe ſuch a duty, maſter ſuch a corruption, reſiſt ſuch a temptation, beare ſuch a croſſe, part with ſuch a child, &c. but put your ſelves upon the worke, and ſay, God bids mee doe thus and thus, and I will doe it, at leaſt endeavour it: *I am able to doe all things through Chriſt that ſtrengthens mee*, ſaith *Paul*, *Phil.* 4. *I can both abound and be abaſed*, &c. I can part with any thing, or doe any thing that God bids me doe. Thus we muſt ſtand reſolved in point of obedience, and God will be with the couragious.

But eſpecially make uſe of the Covenant. Hee hath promiſed here, you ſee, to give bleſſings without, and grace within; even one heart, a new heart, a ſoft heart, and all to this end, *that wee may walke in* his *ſtatutes, and obſerve* his *Commandements, and doe them, &c.* Improve this Covenant, make your beſt of it, and ſay as the Prophet, *Lord, give thy ſtrength to thy ſervant, that I may keepe thy Word*; I am thy ſervant, Lord, there is a relation betweene us, I am in Covenant with thee, and I come for that ſtrength, which thou haſt promiſed in the Covenant: ſo ſay, Thou haſt promiſed to take my old, hard, divided heart, and to beſtow upon mee one, new, ſoft heart; thou haſt undertaken to free mee from my corruptions, and to fit mee for holy duties,

and

and all for this end, that I might obey thy ſtatutes, and doe thee ſervice in an acceptable manner: Now I pray thee make good thy word to thy ſervant, enable mee to doe thy Commandements, & then command what thou wilt.

And I will be their God, and they ſhall be my people.

THis is now the laſt clauſe of the new Covenant, and the upſhot of all the reſt: *And I will be*, &c. Wherein we have theſe two things to conſider of: Firſt, for their part, they muſt behave themſelves as his people; Secondly, and for his part, hee will be their God: we will not ſtand upon the particulars, but content our ſelves with this one point for preſent.

Doct. That the Lord is very ready, ſo ſoon as he hath made his people fit, to ſmite a covenant with them, and to marry them to himſelfe. Firſt, he fits them, and then he contracts them.

Thus he dealt with *Abraham*, the Father of the Church, God calls him out of his owne countrey, beſtowes his grace upon him, calls for the exerciſe of it, *Walke before mee, and be upright*, and then ſmites a covenant with him. *Gen.* 17. 1, 2. *I will make my Covenant betweene mee and thee, and will multiply thee exceedingly.* Firſt, you ſee, the Lord fits him, and then enters into covenant with him. And ſo hee dealt afterwards with his people *Iſrael*. He calls them out of idolatrous Egypt, humbles and tries them in the wilderneſſe, gives them ſummons in mount *Sinai*, prepares them before hand, by thunderings and lightnings, and the noiſe of the trumpet, and the ſmoaking of the mountaine, &c. and having thus ſubdued them to his feare, he makes a covenat with them, *Exod.* 19. *If yee will obey my voice indeed, and keepe my covenant, then ſhall ye be a peculiar treaſure unto me above all people*, &c. Thus he dealt with *Iſrael*, and thus alſo with the *Gentiles*, as you may reade, *Hoſ.* 2. which the Apoſtle alſo makes uſe of, *Rom.* 9. *I will ſay to them that were not my people, Thou art my people; and they ſhall ſay, Thou art my God.* And ſo the Apoſtle applies it to ſome particular Gentiles, 2 *Cor.* 6. *Come out from among them my people, and be ye ſeparat*, ſaith the Lord, *and touch not the uncleane thing, and I will receive you*: And *I will be a father unto you, and ye ſhall be my ſons and my daughters, ſaith the Lord Almighty.* Thus you ſee God is wonderous ready to ſmite a covenant with his people when he hath prepared them for it: but let us looke into the particulars of this gracious Covenant, whereunto the Lord is ſo willing and ready.

The particulars of this covenant. 1

The ground of it is Jeſus Chriſt, *the Angell of the Covenant*; hee was, God for the buſineſſe with God, and man for the buſineſſe with man, hee partaketh of both God and man, that they may both meete in one in him; and whereas there was a difference betweene them, he reconciles and makes them one againe; to this end God: firſt deputes Chriſt to the office of a Mediator, & ſends to his people this Angel of the covenant: ſecondly, they accept of him for their mediator, & ſay as the people of *Iſrael* did of *Moſes*, *If we ſhould heare the voice of the Lord our God, ſpeaking out of the fire, we ſhould dye; goe thou neere, & heare all that the Lord our God ſhall ſay, & ſpeak thou unto us all that the Lord our God ſhal ſpeak unto thee, & we wil heare it and doe it.* In

like ſort the people of God ſtand affected toward Chriſt, and ſay, If God will pleaſe to looke upon them in Chriſt, and deale with them in his mediation, they will be content to put themſelves upon him, and to obey him in all things. This is the ground of the Covenant.

2 Next for the motive, that ſtirres him up thus to make a league with his people, it is meerely his owne grace and goodneſſe, 'tis becauſe hee hath ſet his love upon them, as he tells the Iſraelites, *Deut.7.7. The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number than any other people* (or for any ſuch like reſpects) *but becauſe the Lord loved you.* Lo, he loved you becauſe he loved you, to ſhew the freedom and independancy of his love unto them. And ſo he ſpeakes likewiſe, *Ezek.16.* to his Church, under the Parable of a forlorne infant, &c. *It was the time of love, and I ſpred my skirt over thee,* &c. *yea, I ſware unto thee, and entred into a Covenant with thee, ſaith the Lord, when I paſſed by thee, and ſaw thee polluted in thine owne blood, I ſaid unto thee, when thou waſt in thy blood, live, yea, I ſaid unto thee, when thou waſt in thy blood, live.*

3 Thirdly, if you enquire into the order, it is thus: Firſt, a covenant of Grace is made with Chriſt, and next, in Chriſt it is made with all Chriſtian men and women. The firſt capitulation and condition is with Chriſt,

1 as he is head of the Church: God gives unto his Sonne Chriſt a people from all eternity, that hee ſhould redeeme them, and bring them backe a-

2 gaine; Chriſt comes in the fulneſſe of time to perform this work by laying downe his life for his people, and after this, ſends forth his miniſters for the gathering and building up of his Church: (for it is our worke, who are

2 Cor.11.2. *miniſters, to eſpouſe you to one husband, that we may preſent you as a chaſt virgin to Chriſt*) after which, Chriſt alſo preſents you to his Father in his prieſtly

3 4 office, with, *Father I will that where I am, there theſe be alſo, Joh.17.* Next, the Lord having firſt covenanted with Chriſt, he Covenants alſo with us, hee fits us in Chriſt for himſelfe, and then brings us home to himſelfe.

4 Laſtly, the end of all this that God doth for his people, is firſt in reſpect of himſelfe, that he may ſet forth his owne grace and goodneſſe to the ſons of men: ſecondly in reſpect of us, that he may ſecure us of our ſalvation, in all the parts and degrees thereof.

Uſe 1. Is God thus ready to make a league with his people? take notice then in the firſt place of the wonderfull grace and goodneſſe of God, that he ſhould deſcend (if I may ſo ſay) ſo far below himſelfe, as to enter into covenant with ſuch ſilly wormes as we. This goodnes of his appeares eſpecially, if you conſider, how firſt he ſeeks it, ſecondly ſeales it, thirdly performes it.

1 For the firſt, it had beene grace wonderfull in him, if he would have but accepted at our hands termes of peace upon our ſuit and ſubmiſſion, but behold his goodneſſe in that he is pleaſed to ſue to us for reconciliation. It had been our part queſtionleſſe, to have ſued to him rather, as being underlings, and farre inferiour to him; beſides, we had done the wrong, and we were in his danger, not he in ours; for he is cleare and free, he is full and abundantly bleſſed in himſelfe, hee needeth not us: for hee was many thouſands of yeeres, even an infinite time before we had any being at all in himſelfe perfectly happy: ſo that in the covenant he makes with us, hee

ſeekes

ſeekes not himſelfe, he ſerves not himſelfe of us; all that he aimes at herein is our comfort, our ſafety, our happineſſe. It is as if ſome mighty Prince, that ſits quietly upon his throne, when rebells are gone out againſt him, though he be out of their danger, yet he ſhould ſend out unto them, and intreat them to come in and accept of a pardon: thus God deales with his people; we have rebelled, and he (though he needes not for any harme we can doe him) ſendeth out his *Embaſſadours, beſeeching us in Chriſts name to be reconciled unto him*, 2 Cor. 5.

Secondly, hee ſhewes his love to us, as in ſeeking, ſo in ſmiting this covenant with us; which is a wonderfull grace in him, if you conſider, firſt, the matter that this covenant containes, or ſecondly the manner of confirming it. For the firſt, this covenant containes all good things deſireable, 1. freedome from all evill that may any way prove hurtfull to us: 2. the enjoyment of all good things: for God promiſeth to give two worlds, yea, hee will beſtow himſelfe upon us, which is more than all the world beſides. Secondly, for the manner, his mercie appeares in that hee confirmes this covenant in the Sonne of his love, whom he ſent into the world, not onely to publiſh the covenant, but alſo to ratifie and ſeale it up, not in wax, but in his owne heart-blood; for he dyed to ratifie this covenant of grace: which wonderfully ſets out the love of God to his people: for it is all one, as if ſome great Prince ſhould do to death his owne and onely Sonne, for the ſatisfying of his owne Juſtice, and for the redemption of rebells, that had riſen up againſt him. Conſider, in the next place, how he ſeales this covenant with us, wee breake with him continually and prove falſe in the covenant, he never failes towards us, and yet he is ready upon all opportunities to confirme it unto us: hee gives us all poſſible ſatisfaction for the preſent, and for the future, he is ready from time to time, as we faile on our part (and ſo are ready to queſtion any part of the Covenant) to ſeale againe unto us, this yeere and that yeere, this quarter and that quarter, this moneth and that moneth; whenſoever wee faile or doubt, if we come unto him in his ordinances and deſire ſatisfaction, he is ready to ſet to a new ſeale for our confirmation; with great men you ſee it is farre otherwiſe: who knowes not what a buſineſſe it is to draw them to ſealing, eſpecially in gratuities? they reckon it preſumption and ſaucineſſe in ſuch caſes to call upon them for ſecurity: if you will truſt to their gentleneſſe, or reſt upon their bare words, well and good, if not, you may chuſe, and goe without: But if at length they be once drawne to ſeale, you muſt looke to your ſelfe for ever after, and not expect a new ſealing. But now, the Lord is not onely ready to ſeale a covenant with his people once, but againe and againe hee ſeales it, even as often as his children ſhall ſcruple him, or make any queſtion of his love to them. But, laſtly, 'tis nothing to ſmite and ſeale a covenant, if it be not kept and performed: therefore *God is ever mindefull of his covenant*, as ſaith the *Pſalmiſt*, he beares it ſtill before him, and hath it ever in his minde, to make good his covenant in all the particulars, as well on our part as on his owne, and he takes it well if we mind him of his covenant, and preſſe him with his promiſe. Great men cannot endure to be ſo dealt withall, they will ſoone be out of all patience with the man that Pſal. 111. 5.

ſhall dare to preſſe and charge them with their covenants; but it is not ſo with God, for the more wee urge him with his covenant, and hold him to it, the better hee likes it, and the ſooner he inclines to us. Thus in the generall you may ſee the goodneſſe of God in this covenant: which will yet further appeare, if we looke a little to particulars, and compare it with ſuch covenants as God made of old.

The excellency of our covenant beyond that with *Adam* and with Iſrael.

And firſt, with that covenant that was made with *Adam* in the ſtate of innocency: it was a favour to that firſt man that God would take him into fellowſhip and communion with himſelfe, and become his debter, but this was a covenant of workes, not of grace; it was, winne it and weare it, &c. Againe, that was a covenant of amity, not of reconciliation, for there was no breach made before, as now there is betweene us and our God. 3. That firſt covenant *Adam* was to make good of himſelfe, and by his owne power, hee was to ſtand upon his owne bottome, and to truſt to his owne ſtrength, but here God undertakes to enable us to walke in his ſtatutes, &c. 4. In that covenant, God tooke the very firſt forfeiture, upon the firſt breach *Adam* dyed for it, and then the covenant was at an end; but it is not ſo here: for though wee breake often with him, yet hee takes not the advantage againſt us, as he might, but repaires our breaches, and confirmes us in the covenant, ſo that wee are, you ſee, upon better termes with God, than *Adam* was.

Come on in the next place to Gods Covenant with the Patriarkes and people of Iſrael; that was a covenant of grace too, as well as this with us, and the very ſame in ſubſtance with ours, but yet wee have very great advantages that they wanted.

For, firſt they looked upon things as they were to be done heereafter: Chriſt the Saviour of the world was promiſed indeed, but not yet exhibited, but now wee looke upon all as done, diſpatcht, and finiſhed. It is not now (as *Auſtin* ſaith) Chriſt ſhall be borne, Chriſt ſhall dye, Chriſt ſhall riſe againe, &c. but all is already done.

Next, their ſeales were more painefull and chargeable than ours are, which in compariſon of theirs, are cheape and eaſie. Circumciſion was a painefull Sacrament: the Paſſeover, and other ſacrifices were coſtly, and chargeable, beſides the trouble of them too, for they were tyed to take long journies at certaine times of the yeere up to Jeruſalem.

Laſtly, our writing is farre more cleare, and fairelier written than theirs was; theirs was done more darkely, ours is apparent and conſpicuous. They had a mediatour, *Moſes*; *Chriſt is a Mediatour of a better teſtament*, and in a more heavenly manner: they had the blood of Chriſt too, but ſhadowed onely in *the blood of buls and goates, &c.* but we have the very blood of Chriſt it ſelfe, to ſeale up unto us this covenant of grace.

So that we are herein beyond, not Heathens onely, who were without God, and without the covenant, but even beyond *Adam* in his innocency, beyond Gods ancient people of Iſrael, for we have a better covenant than they had, made upon better promiſes, upon better termes and conditions, upon better evidences and aſſurances, &c. Oh ſee his goodnes in this behalfe, and bee moved to ſay as *David* in a caſe not unlike, when the

Heb. 8.

Lord

Lord had graciouſly promiſed to build him an houſe, and to bee good unto him in his ſeed, he gate him into Gods houſe, and ſate down, and bethought himſelfe, and ſaid, *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* ſo ſay you with your ſelves, what are wee more than the heathen, more than *Adam* in the ſtate of his innocency, more than the ancient Iſrael of God, that he ſhould make with us ſuch a covenant of peace, and enlarge our charter beyond theirs? 2 Sam. 7.

Sith God is ſo ready, as hath bin ſaid, to make a covenant with us, learn we to bee as ready on the other ſide, firſt, to ſmite the covenant with God: ſecondly, to keepe it: and thirdly, to improve it, and make our uſe of it. *Uſe 2.*

For the firſt, he is ſo ready to make a covenant, why are not wee as ready? why do not we ſalute and embrace the promiſes afar off, as thoſe of old did? *Heb.* 11.13. why are wee not as ready as *Benhadad* was to catch at any word of comfort? *Is my brother Benhadad yet alive*, ſaid *Ahab*? *Thy brother Benhadad*, ſaid they! Why doe we not lay hold upon the hint, and even cheerefully and joyfully paſſe into the covenant? ἀσπασώμεθα.

To ſtirre you up the better hereunto, let us open the point a little, and ſo we will ſhew you, firſt, what a covenant is in generall: ſecondly, what bee the kinds of it: thirdly, what motives there are to quicken you to embrace this covenant.

A covenant is nothing elſe but a ſolemne contract paſſing betweene ſome parties (two at the leaſt) whereby they binde themſelves each to other in certaine articles to both their contents, for their mutuall peace and comfort. What the covenant is.

The parties, firſt, muſt bee two at leaſt: the covenant a man makes with himſelfe, as when *Job made a covenant with his eyes*, is a metaphoricall covenant, not proper, and yet in that caſe too there are two parties in one perſon, a covenanter, and a covenanted; every new man being two men, &c. But in every covenant that's formall and proper there muſt be two parties at leaſt: two divers perſons, if there have been no breach, and two differing perſons if there hath.

As for the matter of a covenant, it ſtands in the articles of agreement, in ſuch promiſes as are given and accepted to and fro, if the covenant bee kept, together with a certaine ſanction and forfeiture if they keepe it not. For the form and manner of it muſt be done with ſome ſolemnity. And herein ſtands the difference betweene a promiſe and a covenant; every covenant is a promiſe, but not every promiſe a covenant, for a covenant is a promiſe made with a great deale of ſolemnity. The Hebrewes (and after them other nations) uſed many ceremonies at their covenant makings, they uſually had a feaſt thereat: whence it is, that the ſame word, ברית is taken for both a covenant, and a feaſt: there paſſed alſo many pawnes and pledges on both ſides, with other ſolemnities.

The end of all was for the eſtabliſhing a mutuall peace between the parties, for the perpetuating of peace where it was, for the repairing of it where it had bin interrupted, for the ſetling of it where as yet it had not been.

For the ſecond, covenants are either, firſt, civill: theſe we have here nothing to doe with, and therefore paſſe them by: ſecondly, ſacred: theſe againe are

are either perſonall or publike: This wee now ſpeake of, is a publike covenant: and here God tenders two inſtruments, as it were, to his people, a double covenant: one of workes, and the other of grace, which two are now incompatible. If a man will be ſaved by the covenant of grace, he muſt let goe workes, I meane in point of juſtification, and opinion to be ſaved by them: But if any will needs be ſaved by works, hee is fallen from grace, as S. *Paul* tels the *Galatians*: *For if ſalvation be of works, it is no more of grace, elſe works ſhould be no more works*, &c.

The covenant of works ſtands upon perſonall obedience to all Gods commandements, the ſanction of this covenant is, *Doe this and live*, faile in doing of it & dye. The ſeals (or repreſentations of ſeals) of this covenant, were the tree of life in caſe man obeyed, the tree of knowledge of good and evill, in caſe he brake it.

The covenant of grace is this: Bee content to accept of anothers obedience, and to lay hold upon the righteouſneſſe of Chriſt for juſtification. The ſanction of this covenant is, *He that beleeveth in the Sonne of God, hath eternall life, he that beleeveth not is condemned already*: The ſeales of this new covenant, where 'tis accepted, are Baptiſme and the Lords ſupper. The puniſhment in caſe men obey not, are the cenſures of the Church, excommunication, and that great *Anathema Maranatha*.

And this is that covenant we now ſpeake of, that God is ſo ready to make with his people, even *a covenant of grace and peace*, they cannot performe legall obedience in the covenant of works, to bee ſaved thereby: God would have them therfore to make choice of Chriſt for their ſole Saviour, to cleave to him, and to reſt upon him for ſafety and ſalvation.

And now that you have ſeene what this covenant of grace is, what neede more words to perſwade you to embrace it? and yet there want not many motives hereunto.

Firſt, It is greatly for our advantage to make this covenant with God. For, firſt, what an honour is it to us, that God ſhould vouchſafe to enter into bond, as it were, for our ſecurity? Secondly, what a benefit? *I will be your God, &c.* as if he had ſaid, Accept of Jeſus Chriſt for your Saviour, and then I will beſtow my ſelfe upon you; look whatſoever is mine, my goodneſſe, my wiſedome, mine happineſſe, &c. all is yours, I will communicate my ſelfe unto you, ſo far as you are capable; and throughout all eternity I'll be your life: Princes may covenant with their ſubjects for peace, for living, for liberty, but none beſides God can make a covenant of life with any; it is hee alone that can ſay unto us, live and never dye, as in that place of *Ezechiel* fore-cited, *I ſayd unto her, live, viz.* the life of grace here, and the life of glory hereafter. It is God onely that can ſpeake life to his people: and what ſo ſweet as life? what can there be better than eternall life?

Secondly, ſee how free a covenant it is which God makes with us, even a covenant of grace: there is nothing required of us more than this, to diſclaim our ſelves, and to make Chriſt alone our teacher, our head, our all-ſufficient Saviour, for in him we ſhall be beloved.

3. Conſider how full a covenant this is; he undertakes with us not for our ſelves only, but for our ſeed after us: for, *I am thy God & the God of thy ſeed.*

Fourthly

Fourthly, as it is a full, ſo 'tis alſo a firme covenant, even ſuch as ſhall ſtand unalterable to all perpetuity; *Heaven & earth ſhall paſſe, but not one title thereof ſhall fall to the ground*; 'tis an everlaſting covenant. Jer. 31. Eſay 54.

Laſtly, ſee how deſirous the Lord is to enter into this covenant with you, for hee ſent his Sonne into the world on purpoſe to make and bind this covenant, and now ſtill he ſends abroad his ambaſſadors in his name, to entreat you to accept of conditions of peace, and to bee content to bee reconciled unto him.

Now therefore, as *Joſhua* ſometimes ſpake to the children of Iſrael, when hee renewed the covenant betweene them and God: *Feare the Lord*, ſaith hee, *and ſerve him in ſincerity and truth, &c. And if it ſeeme evill to you this day to ſerve the Lord, chooſe you this day whom you will ſerve, &c.* So ſay I to every one that heares me this day; make your choice, and reſolve whom you will cleave unto, and which way you will take for your owne ſafety: But if it bee ſo, that there bee no ſuch God as the Lord, no ſuch Saviour as Chriſt, no ſuch covenant as the covenant of grace, no ſuch performance as Gods, no ſuch worke, no ſuch wages, no ſuch plaine dealing in all the world as with him, bee you entreated to beſtow your ſelves upon him, let him have your hearts: we beg it of you, we beſeech you in Chriſts ſtead be reconciled unto God, let him have love for love. Hee hath made you, hee hath bred you, hee hath fedde you, hee hath taught you, hee hath done all for you; therefore let him have all, yea, beſtow your ſelves upon him; Nay, this you have done already, the covenant is not now to make, it was made long ſince, even in your baptiſme: The tender of our ſelves in that Sacrament, was a reall paſſing over of our ſelves to God: Baptiſme was the ſeale of the covenant given on Gods part, and taken on your part: And every time you come to the Lords table, you renew this covenant, you take the bread and wine upon it, you ſeale to it that you will be Gods people, &c. Now therfore ſee that ye be men of your words, and keep the covenant you have made with God.

And that's the ſecond thing we propounded to be done by every one of you, keepe covenant with your God, wee have the advantage of it, we ſhall bee ſure to have the comfort, the ſafety, the happineſſe; in doing of this, there is great reward; for God cannot lye, he cannot deny himſelfe, he cannot but make good unto us whatever he hath undertaken to do for us, therefore hold him to't; And that you may not faile of the promiſe, minde your ſelves often of your covenant in baptiſme, remember what you there received and promiſed, conſider that in comming to the Lords table, you renewed this covenant, you received the ſeale thereof: hee gave his earneſt-penny to you, to hire you for his ſervants, and you accepted it, ſo that the bargaine now is made, there's no ſtarting, no flinching from it; when therefore at any time you are tempted to the committing of ſinne, ſay, no, I muſt now lye no more, ſweare no more, breake Gods day no more, trade in any of thoſe darke courſes no more; it is againſt my bargaine, &c. ſuch a time, in ſuch a congregation, before ſuch and ſuch witneſſes, I took the Sacrament upon it, that I would doe ſo no more, &c. So likewiſe when you find your ſelves backward to any holy duty, ſlacke to doe God ſervice, ſay.

what

what? shall I dodge and falter with God? No, I tooke the Sacrament to doe otherwise, I tooke it upon my salvation, that I would performe my best service to God, and upon my damnation if I did it not, &c. shall I therefore falter with God? dodge with heaven? faile of that I have promised? bee worse than my bargain? No, it is my covenant, and therefore I will hold me to it.

Lastly, be you all exhorted to improve this covenant for all good intents and purposes, but especially for the confirmation and strengthening of your faith. Say, I have Gods hand, Gods seale, Gods oath, that hee will be my God; why should I not then take heart and comfort? Hee willingly made this covenant with me, and advisedly he did it, therefore he will surely make it good unto me.

Ob. If I could doe my part of the covenant, I should not doubt but God would doe his.

Sol. It is a covenant of grace that we are entred into, and God hath undertaken for us as well as for himself that he will give us a soft & tractable heart, &c. *that we may walke in his statutes, &c.*

Ob. Oh, but I finde that I cannot doe thus, I doe not walke in Gods statutes, and keepe his ordinances.

Sol. Legally thou canst not, but an Evangelicall obedience thou canst and dost performe: for there is truth and uprightnesse to be found in every one of Gods children, and this is all the condition that God requires of his people, as in that covenant he made with *Abraham*: Walke before me and bee upright, and then I will be thy God, &c. And this every childe of God is able to say of himselfe, either I leave all sin, or I would leave it; either I performe all duty, or I would doe it: wherein I come short, I am humbled, and doe bewaile my failings; but verily this is the marke I aime at, this is the white I shoot at, in all things how to please God: and this is accepted of him.

Ob. I am ready to fall from this covenant ever and anon.

Sol. It is one part of Gods covenant to hold us on, to keep us safe and entire to his kingdome; and in case we straggle, to fetch us in again.

Ob. Oh, but I breake promise with God every day, I come indeed to the Sacrament, and there I promise, at least I purpose to leave such a sin, to doe such a duty, and within a day or two I am quite off again.

Sol. You must distinguish of sinnes: some are grosse and foule, of these you must beware, take heed you step not beyond your bounds in this kind. Some againe are lesser infirmities, our daily unavoidable failings; these though they make a breach, yet they forfeit not the covenant, they make not a nullity. It fares herein as betweene the Land-lord and tenant, every petty offence doth not make forfeiture of the estate; and as it is betweene husband and wife, not every small offence betweene them nullifies the covenant made in wedlock, but such only as strike at the marriage knot and break it, as adultery: so here, not every small failing shall seem cause sufficient of a divorce from God. He hates putting away, but if we goe a whoring from under God after other lovers, if wee suffer other gods to creepe in betwixt Christ and the heart, if we dote upon any thing, prize any thing, if we set up Idols in our hearts, and preferre any thing in the world before our husband Christ,

Christ, before our Father, God; this makes a grosse breach in the Covenant, and if God should take the forfeiture of us, he is at liberty, he might doe it: And yet in that case too, he hath not left us comfortlesse; see what he saith, *Jer.* 3. 1. *They say, if a man put away his wife, and she goe from him, and become another mans, shall he returne unto her againe? shall not that land be greatly polluted? but thou hast plaid the harlot with many lovers, yet returne againe to me, saith the Lord.* Now, if in sinnes of this nature God proclaime mercy to his people, how much more in case of ordinary infirmities? The Christian man failes in his love, failes in his faith, failes in his prayer, he is troubled at it, humbled for it: now let him flee to God, seeke to be found in him, and not in himselfe, &c. and so shall he be accepted. Onely be sure you be in the covenant, and then God will be a God to you; than the which, what can be said more to your comfort, though we should speake unto you this twelve moneth?

Quest. How shall I know that God is in covenant with me? He hath indeed smitten with mee an outward covenant in the Sacrament of Baptisme, but how may I come to know that God is in speciall Covenant with me, and that he is my God?

Answ. For your satisfaction herein, see first, how this covenant workes upon you, and affects you. Doth it drive you from sinne, and make you diligent in duty? doth it (as the Apostle presseth the point, and makes this use of the covenant, 2. *Cor.* 7. 1.) *cleanse you from all filthinesse of flesh and spirit, so as you perfect holinesse in the feare of God?* Having these precious promises compiled, as it were, and composed into one body of the covenant, purge your selves from open filthinesse, and from secret sinnes, and endeavour perfection of holinesse more and more.

Againe, see whether you have the counterpane of Gods Covenant within you or no: for he hath promised in this new Covenant to put his feare in our hearts, and write his lawes in our inward parts, &c. these are as a paire of Indentures, whereof he keepes the one, and gives us the other: So that every child of God hath this covenant written upon his heart (*they are all taught of God*): he finds this oneneſse, this newneſse, this softneſse of spirit in himselfe aswell as in the text, hee hath the minde of God, his minde is as Gods is, his life as Gods is, he walkes as Christ walked, &c. he is conformed to the will of God, made partaker of the divine nature, he hath a divine stamp set upon him, so that he is wholly a new creature.

Lastly, see what you doe in the Covenant: doe you endeavour to keepe touch with God, and to please him in all things? and when you faile and come short of that you should doe, have you no rest in your soules, till you have beene with God, and there shamed your selves in his presence, and made your peace? well and good then; for this you may trust to, If your greatest care be to please God, your greatest feare lest you should offend him, if you love him best, rest upon him, and cleave to him most, if you make choyse of him for your life and happinesse, so as you had rather have him, than a world of worlds, &c. if thus yee keepe touch with him, hee also will make good his covenant with you in all the particulars, so that your hearts

hearts ſhall be amended, your corruptions cured, your graces encreaſed, and all things needfull for life and godlineſſe ſhall be confirmed and made good upon you.

WEe are now come to the cloſe of the Covenant, the ſumme whereof is delivered in theſe termes, *They ſhall bee my people, and I will be their God.* Wee ſpake the laſt time unto you of this Covenant, and ſhewed what a Covenant was in the generall, what kind of Covenants God hath vouchſafed to make with his people, together with ſome other particulars then mentioned. It remaines now that wee ſhould proceed to ſpeake of the perſons concurring (although differently) in this Covenant, *viz. God and his people.* Some thing hath beene ſaid already of the people of God in a former point; therefore wee paſſe by that part, and come to the laſt of all, which is the upſhot of all, and that that doth conſummate mans happineſſe, and chiefly ſeale up Gods love unto him: *I will be their God*; that is in ſhort, I'le binde my ſelfe to do for them, all that can be expected from a God.

Doctr. The point wee would hence commend unto you is: That the height of mans happineſſe lyes in this, that he hath God for his God; that God is reconciled unto him, and become a father; that God is pleaſed to be in Covenant with him. Hence is it that this concludes the Covenant here; this is the end of all, and crownes all theſe former mercies above mentioned. Wherefore doth God ſever a people to himſelfe, from the reſt of the world? wherefore doth he worke a cure both upon their inſide and outſide? all tends to this, *I will be their God*, &c. Lo, this crownes all the reſt; 'tis the end of all Gods gracious acts preceding, and therefore the height of mans felicity, when God takes him into Covenant.

For proofe of this point, we have a double teſtimony, Firſt, from Gods ſelfe (and that ſhould be ſufficient.) Secondly, from the people of God.

Levit.26. God, when he had ſpoken much by way of promiſe to his Church, as, that *he would give them raine in due ſeaſon*, &c. ſo that they ſhould eate of the old ſtore, & bring forth the old becauſe of the new: yea, that he would ſet his tabernacle among them, &c. at length he concludes all with this, ver. 12. *I will walke among you*, (I will even neighbour with you, as it were,) *and I will be your God, and ye ſhall be my people.* So 2 Cor. 6. 17, 18. *Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the uncleane thing, and I will receive you: and I will be a father unto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty.* See, when God invites a people, and ſpeakes all mercies to them in one, it is thus; *I will be a father unto you*, &c. As on the other ſide, when he would ſhew himſelfe moſt of all diſpleaſed with a people, and ſeale up greateſt wrath againſt them, he calles them *Loammi*, Hoſea 1. 9. *Ye are not my people, and I will not be your God*; as if he had ſaid, I am now divorced from them, I have diſcarded them, and turned them off; I'll owne them no longer, let them labour under this curſe; *I'll be their God no more.*

And if with this teſtimony of God, you joyne the teſtimony of the Church,

Church, the point will be yet more plainely proved. *Pſ.*144.15. *Happy is that people that is in ſuch a caſe, yea, happy is that people whoſe God is the Lord.* They had ſpoken before of ſome ſpeciall and particular mercies, but this is it that crownes all, when God is pleaſed himſelfe to come along with his mercies. See a like place, Pſal. 33.12. *Bleſſed is that nation, whoſe God is the Lord: and the people whom he hath choſen for his owne inheritance.* The honour and happineſſe of a nation and people lyes in this, that they have God for their God. And the ſame is true alſo of particular perſons: Pſal.65.4. *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts: we ſhall be ſatisfied with the goodneſſe of thy houſe, &c.* there's beauty, goodneſſe, fatneſſe in Gods houſe, ſuch as will fill the ſoule of a man, and give him as much as he can deſire.

Thence that exclamation of *Moſes*, Deut.33.29. *Happy art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord the ſhield of thy helpe, and who is the ſword of thine excellency*, &c. Wherein ſtood the happineſſe of *Iſrael* above other nations, but in this, that God was ſo neere them, God had made a ſpeciall covenant with them? ſo that whether you aske the voyce of the people of God, or of God himſelfe; it is granted, that the top of mans happineſſe is to have God for his God.

This you will more eaſily beleeve, if you conſider the Reaſons.

*Reaſ.*1. And firſt, when a man hath God, hee hath all: for God is bleſſedneſſe it ſelfe, and all bleſſedneſſe in the world is but derived from him. God is, as eſſentially in himſelfe, ſo cauſally the root, and fountaine of all happineſſe in the creature, and every thing is ſo farre forth happy, as it partakes of God. Thus, thoſe creatures that have a being, thoſe that have life, thoſe that have ſenſe, are ſo farre happy, (and no further then) as God pleaſeth to impart himſelfe unto them: ſo much of God as any hath, ſo much happineſſe. But as this is true of the reſt of the creatures, ſo eſpecially of man, a creature capable of true happineſſe, and indeed made to bee happy in the enioyment of his God. For it is God alone that can free him from that that makes a man miſerable, ſinne and the curſe: and it is God onely that can beſtow upon him, that that will make him truely bleſſed, Grace and glory. So that mans happineſſe lyes in God.

*Reaſ.*2. Againe, when God comes into the heart, all other comforts come along with him. If God once be your God, then Chriſt alſo is your Saviour, the holy Ghoſt is your comforter; the Word is yours, the Sacraments yours, Angels, Saints, and all creatures are yours: *whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours*; both worlds are yours, and why? *becauſe ye are Chriſts, and Chriſt is Gods*, 1 Cor.3.22.23. ſuch an union there is between God and all the creatures, that in having him, a man comes to have all.

*Reaſ.*3. Adde hereunto the immunities and priviledges of thoſe that have God for their God. We have ſpoken of many of theſe heretofore: The Prophet ſpeakes all in ſhort, Pſal.84.11. *The Lord God is a Sunne, and a ſhield, the Lord will give grace and glory: and no good thing will he with-hold from them that walke uprightly.* Looke whatſoever thing is truely good, and tends to the making of them happy, they ſhall have it; as on the other ſide, whatſoever is truely

truely hurtfull unto them, and prejudiciall to their happineſſe, God will certainely prevent it; therefore they muſt needs be happy, whoſe God is the Lord.

Uſe. 1. If God be the happineſſe of the creature, take notice, firſt, of thoſe that ſeeke for happineſſe in other things. Theſe miſtake themſelves in the maine marke, in their utmoſt end, and therefore muſt needs wander all the world wide. And this is the eſtate and condition of every one of us by nature; we all fumble indeed and grope after happineſſe, but few pitch upon it, through miſtake of the thing wherein it lyes, and of the place where it is to be found; we ſeeke it where it never grew, not in God, but in the creature. Wee deny not, but there are ſome delights and contentments to bee found in the creature, but not ſo much as can amount to true happineſſe. The comforts that come this way are poore, leane, miſerable, a very dreame rather than any thing elſe, as the Prophet ſaith of the hungry man, that in his dreame he eates, but at his awaking, behold, hee is hungry, and findes it was but a dreame, and therefore ſo much the more tedious to him it is: ſo thoſe that ſeeke, and found their happineſſe upon the creature, are ſure to be deceived. They fancy to themſelves a kind of content, but 'tis but a dreame, a deluſion, there is no ſuch thing there to be had.

But if there were any ſuch thing in the creature as theſe imagine, yet in things comparatively good it is the part of a wiſe man to make choyce of the beſt. Now there can be no ſuch happineſſe in the creature, as in God, ſith the creatures receive all they have at ſecond hand; but God is eſſentially happy, the fountaine of all comfort, the God of all bleſſing. The creatures can give no better than they have, they are imperfect, they are uncertaine, they are unſufficient, therefore the comforts they yeeld muſt needs bee ſo too. The creatures are inferiour to man, and below him, therefore they cannot raiſe a man to true happineſſe, which is above him, being his perfection, and to be found in God alone: Here then is diſcovered a double folly in the ſonnes of men, according to that old complaint by the Prophet *Jeremy*, *Be ye aſtoniſhed O ye heavens at this, and be horribly afraid, be ye very deſolate, ſaith the Lord: For my people have committed two evils, they have forſaken me, the fountaine of living waters, and hewed them out ciſternes, broken ciſternes, that can hold no water, Jer.* 2. 12, 13. here's a madneſſe in men, that they will leave the fountaine, and goe to a ciſterne, forgoe living waters for thoſe that are dead and unſavoury, forſake that that alwaies holds water, for that that leakes, for broken ciſternes: And yet this is the courſe of the world, they leave God the fountaine of all felicity, and run to ciſternes that hold nothing, nothing at all. It is a great diſvaluing of a cleare and living fountaine, when a man ſhall leave it and cleave to a ciſterne: and no leſſe diſhonour is done to God, when a man ſhall runne from him to the creature for happineſſe. *Eſau* heares profane to this day amongſt us, and for what? why, for that he would ſell his birth-right (the ſeale of Gods covenant) for a meſſe of pottage. And ſo for the *Gadarens*, we looke upon them as men worſe than ſwine, becauſe they preferred their ſwine before God incarnate. And *Judas* remaines a curſe amongſt us to this day for this, that hee rated his maſter Chriſt at the price of a ſlave, hee ſold him for thirty pieces of ſilver.

ſilver. And what leſſe doe we than *Eſau*, *Judas*, or the *Gadarens*, did when wee paſſe by God, forſake God, and, as it were, kicke up God for a toy, for a trifle, for a thing of nought? For what are all the creatures compared to God, but as the drop of a bucket, or duſt of the ballance, as ſaith the Prophet? *Eſay* 40.15. what's a drop to the whole bucket? what's the bucket to the Well? what's the Well to the ſea? Againe, what's the ſmall duſt of the ballance, to the ballance it ſelfe? what's the ballance to the earth? what's the earth to the whole univerſe? what's all the world to the great God, who made all with the breath of his mouth? Now therefore, to ſet ſo light by the Almightie, for that that is not as the drop of a bucket, or ſmall duſt of the ballance (for all nations laid together amount not to ſo much as that comes to, ſaith the Prophet, how much leſſe any one, or ſome few of the creatures?) is the greateſt unthankfulneſſe, the greateſt folly and overſight that can be imagined. And yet how many have wee amongſt us, that for a very trifle, for a groate, for a penny, yea, ſometimes for a farthing will deny God, hurt their conſciences, hazzard the loſſe of heaven, &c? Let the Heathen bluſh at this impietie: would any of them ever ſell their gods, and that for a bable, a thing of nothing? what a madneſſe then is it in them that for a very trifle will forſake God, and endanger themſelves to his fierce wrath for ever?

But if they be ſo much to bee blamed that preferre earth before heaven, what ſhall wee thinke of ſuch as preferre hell before heaven, ſuch as rather than they'll deny themſelves in any ſinfull luſt, or paſſion, will let conſcience goe, God goe, Chriſt goe, yea, heaven and all goe? theſe what doe they elſe but preferre hell before heaven, Satan before God, &c. whileſt they will needs ſeeke happineſſe in darkneſſe rather than in light? &c.

Uſe 2. Be we all exhorted to reſolve at length where true happineſſe lyes, namely in God: if wee ſeeke it any where elſe, wee doe worſe than loſe our labour.

This exhortation muſt be addreſſed to two ſorts of people: firſt, to thoſe that are yet to come in, young beginners, that have not yet married themſelves to God. And for theſe, let mee perſwade them to reſolve upon this truth, that there's no happineſſe to bee had but in God: for a great part of their time is runne out with many men, before they know where their main buſineſſe lyeth. Man was made for happineſſe, neither can his heart ever bee at reſt till it hath pitcht upon ſomething, which (at leaſt in his imagination) can make him happy: onely herein lies his miſerie, that hee miſtakes himſelfe in the matter of his happineſſe, whilſt hee vainly ſeekes it in the creature. Men might take *Salomons* word without trying any further concluſions. *Vanitie of vanities*, ſaith hee, *all is vanitie*: hee ſpake it upon experience. And when men finde themſelves (as they ſhall) diſappointed of their hopes and expectances, they will then ſay they are vanity and ſomething elſe too, namely, vexation. For firſt, the creatures are all finite; but man hath ſomething in him of infiniteneſſe: neither can hee reſt ſatisfied till hee finde that that's infinitely good. Secondly, the creature laboureth under Gods curſe unto this day, and therfore cannot poſſibly make man bleſſed. Thirdly, the creatures are all cumberous and troubleſome, ſo that a man had better

not ſtand in need of them, than have them; and therefore in heaven it ſhall bee our happineſſe not to need theſe preſent comforts, as food, clothes, &c. how then can they make us truly happy? Fourthly, theſe comforts that come from the creature, are meerly partiall and particular, they ſerve not to all turnes, they cannot ſupply all our wants at once; mony ſerves onely for one uſe, food for another, clothes for another, &c. but nothing for all.

Ob. Yea, but if a man put them altogether, he may extract out of them a compound of true happineſſe.

Sol. Firſt, ſhew mee the man that can thus compound the comforts of the creature: who is hee that can ſay, that hee hath a body to his minde, a heart to his minde, a houſe to his minde, that hath an eſtate, a wife, children, friends, neighbours, all to his minde?

But ſecondly, if ſuch a thing could bee, yet all this without God would yeeld no ſolid content. See it in *Adam*; hee, when he had fallen from God, was yet in Paradiſe, a place of pleaſure; and for wealth, hee was heire of all the world. But what was this to *Adam* when hee had loſt God once? Looke up to heaven, and ſee it in the Apoſtate Angels; they were in heaven when they ſinned, where God is ſpecially preſent, and yet when they had loſt God, heaven it ſelfe was a very hell unto them: I doe verily beleeve they had rather a great deale have beene in hell than in heaven, when upon their ſinne they beheld ſuch an infinite diſtance and diſproportion betweene God and themſelves. You ſee that though a man had all the world, nay heaven, heaven it ſelfe would be a very hell unto him without God. Therefore, let no man ſeeke for happineſſe in the creature, but ſit downe by this concluſion: All the creatures are very vanitie and vexation of ſpirit without God.

Secondly, when you have gotten thus farre, conclude with your ſelves, that you muſt have God, if ever you ſhall be happie. Indeed all the world is in a manner convinced of this, that there is no happineſſe without the having of a God, and therefore rather than man will want a God, hee will make himſelfe his owne God, as having this principle within him engraven, No God, no happineſſe. Neither will every God ſerve the turne for true happineſſe, ſafety and content. A falſe god makes but a falſe happineſſe, an unſufficient god, an imperfect happineſſe: ſo then if you would have happines, you muſt have the true God for your God: for till then the heart of man, that was made for happineſſe, can never bee at quiet. For as the eye being made for light is never at reſt till it bee brought to the light: and as the ſtomacke, being it was made for meate, is never at reſt till meat be given unto it in due manner, and in due ſeaſon: ſo alſo the ſoule of man is never at quiet, it is not upon its center, it takes no content till it hath God (for whom it was made) and not every god neither, but that God that is diſcribed in the Bible to be a God of all mercy and conſolation, an infinite, all-ſufficient Majeſtie, hee that made heaven and earth by his word, that gave us our ſoules, and makes things to ſuite with our diſpoſitions, &c. This God wee muſt have, or wee cannot be happie.

Queſt. How have him? have wee not him already? Are we not in covenant

nant with God as his people? Doe we not profeſſe the true religion of God? Where is God to be found, if not amongſt us?

Anſ. It is one thing to have God in outward profeſſion, and another thing to have him in reſpect of proprietie, as our God: Wee all have God in regard of the profeſſion of the truth, and the enjoyment of his ordinances, and this is our happineſſe above other nations. But this is not enough to prove us happy, unleſſe wee be in ſpeciall Covenant with God: for theſe two are ſet together by the Apoſtle, without the Covenant and *without God in the world*, *Epheſ.* 2. 12. ſo that till God become his, by a proprietie, a man can have no ſweetneſſe, comfort, happineſſe in any thing. Therefore ſtrive to be able to ſay, *God, even our owne God, ſhall give us his bleſſing.* In other matters, wee are all for proprieties. If a man ſee a faire houſe, hee wiſheth to himſelfe, I would it were mine; ſo, if a fat paſture, a handſome horſe, &c. hee can ſcarce looke upon any thing excellent or deſireable, but he covets it for his owne. Theſe wiſhes are ſometimes ſinfull and unwarrantable, alwaies they are bootleſſe and unſufficient: But it is both lawfull and profitable to wiſh, Oh that God were mine! Oh that he would pleaſe to receive mee into the number of his people, to bleſſe mee, and to take me for his ſervant!

And this I dare undertake that never any man deſires in good earneſt, but he obtaines it: God beſtowes himſelfe on that man, that in true deſire would have God for his God.

Therefore, labour all you can to get him for your owne; but how your owne? firſt, get God reconciled unto you, otherwiſe hee *is a conſuming fire*; not a Father, but a Judge; not a friend unto us, but an enemie; he that hath not God for a Father, hath him for an enemy: and oh what an unequall match muſt that needs bee, when mortalitie muſt wreſtle with immortalitie, when the pitcher ſhall ſtrive with him that made it, and daſh againſt the Rocke that will certainly breake it in pieces! It cannot but goe hard on mans ſide, when God ſhall ſet againſt him: And yet this is the caſe of us all; either God is our God or our enemie. Therefore labour to be reconciled to God, and make peace with him: you know what *a fearfull thing it is to fall into the* puniſhing *hands of the living God.* When the beſt men apprehend him as diſpleaſed, and frowning upon them, and that he will not looke ſweetly upon them, and receive their prayers, this kills their very hearts, inſomuch as ſome wiſht to endure hell rather than Gods diſpleaſure; yea they have held it much better to lye in hell a thouſand yeares, if then God would ſmile upon them, and ſhew them favour, than to have his diſpleaſure: Therefore labour a reconciliation, goe to your peace-maker Chriſt, take him up in your armes, ſet him betweene God and your ſoules, pray him for Chriſts ſake to be reconciled unto you: And *take hold of the word of reconciliation committed unto us, who are Embaſſadours of Chriſt; as though God did beſeech you by us, wee pray you in Chriſts ſteed, be ye reconciled to God*, 2 *Cor.* 5. 20. Loe God intreats you for a peace, oh take the hint, and ſay, Lord, thou ſueſt for a peace to mee, I alſo ſue for peace with thee: thou entreateſt mee to bee reconciled, behold I entreate thee, I entreate thee, that it may bee a match betweene us, and that there bee no longer ſtrangeneſſe.

Secondly, reſt not in being reconciled, but ſtrive to bee united unto him; get an union with God, not an union of peace onely, but of grace too, which is the foundation of the other: it is knowledge, faith, love, dependance upon God, and ſuch like graces, that doe unite us unto him: by theſe you muſt goe out of your ſelves, and cling faſt unto him, as your life and happineſſe, in whom you live more than in your ſelves.

And this Union once made, come on to a Communion with God, for it is that that makes a man happie. Indeed Union with God gives us right, but communion gives the fruition and ſenſible enjoyment of all; What is a man the better for having a brother, if hee never ſee him, if he never make uſe of him? what good is it to have a friend in the Court, and never receive any benefit by him? ſo, what is it to have God for our God, if wee fly not unto him, if wee make not uſe of him? Therefore bee much in Gods preſence, run to him by prayer, heare him in his word, reade him in his books, peruſe his promiſes, every day let him heare from you, looke him in the face, viſit him often, walke with God in the light as hee is light, for herein ſtands your hapineſſe and comfort, becauſe hereby you have communion. 1 John 1.

Secondly, for ſuch as are already in covenant with God, and ſo have laid hold of true happineſſe in him, let them be exhorted to deale as good huſbands uſe to doe in like caſe; when they light upon a good bargaine, they ſtep not back, they ſlip not the opportunitie, but labour to get all good aſſurance thereof, and to binde it as faſt as they can for preſent, and afterwards more, as Counſell ſhall direct them. Here you know what a man will doe, lay earneſt of the bargaine, draw writings, call in ſtatutes, levie a fine, &c. make all as ſure as poſſibly he can. The ſame muſt wee doe here; wee have God in bonds to us: if we goe not backe, he will make the matter as ſure as you can deſire. Give over theſe May-bees, leave this hovering, theſe uncertainties; I cannot tell what to ſay of my ſelfe, I dare not ſay I am not a child of God, and yet I reſt ſomewhat doubtfull thereof, &c. but drive it to an iſſue, ſecure this maine point, yea, adde to your aſſurance of this, that you are in ſpeciall covenant with God, and that hee is yours: get more and more evidences of this to your ſelves. This is needfull to bee done, this is comfortable to bee done: for all the particular promiſes depend upon this maine charter, that God is our God, and therefore put it out of all queſtion.

Queſt. How ſhould this be done?

Anſw. Wee told you before in part. Firſt, you muſt deny your ſelves, firſt, in every ſinne; for while wickedneſſe pleaſeth a man, and is held as ſweete meate under his tongue (as the Scripture ſpeakes) hee cannot bee ſecured of Gods favour. Secondly, as you muſt deny your ſelves in your luſts, ſo in matter of merits too: The Papiſt is therefore ſo uncertaine, and hangs looſe in this maine point, becauſe hee founds his happineſſe upon himſelfe, and ſeekes it by his owne good workes. Thirdly, deny your ſelves in your owne ſenſe, conſult not with carnall reaſon, but goe quite out of your ſelves, and reſt wholly upon the word.

Secondly, theſe things thus done, build forward: Looke, firſt, upon ſuch

ſuch ſignes of ſalvation as are moſt generall, and moſt ſenſible; as firſt, for your company, what ſide do you take? what company doe yee delight in? ſecondly, for your affections (they are ſenſible things) ſee whether ye hate ſin, whether you love goodneſſe, what ye do moſt thirſt after, what yee do prize moſt, delight in moſt, and accordingly make judgement of your ſelves.

Secondly, then add hereunto thoſe other notes of ſtronger Chriſtians, of a man in Chriſt, never ceaſing till you have ſettled this to your ſelves, that God is yours. This is that will ſtand you in ſtead in the evill day. Now while the ſeaſon is cleare, and all things goe well with men, God is of no reckoning with them, they can ſhift well enough without him; but when ſicknes comes, when they ſhall lye upon their death-beds, and at the day of Judgement, when the fire ſhall be about their eares, then God will be God to a man, then Chriſt will bee Chriſt, then it will appeare what communion with God is worth, &c. and things ſhould be priſed now as they will prove then.

Inſtruction how to judge of mens happineſſe, namely, by their relation to God, and communion with him. As any man hath more intereſt into, and acquaintance with God, ſo is hee to be eſteemed more or leſſe happy. *Uſe 3.* Never aske the world who is the happy man, for this is (ſaith a Father) as to aske a ſicke mans opinion of the reliſh of meats, or a blinde man what hee thinkes of colours. *Ambr.* The world uſually ſpeakes in this queſtion according to its wit, Oh ſuch a one, ſay they, is an happy man, he doth gayly well, for hee hath a great living, a faire houſe, &c. Againe, ſuch a one is made, for he hath a great wind-fall of late, he hath wondrous lucke, hee hath met with a great match, &c. A third cannot do amiſſe, for hee is held up by the chinne by ſuch and ſuch good friends, and how can he miſcarry? &c.

How's this? how's this, my brethren? Is a man therefore happy, becauſe he hath ſuch goods, and ſo much money, becauſe he hath a little land, a few ſheepe, a daily friend? &c. I would faine know what ſinne theſe can keepe from the ſoule, or what ſoule they can keepe from hell? (and can a man be happy in hell?) No, but hee alone is to be reputed rich and happy, whom God loveth and favoureth, neither can that man ever doe amiſſe, that hath him for a daily friend. Other friends, though never ſo kinde, may be dead; or their affections, or their abilities to doe us good may be dead: onely God is conſtant in his love, and for his power he is ſtill one and the ſame; therefore he is an happy man that hath God for his God, that is in ſpeciall covenant with him, and he alone.

Ob. Yea, but many of theſe you call happy men have want enough.

Sol. It is one thing to be without, and another thing to want; Gods people need not many things, and therefore they want them not, although they have them not: we ſaid before that it is a greater happineſſe not to bee in need of theſe outward things, than to have them in all abundance.

Ob. I, but they want neceſſaries, many of them.

Sol. One thing onely is neceſſary, and that they are ſure to have: beſides, God will withhold from them no other thing that's good for them, that ſerves to make them good; as on the other ſide, they are ſure to feele no

evill that ſhall impeach their happineſſe. Therefore let us bleſſe ſuch men as the richeſt, greateſt, happieſt and moſt honourable of all men. Chriſt is not aſhamed to call them brethren, ſaith the Author to the Hebrewes, God is not aſhamed to be a father unto them, and ſhall we bee aſhamed of them whom God doth honour? *The righteous is more excellent than his neighbour*, ſaith *Salomon*, of greater parentage, of greater place, of greater expectation here, and ſhall be of farre greater entertainment at the laſt day: this is true in the ſpirituall, not civill regiment, and ſo take it.

Uſe. Comfort to all thoſe that are in Covenant with God, that have the Lord for their God, &c. When yee ſhall heare men boaſt, and ſay, This ground is mine, or this Lordſhip belongs to mee, you may ſpeake all in one, and ſay, God's mine, God's mine; hee is my portion, he is mine habitation, he is my life, all that I truſt to, all I ſtand in need of: If God bee thine, all that's contained in this Covenant is thine, all in the Bible's thine, all comforts, all creatures are thine in right, and thou ſhalt enjoy them, when thou ſhalt moſt need them: all in Chriſt is thine, his love, his graces, his merits, &c. what ſhall we ſay more? God's thine, God's thine, and all that is in God is for thee, his truth for thy ſecuritie, his love for thy comfort, his power for thy protection, &c. in a word, all Gods excellencies and perfections are thine.

Obiect. How then is it that I ſuffer want of theſe outward comforts?

Sol. What father doth not chaſtiſe and reſtraine his child during his minoritie? A Prince is not ſet upon the Throne preſently, ſo ſoone as ever he is borne. God beſtowes good things upon us by times, and as wee are able to receive them, and in the meane time, wee ſhall have all things ſo farre as may conduce to our eternall happineſſe.

Obiect. Yea, but for ſpirituall things, God hath undertaken to mend our hearts, and to make a ſupply of all needfull graces, &c.

Sol. Here's a covenant you ſee, that God makes with his people; and there is ever ſome diſtance of time paſſeth betweene promiſes and performances. No man entreth into bond for the payment of money, and payes it preſently. God will doe all in his time.

Obiect. Yea, but I ſue to God for grace, and obtaine it not.

Sol. And ſue ſtill, for thou never ſueſt for grace but thou gaineſt ſomewhat. Grace is a precious thing, and God beſtowes it upon us, as we are able to receive.

It is one thing to drinke a cup of beere, and another thing to drinke a cup of ſpirits or of hot-water, for this muſt be taken in by degrees, by little and little. If God ſhould give us all at once, wee ſhould bee in danger of being drunke with pride, ſecuritie, &c. Beſides, we have beene ſicke men, and being hardly recovered are ſtill very crazie, therefore God ſees it but needfull for us to eate a little and often: but if yee be in covenant with God, and make your uſe of it by preſenting it to God, and preſſing him with it, he will ſurely ſtand to his word, and be as good as his bargaine.

Queſt. But how ſhall I know whether I am in the Covenant, and that God is my God?

Anſ. Wee have anſwered it alreadie: Take this for preſent. Firſt, God conveyes

conveyes himſelfe to ſuch, and makes them partakers of his holineſſe. Haſt thou then of the divine nature in thee? hath God conveyed into thee of his wiſdome, holineſſe, mercie, meekneſſe? &c. hath he given thee a new judgement, a new will, new affections? hath hee taken poſſeſſion of thy heart? and is there ſomething of God put into thee? &c.

God takes and we give full poſſeſſion.

Secondly, haſt thou put God into poſſeſſion of thy ſoule, doſt thou reſigne all to him, layeſt thou all thy comforts on him, ſo as thou reſolveſt to have no God, no husband, no father, but him? God is thine.

Thirdly, ſee what uſe thou makeſt of the Covenant, how doſt thou prize it? (indeed if thou well underſtandeſt the worth thereof, thou wilt ſet no price upon it.) *Thouſands of gold and ſilver*, what are theſe to *David*? one word of Gods mouth is much better than all. When a Chriſtian ſoule is drooping under ſome temptation or corruption, there comes a word of God, a promiſe as hee is reading or hearing, which is more worth to him than ten thouſands of gold and ſilver, &c. Doeſt thou finde it to be thus with thee? be of good comfort, thou art a right happy man, for God is thy God; and therefore in his due time, all the diſtempers of thy ſoule ſhall bee healed and removed; hee is ſtill in curing them, till hee have perfected the cure: where he lights on *a bruiſed red, he breakes it not*; where he findes *ſmoaking flaxe*, he will not leave till he hath brought forth judgement to victory. Art thou ſo weak, that thou caſt not ſtand high-lone? he will make thee to walke in his Statutes, &c. In a word, if yee will heare my voyce indeed, not in flouriſh and complement, but in good earneſt, and *keep my covenant, then yee ſhall be my chiefe treaſure, even a Kingdome of prieſts, and an holy nation: And ye ſhall be my people, and I will bee your God.*

Pſal. 119.

Exod. 19. 5.

FINIS.

A REMEDIE AGAINST COVETOUSNESSE.

CONSISTING OF TVVO INGREDIENTS:

Contentednesse, *and* Confidence in God.

By R. HARRIS *B. D. and Pastor of Hanwell.*

1. Tim. 6. 6.
Godlinesse with contentment is great gaine.
Verse 8.
Having food and raiment, let us be therewith content.



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A REMEDIE AGAINST COVETOUSNESSE.

HEBR. 13.5.

Let your converſation be without covetouſneſſe, and be content with thoſe things that yee have: for hee hath ſaid, I will not faile thee, nor forſake thee.

WE have here a foule diſeaſe inſtanced, and a double remedie preſcribed.

The diſeaſe is Covetouſneſſe, a ſinne of the world in this her old age, a grand epidemicall diſeaſe, Covetouſneſſe; that is, an inordinate love of gaine and profit, when men are ſicke of money: this is the diſeaſe.

The remedie preſcribed againſt this is double; Firſt, for the preſent, Contentedneſſe, *Be content with things preſent.*

Next for the future, faith in the promiſe; hee that is God hath ſaid, *I will never faile thee, nor forſake thee.*

Of Covetouſneſſe I have alreadie ſpoken: and, to ſay the truth, wee have ſaid ſomething of the remedie too: but at this time (being put upon a ſtraite, for the ſupplying of a turne in an exigent) you will give mee leave to take up the point againe, and to enforce it a little further, as I ſhall be able, and then to proceede to new matter.

The remedies againſt Covetouſneſſe, they are firſt, Contentedneſſe: next Confidence in the Promiſe, and Providence of God. Firſt, wee muſt begin with Contentedneſſe; *Be* ſatisfied, (ſaith the Apoſtle) or *content with preſent things.* Not to ſtand upon the words, for every man knowes what contentedneſſe is, namely, *It is a reſt, and quiet of the minde, upon the apprehenſion of ſome ſufficiencie in a mans preſent eſtate and condition.* Hence the point (as I was ſaying) that wee would take up, ſhall be this,

Contentedneſſe, what?

Doctr. Labour for contentedneſſe.

Chriſtian men ought to labour for contentment in their preſent eſtate and condition.

Be

Be their allowance more or leſſe, be it what it will be, they muſt ſatisfie themſelves therewith for the preſent: this is that that is commended to us out of many precepts: *Let* (ſaith the Apoſtle in *Phil.* 4.) *your moderation of minde be knowne to all:* that is, beare your ſelves ſo touching outward things, that whoſoever lookes on you may ſee and ſay, there is a temperate man: when hee is to ſeeke his owne, he regards it with temperance; and when hee is to ſuffer for his owne, he can beare it with a good temper.

More generally, *Salomon* in *Eccleſ.* 9. 7. ſpeakes to this purpoſe, *Goe thy way* (ſaith hee) haſt thou bread? *eate thy bread with a merry heart, drinke thy wine with cheerfulneſſe, let thy garments be alway white, rejoyce with the wife of thy youth, &c.* as if hee ſhould have ſaid, Enjoy that which for the preſent God hath beſtowed upon thee, enjoy the bread thou eateſt, and find contentment in the drinke thou drinkeſt, in thy wife, in thy apparrell, in all outward things. Saint *Paul* reduceth all to two heads in 1 *Tim.* 6. 8. *Having food and raiment*, or covering, *let us therewith be content*, ſaith he; he ſummes up that that *Salomon* delivered in more particulars: if a man have for the preſent to cover him, and to ſupport him, this muſt ſuffice him. Thus runnes the precept.

Queſt. You will hapily ſay, who can practice this?

Examples of contentednes.

Anſw. I will give you inſtances of men that have beene thus content. The Prophet *David* for one; the world went away with the wealth, hee for his part pitched upon grace, and was content. *I have* (ſaith hee) *a faire inheritance*, my lot pleaſeth mee well enough, I am content with that that God hath allorted mee: and when he comes to ſpeak in another place (*Pſal.* 131.) of this weanedneſſe from outward things, he compares himſelfe, you know, to a weaned child: the child when he is unweaned lives upon the breaſt, hee flies to it as a maine ground and principle of his beeing and life; but when once he is weaned, he is taken off, he can live without it: ſo (ſaith the Prophet) it is with mee; time was when the things of this life were my life, but now I can have them, or I can want them, and looke upon them with a retired and weaned affection. Thus *David.*

Pſal. 16. 6.

Saint *Paul* tells us, *Phil.* 4. that for his part he had learned a high point of divinitie, and that was this, that hee knew how to abound, and how to want, how to be content with every eſtate: come what will, nothing could come amiſſe to him; ſometimes hee was put into priſon, then he was content; ſometimes he felt the ſmart of the whip, yet then he was content; ſometimes hee lay under heavie cenſures, yet ſtill *Paul* poſſeſt himſelfe, in every eſtate hee had learned therewith to be content.

Yea and in the old Teſtament, *Gen.* 33. we read of two brothers, *Jacob* and *Eſau*, and they both ſing this note: ſaith *Jacob*, *My brother accept my bleſſing, for I have enough*: there is contentment in *Jacob*: ſaith *Eſau*, *Keepe thy preſent my brother*, I have enough too: prophane *Eſau* can come to ſet bounds to his affections, hee can ſay I have enough; what ſhould Chriſtians ſay then? Wee ſee then there is precept for this dutie, and preſident for it.

If you will heare reaſon a while, there are reaſons many to bee content with your preſent ſtate and condition.

Firſt,

Firſt, you have no other cauſe.

Next, diſcontent will doe no good.

Firſt, if we looke to the cauſes, it is God that ſhares out every mans eſtate and portion: now there can lie no exception in the world againſt Gods diſpenſation of things: for, *Reaſon* 1.

Firſt, he is the great God, abſolute and independant, he may ſet us where he pleaſeth; if he put a man into the ſtocks, he muſt be content, if he throw him down into the duſt and trample upon him, he muſt be content, he muſt not lift up a thought againſt his Maker: now then, when God hath made him a Chriſtian, and received him into his familie, this man hath great reaſon to be content. We are but pettie maſters, but half quarter parents, yet we expect contentment from our inferiours, and we take nothing worſe than their murmuring and repining: therefore we muſt lay our hand upon our mouth, and ſubmit much more to the God of all fleſh and ſpirits, whatſoever God will have us to endure, what ſtate ſoever he thinks fit to put upon us, cheerfully to ſubmit to the ſame: he is a great God. 1. Great.

But withall, he is a wiſe God, and therefore diſpoſeth of all things in the perfection of wiſedome. Shall not a man be content when things goe well, and when they are managed with the greateſt judgement and wiſedome? 2. Wiſe.

As he is the wiſeſt, ſo he is the kindeſt too, and in that reſpect we ſhould be content with his diſpenſation. The Apoſtle throngs together many arguments in that place of *Timothie*: *The living God gives us all things to enjoy*. 3. Kindeſt.

Lo all theſe outward things we have, we have them from God, and wee have all of meere *gift*, of meere almes he *gives* us.

And he gives us *all*, that is, ſome of all.

And he gives us all *richly to enjoy*, not onely to have them, but to hold them, and enjoy them; ſo that we may be thankfull, if the fault bee not in our ſelves.

Now then, if God be a great, independant God, that ſhares out every mans eſtate; if he be the wiſeſt, and doth it the beſt way; if he be a rich and good Maſter to us too, to give us, and give us all, and all abundantly, and all to enjoy: what hinders but we ſhould frame to contentment in the ſtate that he hath put upon us?

Secondly, if we looke to our ſelves, there is reaſon we ſhould be content, whether we conſider our ſelves ſimply as in our ſelves, or reſpectively to God and man. *Reaſon* 2.

For our ſelves ſimply, looke on man as man, what is he? a poore little thing, and therefore a little matter may ſuffice him; a little ſhooe will ſerve a little foot, and for a little man a little pittance is ſufficient; nature will content it ſelfe with a little, and grace, if a man be a Chriſtian, will pare off ſome of that, and content it ſelfe with leſſe: man being a little creature muſt bee content with what he hath within his circle for the preſent, though it be little, he is little in himſelfe and his owne worth. 1 *Natura paucis contenta, habido nullis.*

He is little in capacitie and underſtanding, he is not able to digeſt a great ſtate, ſuch ſtrong wine will turne his head, and make him forget himſelfe.

He is little in duration, he lives onely for the preſent, and therefore ſhould

enjoy the preſent; time paſt is gone, and is none of his; time to come is behind, and is not, the preſent onely is his; therefore he ſhould enjoy the preſent, and be content with that which for the preſent he enjoyes.

Note. Againe, if we conſider him reſpectively, as he referres to God, there is great reaſon yet why he ſhould frame to contentment in his preſent ſtate; for God alway deales with him *better than his deſert in good things*, and *under his deſert in bad things*. Hath he croſſes? he hath not ſo many as he deſerves: hath he mercies? he hath more than he deſerves. Thou complaineſt that thou haſt nothing, I am ſure God owes thee nothing; thou complaineſt that thou haſt little, thou earneſt leſſe at Gods hands: there is no reaſon a man ſhould complaine, ſo long as he is out of hell; for while hee is here, he is beyond and above his deſerts: God deales better with him than he is worthy of; therefore there is no cauſe of diſcontent.

If we conſider him as he refers to man, ſo there is reaſon why he ſhould be content too.

Firſt, if we compare a Chriſtian man with the moſt men, that is, with wicked men, with the worſt men, ſo his eſtate is far beyond theirs: as *David* makes the compariſon in that Pſalme, *a little that the righeous hath is better than great revenues of the wicked*, *Pſal.* 37. 16. Set one righteous man againſt many wicked men, ſet his pittance with their plentie, a little that hee hath is more in worth, more in regard of efficacie and vertue, more in regard of comfort, it is more than all the revenues, the great revenues of the wicked: ſo then, ſith a Chriſtian ſpeeds better than moſt men, there is reaſon why he ſhould be content.

And ſo there is, becauſe he ſpeeds better (eſpecially in theſe dayes of the Goſpel) than many of the beſt men have done before him: we wonderouſly aggravate our croſſes; never was any man ſo afflicted, never men ſo ſtraitned as wee: but alas, if we lay our croſſes by *Jobs*, there is no compariſon; thou haſt buried a child, a ſon, what is this to him that had ſo many ſons and daughters at once? If we compare our croſſes to *Pauls*, there is no compariſon, he ſpeakes of things that we have no experience of; nay, our Lord and Saviour Chriſt himſelf, he did not enjoy ſo many outward mercies as many of us doe now: then if wee ſpeed better than the moſt men doe, and in many things better than our betters, then I hope there is cauſe why we ſhould be content: ſo then there is reaſon for contentment, and no reaſon at all for diſcontent.

And this will appeare further, if we looke upon things themſelves: ſuppoſe a man be contented, it is the greateſt bleſſing hee is capable of. Contentment implyes enjoying and fruition of God, in that ſort as he is here immediately to be enjoyed.

And this contentment preſuppoſeth a former bleſſing, that is, that that we have comes in mercie to us, and that that we have is received into humble and broken hearts.

Benefit of contentednesse. And this contentment makes us to receive further mercies, for God is ever ready and open handed to the man that entertaineth his mercies and his preſent ſtate with cheerfulneſſe and content.

On the other ſide, ſay a man be diſcontent, what gaines he by the bargaine?

gaine? ſurely there is no ſtate ſo meane, but contentment can ſweeten and make it ſufferable.

On the other ſide, there is no ſtate ſo plenteous and great, but diſcontent will blaſt it, and deface it utterly. This diſcontent it fils the heart with bitterneſſe, it fils a mans diſhes with gall, and his cup with vinegar and wormewood; this eats out the bowels of a man, nay, more than that, it provokes God againſt a man, and hazzards him to a thouſand ſnares and temptations; as we ſee by wofull experience daily: for whence are all thoſe outrages that are committed, ſo many deſperate murthers and ſelfe-murthers, but from this ground, that men harbour and entertaine diſcontent? So then, diſcontent makes all things worſe than it findes them, it amends nothing: on the other ſide, contentment amends every thing, be the ſtate never ſo bad; in that caſe we have great reaſon every one to labour for that that the Apoſtle prompts here, namely, for contentment in our preſent ſtate and condition whatſoever. We will ſtand no longer upon the point, we will apply it, and ſo goe forward.

Evils by diſcontent.

Is this a dutie, that every one ſhould be content with his preſent condition? then ſurely this muſt ſhame and humble us all, for that froward childiſhneſſe and aukwardneſſe of diſpoſition that is found among the beſt and the moſt of us: for ſo it fares with the moſt of us, that we are ever ready to quarrell with God, and to except againſt our preſent eſtate; the preſent calling ſeldome pleaſeth, the preſent dwelling, the preſent trade, the preſent condition, the preſent yoke-fellow, all we have for the preſent is nothing worth almoſt: look how it fared ſomtimes with the *Iſraelites* for place, ſo it doth with us moſtly for condition and ſtate; when they were in *Egypt*, oh *Egypt* was ſuch a burden and ſuch a bondage, they were weary of that: well, God brings them out of *Egypt*, what then? oh then they wiſh themſelves in *Egypt* again, for then they were well, at leaſt better than now: God carried them to *Marah*, and that pleaſed them not; and thence to *Rephidim*, and that diſcontented them; from thence to *Kibrohattana*, and then to another, and another, and another; but let the Lord ſet them downe where he would, they have one exception or other againſt the place; now this place affoorded no bread, that no fleſh, a third no water, ſtill they had ſomething to ſay againſt the preſent place where God had ſet them. Looke how it fared with them in regard of their ſtation, ſo it fares with moſt men ſtill in regard of their preſent ſtate and condition. I wonder where a man almoſt ſhall meet a contented perſon; where ſhall we find a *Paul* in this age, that is able to ſay with *Paul* in truth, he is able to *abound* and to *want*, and in *every ſtate to be content?* who can ſay ſo? certainly very few.

Uſe Reproofe of diſcontent.

Againe, if we goe among the great ones of the world, there you ſhall have them cupping, as ſometimes *Haman* in the ſtorie, theſe and theſe honours they have, theſe and theſe outward contentments; but *all theſe yeeld them no contentment*, *Eſt.* 5.13. becauſe there is one rub or croſſe in the way. Thus men ſay to themſelves.

1 Great men diſcontent.

If we looke to you of the Citie, and others of middle ſort, what ſhall we find but falſhood and deceiving, in buying and ſelling, vying, and ſupplanting, and nothing but envie? This man carries the cuſtome, that the credit,

2 Middle ſort.

dit, another hath all the trade: all fruits of diſcontent.

3. Poore. If we paſſe to the poorer ſort, they thinke they have a licence and diſpenſation to murmur, they are thus far in debt, they have thus many in familie, they are ſo poore, they have nothing, therefore expect nothing by way of thankfulneſſe from them.

4. Rich men. And if we goe to the rich, on the other ſide, they are as full of vexation and diſcontent as who is moſt, this horſe doth not run well, that hawke flies not well, that meat is not well dreſt, every the leaſt exception makes them quarrell and diſcontent, though they have all things to their hearts deſire, as a man would thinke, yet their hearts are ready to breake with fretting and diſcontent; ſuch a miſerable fooliſh creature man is, that he is well neither full nor faſting, you know not how in the world almoſt to pleaſe him: this diſeaſe is bred in the bone, and it will not out of the fleſh; it comes with us into the world, and it accompanies us to the grave. Marke a child, trace him from the cradle to the grave, and you ſhall finde him ever diſcontented, if he be in his naturall ſtate and condition.

Every age of man labours of diſcontent. When he is borne and laid in the cradle, that is his place, that is his worke to lie bound hand and foot in the cradle for a time; then he begins to lift, and brawls, and he waxeth weary of that in a few weeks or moneths.

After this, when he comes abroad in the houſe, then if he once take the light, & get the air, the houſe wil not hold him, but he is diſcontent with that.

After this, when he begins to feele his feet once, he muſt be walking and running, though it coſt him many a fall; when he can goe, he is never well till he be on horſe-backe, though it be to the hazzard of his life.

After this, when he comes to his booke, any thing but a booke, and any booke but that that he is put upon, any thing ſo he may not be a ſcholler, any trade but his, any imployment but that that his father puts upon him.

After this, he is never well till he be married, and then he is never well till he be free againe; hath he no children? it is a matter of diſcontent; hath he many? that is matter of care: the Lord doth not know how to pleaſe him, ſuch a froward creature man is. This is the condition of man, children ſhew it, we cover it, but we are all cut out of the ſame piece.

Now let us take notice of our vanitie, and corruption, and folly this way, wherein we hurt our ſelves infinitely, and ſmite at God too; for all this ſmites at his covenant, as if he were not wiſe and gracious, and a provident governour, and as if things were not carried in an even tenure as they ſhould: we *charge God fooliſhly*, as *Job* did not; we *darken counſell* and charge God with folly, and indiſcretion, and overſight, when we riſe in diſcontent and proud thoughts againſt his diſpoſition. Job 1.22. & 38.2.

Let us take notice of our ſin, and now be humbled: let us call to minde what we were when we were children, what when we were ſervants, what before and what ſince marriage, and now unweepe your curſt weeping before, and undoe that that ye have done in paſſion formerly. Goe to God, & pray him not to charge on you all thoſe things that you have charged upon him by your diſtemper, and paſſion, & diſcontent; that is for what is paſt. Now for the time to come.

Uſe 2. To labour for contentment. Let me call upon every man to labour now to frame to contentment, even the pooreſt.

Ob.

Ob. Poore you will ſay: alas, I am ſo poore I have nothing.

Anſw. Nothing? where is the man that hath nothing thinke you? eſpecially if he be a Chriſtian man: nothing? is that a terme to come out of a Chriſtians mouth? what, is all the world nothing? the word nothing? the promiſes nothing? the Covenant of grace nothing? Angels nothing? Heaven nothing? Chriſt, God, all nothing? What a ſhame is it for a Chriſtian to let fall ſuch a word? to bee a Chriſtian man, and yet ſay he hath nothing?

Ob. But I mean nothing of theſe outward things.

Anſ. Where is the Chriſtian but he hath ſome outward things? *Having food and raiment* (ſaith the Apoſtle) *let us be content*. Which of you wants food and raiment? I ſee never a naked backe, nor never a ſtarved face here, all have ſomewhat for the preſent: ſhould not this content us?

Ob. But I meane I have nothing in compariſon of others.

Anſw. Your *eye* muſt not be *evill*, becauſe Gods hand is *good*: it may be others are of greater capacitie, and that burthen that they can beare would ſinke you, and you would be foyled with it. Matth. 20. 15.

It may be thou needeſt not that that God beſtoweth upon others; and *for outward things, it is a greater mercy not to need them than to have them:* for it is a mercie for a man to ſee without ſpectacles, and to walke without crutches. Therefore never reaſon, I am not like other folke; another man hath foure eyes, and I have but two: another man hath foure legs, I have but two: never ſay ſo, it is better for a man not to need a crutch than to have it, & it is better for a man not to need theſe outward things than to have them. Note.

Ob. Yea, but what ſhall I doe for the future (ſome may ſay) though I have ſomewhat for the preſent, what if theſe cloathes were worne out and all ſpent, what then?

Anſw. What then? we muſt not put off a preſent and a certaine dutie for that that is contingent for afterward: doe that for the preſent that is preſently required, pay God the preſent debt; doe as the birds doe, the poor bird knowes not when ſhe hath dined where ſhe ſhall get her ſupper, but if God give him a breakfaſt, he will ſing a Pſalme, (as it were) for that he will bleſſe God; ſo doe thou: if thou haſt for the preſent, be thankfull for what thou haſt for the preſent; at leaſt be contented, and put not off a preſent dutie for the thing that either may, or happely may not come to paſſe.

Therefore to goe on now with the exhortation that we are in hand with, let me fall upon my ſelfe firſt, and upon every one of you next, to frame to this leſſon that the Apoſtle tels us of here, namely, content: this is the end & upſhot of all Gods outward bleſſings, all aim at this, to work man to contentment; this is the marke that all the world ſhoots at. Why do men labour and ſtudie? what is all their travell for, but that they may live a contented life, and enjoy themſelves, and thoſe that are about them? This is the greateſt happineſſe here attaineable: perfect happineſſe ſtanding in the mediate enjoying of God himſelfe, that is reſerved for heaven; but imperfect happineſſe ſtanding in contentment, whereby we enjoy God in his creatures, this is attaineable here, and it is the higheſt degree of happineſſe here; therefore labour to bring your minds to a frame and holy diſpoſition this way, that you may bee content with that that God hath given you, for verily

Animus ſuus eſt quiſque. To learne contentment begin within.

(beloved) every mans eſtate is as the man is, and every man is as his mind is; the mind of man is the ſeat of content or diſcontent: therefore there lieth our buſineſſes, even to deale with our own minds and ſpirits. When a man is ſick, it is in vain for him to complain of the chaire he ſits on, of the bed he lies on, and of the meat he feeds on: alas, his trouble is not from thence, but there is ſomewhat within that paines and troubles him; caſt out the ill humour within, and the ſame ſtoole will ſerve the turn, and the ſame bed will be ſufficient to give him content & eaſe. So for theſe outward things, all lies in the heart, and ſpirit, and mind of a man; men run indeed upon their outward eſtate, and pretend many things: Never man ſo croſſed in his children as I am, never man had ſuch untoward ſervants, never man had ſuch a yokefellow, never man ſo croſſed and diſappointed; nay I am put to it in that wiſe, that it were enough to provoke the patienteſt man in the world. Thus we run on, but quite beſides the point, the matter is within all the while, the buſineſſe lyes not in the outward ſtate, but in thy ſpirit and mind; there is buried in the mind of a man a great deale of pride, a great deale of ambition, a great deale of covetouſneſſe; there lodgeth in him many erroneous conceits, and the cheriſhing of them makes luſts to be powerfull in him: caſt out theſe, and all will be well enough; as the heathen man ſaid when one asked him how he ſhould be rich, not (ſaith he) by adding to your eſtate, but by ſubtracting from your covetouſneſſe: ſo it is in this caſe, it is not dealing with a mans eſtate ſo much as with a mans heart and ſpirit. Thou thinkeſt thy ſtate too low for thy worth and deſert, thou art deceived, thy heart is too high, pull downe thy heart, and thy eſtate will be good enough for thee: thou thinkeſt thy allowance too ſhort and too mean, thou erreſt, pull out that worm of luſt and covetouſneſſe in thy heart, and then thy portion and allowance will be great enough and good enough: thou haſt ſtrange conceits of theſe outward things, remove the errours of thy conceits and apprehenſion, and thy ſtate will be ſufficient.

Thou haſt an opinion perhaps, that it is impoſſible for a man to enjoy himſelfe and live contentedly, except he can raiſe himſelfe to ſuch a pitch, to ſo many ſcores, or hundreds, or thouſands a yeere as it falls. This is one errour; labour to weed out this errour, for thy contentment lies not in the greatneſſe of eſtate. I remember a paſſage of a ſtorie of *Pyrrhus*, when he was diſcourſing to one of his followers of his deſignes, of taking ſuch a Citie, and ſuch a Country, the man asked him what he would doe when all this was done; ſaith he, I will ſit downe and be merrie: ſo you may now, ſaith he, if you will, if you can quietly content your ſelfe, enough is enough. So to thoſe that reach after more and more, oh if I could but get for every child ſo much for his portion, if I could raiſe my eſtate, and leave my heire ſo much land a yeere, then I ſhould live like a man, I would give over and enjoy my ſelfe. And thou maiſt live like a man now with half this, if thou be a man, and thou maiſt live as cheerefully and comfortably with a leſſe condition, as ever thou ſhalt doe with that; therefore pull out that errour, deceive not thy ſelfe with that fond conceit.

Æmil. Prob.

Againe, happely thou haſt another fond opinion, and that is this, that a man cannot but be happie if he raiſe himſelfe to a great eſtate; there is great com-

fort

fort and contentment, and good blood and good ſpirits in that.

This is thy opinion and conceit, but this doth not alway follow; doe what thou canſt, thy thoughts will out-run thy eſtate ſtill, and out-grow thy growth, and increaſe in thy outward condition, and thou art as far to ſeek as ever that way. Great eſtate no help to contentment.

We ſee many that have great eſtates, ſo great that a man would wonder what ſhould ayle them; yet they cannot enjoy themſelves, and are as paſſionate and froward, as diſcontented and fretfull, as lumpiſh and unthankfull as any in the world. It lies not in the ſtate then, but in a mans ſpirit, therefore if ye will be cured of this diſeaſe, doe not, as moſt men doe, labour and toyle how to raiſe your eſtates to your mindes, but rather labour how to bring downe your mindes to your eſtates: for it is a true principle that all agrees in, That *true contentment exults out of the meeting of a mans mind and his eſtate:* when a mans outward condition and his inward affection and diſpoſition are matches, then a man is at peace, and quiet, and content, and never till then. When contentment is had.

Now the way to bring theſe two ends together, is not ſtill to reach, and clamber, and climbe, how to bring an eſtate to your mind, but travell with your ſelves, and labour to bring your mind to your eſtate, and then the buſineſſe is done.

Queſt. But how may a man doe this?

Anſw. If you would cure a ſpirit, you muſt doe it by ſpirituall meanes; there is no naturall meanes will doe it; it is in vaine to think to quench your thirſt by drinking-in the world ſo greedily as moſt doe: honours, and riches, and titles, and earthly carnall pleaſures, will not quench a mans thirſt, there is ſomewhat elſe that muſt, and that is grace and godlineſſe. How to bring the mind to the eſtate.

When a man hath communion with God in grace, then the ſoule is in its place, it is quiet and content, and never till then: thence ſaith the Apoſtle, 1 *Tim.6.6. godlineſſe with contentment*, godlineſſe that carries contentment along with it, that godlineſſe that is alwaies accompanied with contentment, this godlineſſe *is great gaine*; if a man would be a great gainer, let him get a great deale of godlineſſe.

Queſt. What will godlineſſe doe?

Anſw. It will make him content; he is a rich man that hath contentment, that hath enough, and ſees and knowes that he hath enough. Well, if wee would be content, let us labour for godlineſſe, that ſubdues the pride of a mans thoughts, that ſubdues his will, and brings it under ſubjection to the will of his creator and maker: godlineſſe frames the heart to a mans preſent ſtate and condition; it is godlineſſe that raiſeth the ſoule to ſee an excellencie in it, not on theſe baſe things here below; godlineſſe annoints a mans eies and makes him ſee, that theſe outward things that he dotes upon are the courſeſt, and pooreſt, and hungrieſt of all Gods bleſſings; and it makes him to ſee that there is that ſufficiencie in grace and holineſſe, and God injoyed by holineſſe, that will aboundantly ſatisfie the ſoule. This godlineſſe is that which brings us word of our reconciliation with God, that pacifieth the conſcience, and quieteth the heart, that a man apprehends love in all his eſtate and condition, and it is love that ſweetens the ſtate ſtill. How godlineſſe brings contentedneſſe. Excellencie of godlineſſe.

It

It is a compariſon that ſometimes we have uſed, if an enemy beleaguer a place, and girt us in, that we cannot walke abroad in the fields, we beare this very impatiently; why? becauſe we apprehend nothing but wrath and enmity in an enemy: but let our Phyſician confine us into a narrower roome than a Towne, or a Citie, let him cloſe us into a darke Chamber, and ſhut out all aire and light, as much as he can, yet we ſit there quietly, becauſe we apprehend love: ſo love apprehended makes a man beare his ſtate and condition.

Now godlineſſe onely ſecures us in the love of God; therefore we ſhould labour for this godlineſſe, not to have the *forme* of it, but to labour for the life and *power of godlineſſe*: for the power of godlineſſe takes downe the power of diſcontent. Oh labour to have godlineſſe in the life and vigour of it, in the ſtrength and power of it: this will doe it, and nothing elſe.

2 Tim. 3. 5.

Ob. But wee ſee godly men for all that full of vexing and diſcontent.

Anſw. No, not godly men, ſo far as they are godly. The reaſon why godly men are diſcontented, is not becauſe they are ſo much godly, but becauſe they are no more godly; there is an emptineſſe in him, he is too little in faith, he is too weake in hope, too infirm in grace; thence he is fretfull, and diſcontented, and unthankfull: but let a man be filled with the Image of God once, then farewell diſcontentment. When a man comes to Heaven, then he ſhall be full of grace and holineſſe; therefore there ſhall be no diſcontent at all: ſo if we would labour to be more holy, & humble, and beleeving, and heavenly, and gracious, it is certaine we ſhould far more enjoy our ſelves, and all thoſe outward things that God hath given us. Well, this is for thoſe that be of meaner ſort, of a lower ranke, they muſt frame to contentment in their eſtate.

Exhortation for rich men.

In the next place for the richer ſort. If it be ſo that the pooreſt among us muſt be content with their preſent eſtate, what thinke you doth God require of many of you that have not onely for need, but for delight and ſuperfluitie? you ſee *Paul* ſaith, *If we have but food and raiment, let us be content*: if a man have but from hand to mouth, but from hand to backe, he muſt labour to be content; how much more when he abounds with all bleſſings of earth and heaven too? A poore man that knowes no other diet but bread and ſalt, that hath no better wine than a little thin beere, or faire water, this man muſt be content with his condition; he muſt be contented if he be laid under croſſes and miſeries in the world; he muſt not fret nor riſe in diſcontent againſt God. If the pooreſt man in the meaneſt condition muſt frame to contentment, what is expected of them whoſe Ward-robes ſwell with varietie of apparell, and whoſe Tables ſweat under the number of diſhes that are ſet on them? A poor man muſt be content, nay, a poore man will be content, if he be poor in ſpirit as well as in ſtate; content? nay, he will be thankful: within his houſe there is Pſalmes and thankſgiving, there is rejoycing, there is a great deale of honour and ſervice done to Almighty God: and if it be ſo in his houſe, what is expected from me? what, ſhall a poore man bleſſe God, and ſhall I blaſpheme God? ſhall his houſe be perfumed with Pſalmes and praiſes, and ſhall I blemiſh my houſe with oathes and curſed execrations? what, ſhall he in his penurie and povertie bleſſe the Lord, and rejoyce in his goodneſſe? what then is expected of me, that fare better than a hundred of

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theſe poore men doe? nay, that fare better, and lie better, and goe better than the Lord of life, than my bleſſed Saviour did in the dayes of his fleſh? Oh think of this, and labour to be thankfull indeed, and to expreſſe your thankfulneſſe in all your plentie and varietie, by ſoberneſſe and thankfulneſſe, by dealing and carving ſomewhat to the poore that want.

Laſtly, is it ſo that every Chriſtian ſhould labour for contentedneſſe? then here is comfort to thoſe men; and reaſon they have to be comforted, and to bleſſe God, that they have arrived at this grace of contentation, to be content, for then they have all. Thou haſt a poore honeſt wife, and ſhe contents thee; thou haſt a poore lodging and hard bed, but it contents thee; thou haſt fare that is ſomewhat thin, but it ſatisfieth thee, thou art pleaſed and contented with it; goe thy way, thou art a happy man, there are many men that have a thouſand thouſand times more than this, that eat not ſo comfortably, that ſleep not ſo ſweetly, that doe not reliſh God ſo comfortably in the creatures as thou doſt: bleſſe God for this. Comfort to them that are content.

Well, I have ſtood ſomewhat too long upon this firſt point; but it is a point I think ſo needfull, that I knew not how to get off ſooner.

Now in the next place we ſhould come to ſpeake of the ſecond remedy: Contentment will help a man for the preſent, but how ſhall a man do afterwards? I have as much as I can doe, now I have my hands full, what ſhall my poore wife and children doe when I am gone? *Obiect.*

Saith the Apoſtle, *He hath ſaid, I will not faile thee nor forſake thee.* *Anſw.*

Queſt. Who hath ſaid?

Anſw. God.

Queſt. What hath God ſaid?

Anſw. He hath ſaid, *he will never faile thee nor forſake thee.* What thee? Every ſervant of his. The words were ſpoken originally to *Joſhua*, not as *Joſhua*, but to *Joſhua* as Gods ſervant; therefore they are appliable to all Gods ſervants.

You ſee then the next remedy, that,

If a man would be free from preſent diſcontentment, and from future cares and fears, let him labour to pitch upon the promiſe by faith. *Doctr.* Stay upon the promiſe by faith.

To reſt on this word, he hath ſaid it; *I will not faile thee nor forſake thee:* ſo then it is faith in the promiſes, and in the providence of God, that ballaſteth the ſoule of man, and gives contentment, and reſt, and quiet to a mans ſpirit; and without this the heart and ſoule of man is reſtleſſe: a mans heart is reſtleſſe, touching all futures, till he come to rely on the promiſe, *hee hath ſaid, I will never leave thee nor forſake thee.* So the holy Ghoſt compares faith and hope, hope there he ſpeaks of, but when faith expects that which is future, then though there be ſome, yet it is no great difference between faith and hope; ſo that what he ſaith of hope we may ſay of faith; It is *a ſure and ſtedfaſt Anchor* of the ſoule. A mans heart that is not pitched upon God, it is like a ſhip without an Anchor, toſſed to and fro upon the waves and billowes by the winds; it is moſt uncertaine and unſettled. Heb. 6. 19.

And ſo elſewhere: *rooted and built on by faith.* He compares a mans heart to a building; looke what the foundation is to the building, that is faith to the ſoule; and looke what the building is without a good foundation, that is Col. 2. 7.

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a mans heart and ſpirit without faith.

And ſo *rooted*: he compares it to the root of a tree. A tree, if it be not rooted, is ſoone overthrowne; ſo the heart of man, if it have not faith to root it ſelfe in God, and in Chriſt, he is toſſed and tumbled to and fro, and *ſhaken as the trees of the Forreſt*, as in *Eſay* 7.2. it is ſaid of that king and kingdome. Certainly without faith a man cannot be *eſtabliſhed*, as the Prophet there ſaith: It is the ſtrength of a mans ſoule, it is the ſtay and bottome of a man, it is the life of a man; a man *ſhall live by faith*; when he hath nothing elſe to live upon, he ſhal live by this. I cannot ſtand to give the reaſons of this point, only for the uſes, thus much.

Verſe 9. πεπεισμαι. Heb. 11.1. Hab. 2.4.

Uſe 1. Why men are troubled for futures.

Firſt, it gives us the true reaſon and cauſe why men are ſo troubled and diſtreſſed about the future ſtill: what (thinks a poore man) if I ſhould live till I be blind? what if I ſhould live to ſpend all? what ſhould my children do? what ſhould become of me if my debtors ſhould faile me? and a thouſand ſuch things a man is affected and afflicted with, as if they were very realties.

So rich men have as much trouble: What if the time ſhould frowne upon me? what if a company of ill perſons ſhould conſpire to break open my houſe? what if they ſweare againſt me that I ſpeake treaſon? and a thouſand of theſe feares and doubts men have; and whence are all theſe? ſurely not from the greatneſſe of the danger without them, but from the weakneſſe of faith that is within them. Why doe ye doubt, O ye of little faith? why doe ye feare, O ye of little faith? whence are our doubtings, feares, and perplexities? becauſe we have no more faith in this word of his, when *he hath ſaid*, *I will not faile thee nor forſake thee.* If we had faith we could ſay with the Prophet, *The Lord is my ſhepheard*, *the Lord is at my right hand*, *I care not what fleſh can doe*; but we want this Anchor of faith, and that is the reaſon.

Pſal. 23.1. & 56.11.

Uſe 2. Labour for faith.

In the next place, now you ſee the cauſe of diſtemper, you ſee what is to be done, namely, that we labour to beleeve. There is no end of a mans feares, and cares, and queſtions, and debates, till he come to pitch upon the promiſe, till he come to reſt on this, God hath ſaid it, I have God in bond, he hath undertaken it that lives for ever, that is, *Jehova*, in whom is *everlaſting ſtrength*; he hath undertooke for me and mine: here is reſt for a man, but till he come hither he never reſts; for a man is never quiet till he looke up to God: there is greater power againſt him than can be for him out of God; and all outward things lie ſo doubtfull and uncertaine, they are ſo contingent, that a man can make no inference from them in this world: therefore, if we would be ſecured for the future, let us build on God, let us build on the ſands no longer; ſay not, I have ſuch a parent, and he will provide for me, I ſhall never want, I have ſo much comming in by the yeer; I have ſuch a kinſman, and he hath ſaid he will be good to me, & therefore I ſhall not want; I have ſuch and ſuch meanes in ſuch a place, I have ſuch a trade agoing, and in ſuch a Countrey I have ſuch traffique, therefore I ſhall not want: O theſe concluſions will not hold; but this is firmer than heaven and earth, God hath ſaid hee will feed me, therefore I ſhall be fed; he hath ſaid he will cloath me, therefore I ſhall be cloathed; he hath ſaid he will pardon me, therefore I ſhall be pardoned; God hath ſaid he will goe along with me, and *never faile me nor forſake*

Eſay 26.4.

forſake me; therefore I may pitch upon this: let us labour to take our thoughts off and from the creature, and pitch them upon God: know that there is a God in heaven that rules and diſpoſeth of all things, get an intereſt in him, in his power, in his wiſedome, in his goodneſſe, in his promiſes, and then infer from that promiſe, God hath ſaid it, I know it ſhalbe performed; God hath undertaken it, therefore I know God will make good what hee hath ſpoken.

There is another maine thing here which I thought to have dwelt moſt upon, that God will not faile nor forſake, and then the point will be this,

God never forſakes his friends. *Doctr.* God never fails his.

He never deſerts his favourites. The man that is a favourite in the Court of heaven ſhall never be forſaken, God will ſtick to him for ever; you may beleeve it, for God hath ſaid it himſelfe in *Jer.* 32. *I will never turne from them, from doing them good:* if you will not take his word, take his oath, *Eſay* 54. *I have ſworn that as the waters of* Noah *ſhall never returne to drown the earth, ſo I will never forſake them.* Reſt upon this word without any further ſecuritie.

The Prophet gives the reaſon: God will not forſake his people, becauſe he was pleaſed to ſet his love on you, to make you his people; he hath ſet his love upon you, he hath as great reaſon to love you now as he had at the firſt; he hath as great reaſon to continue as to begin: thence the Apoſtle ſo confidently reſolves upon this, that *neither life, nor death, nor things preſent, nor things to come, nor principalities, nor powers, nor famine, nor ſword, nor peſtilence, nor any of theſe things, nor all, ſhall ever ſeparate us from the love of God.* God he reſolves to love us, I am reſolved in that. In the time of famine bread may faile, in ſickneſſe health may faile, in povertie wealth may faile, in time of life men may faile, in death more; but God will never forſake his in time of life, or death, any way: he puts it upon *Iſrael* as an incongruity: *Can a mother forget her child? Eſay* 49.15. a child that ſhe hath nurſed? or if one mother ſhould, can all doe ſo? but I have graven thee upon my hands, &c. *Reaſon.* Hoſ. 14. Rom. 8.38.

If a man object the contrary, (and indeed it is contrary) for certainly God never forſakes his, if he doe it is but for a time, not utterly, as he ſaith in the Pſalm; Gods hand is *under* him, he never leaves him *alway*, as he ſaith; though *for a moment* I hide my face, yet for ever I will receive thee. Eſay 54.8. Pſal. 37.24. & 9.18. Eſay 54.7.

I cannot ſtand upon it now; only the Uſes ſhall be theſe two.

Firſt, is God ſuch a faſt friend, that where he loves once, he loves for ever; where he is once a friend, he is a friend for ever? O then (brethren) make to him: every man deſires to have ſome friend or other to have recourſe unto; you ſee the guiſe of the world, every man ſeeks the face of the Ruler, whether it be the Ruler of the Country, of the Shire, the Ruler of the Pariſh, or of the place where he is; every one labours to ingraciate himſelfe with the principall men of the Country: but oh my brethren, let every man make ſure God to him; our ſentence comes from him as *Solomon* ſaith. Mans favour is uncertain here, a man when he hath gotten it he ſometims loſeth it: it is never ſo with God, there is no man that loves God, but he ſhall have love for love. *Uſe* 1. Excellency of Gods love above man. 1

Againe, mans love is deerely purchaſed; a man ſhall pay hard for it, it will coſt him many a lie, much diſſembling, much ſlaverie and baſeneſſe, before 2.

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he can compaſſe it; but it is not ſo with God, he beſtowes himſelfe upon thoſe that are unworthy.

3 Again, mans favour when it is gotten is ſoone loſt, in an inſtant; but Gods love is for ever, when he ſets his affection upon a man: mans love can follow us but to the grave, and a little further; but God will be a friend in life, in death, after death, in another world: O then let us make faſt this friend, and ceaſe not till we have gotten intereſt in him. Time may come when parents may faile, that friends may faile, that meanes may faile in outward things, but the time will never come when God will *faile* or *forſake* any of his; therefore prize God above all, thinke your ſelves undone except God love you, except you have him reckon your ſelves poore men, that have nothing.

On the other ſide, if you may have Gods love, know that you have all things in him, therefore prize God, and *thirſt after God*: let your ſoules thirſt after him as *David* did. O that God would love me! O that I might be received into his familie! O that he would take me and look upon me! O that he would give me ſome incouragement! I wiſh no other preferment, no greater favour.

Pſal. 63. 1.

Then labour to get into Chriſt that is the peace-maker between God and man, and when once you have got the favour of God, hold it above all things in the world; let livings goe, and friends go, and favours go, and all the world goe, rather than part with God; for God can hold when all the world cannot.

Uſe 2. Happineſſe of the godly. Laſtly, here is a word of comfort to thoſe men that have made this choice, that have made God their portion, and are become friends of God as *Abraham* was; theſe are happy men, they ſhall never be deſtitute of meanes, never deſtitute of love and favour.

Ob. But ſome man may ſay, this were ſomething if I were ſuch a ſervant as *Joſhuah*, to whom the ſpeech was firſt uttered, and the promiſe made: but alas, I am weak, and infirme, and poore, full of infirmities, therefore there is not the like comfort to me.

Anſw. Yes, the Apoſtle thought it was; and therefore he applies it to every poore Chriſtian among the *Hebrewes*, that was once applied to *Joſhuah*: God is a father to a poore weake childe, as well as to a ſtrong child; to a ſimple child, as well as to the moſt able and gracious child of his; he is a father to one as well as to another, and Chriſt is head to the loweſt member as well as to the moſt eminent; let not that diſcourage thee.

Ob. O but I am full of infirmities: I have forſaken God, and therefore I feare he will forſake me.

Anſw. Forſaken him? how? if thou haſt forſaken him in the main ſubſtance of the Covenant, if thou deny God, goe a whoring after other gods, and makeſt thy credit thy god, thy gaine thy god, I know no comfort for thee till thy returne; but upon thy returne there is a promiſe made to ſuch too, as it is *Jer.* 3. 1.

But if thy forſaking be onely partiall and graduall, thou muſt not be diſcouraged; it is not every petty breach and unkindneſſe between man and wife that makes a diſſention and divorce, no ſuch matter, as long as they are true in the main, in the eſſentials of the Covenant, they are man & wife ſtill: ſo it is between

between God and his people, though thou have particular failings, that now and then thou limp of one leg, yet notwithſtanding if in the maine thou ſet thy heart towards heaven, and God hath thy heart, thou pitcheſt upon him as thy life, as thy portion, and thy treaſure; God will not caſt thee off for every fault, he will not forſake thee notwithſtanding ſome failings and infirmities.

Ob. But how for outward things in the meane time? I may be to ſeeke for them.

Anſw. No, if thou obey God. Every man muſt diet himſelf; if thou hadſt a hundred ſuits of apparell, thou wouldeſt wear but one at once; if thou hadſt a hundred diſhes, if thou be a wiſe and temperate man, thou wilt not eat of all at once, but of one or two: every man diets himſelfe. It is as good for thy Father to diet thee as thy ſelfe; ſtand not on that, but leave it to God, how much thou ſhalt have, what thy pittance and allowance ſhalbe, how thou ſhalt receive it, how it ſhalbe conveyed; then *he will not faile thee nor forſake thee.*

Ob. O but I am affraid he will.

Anſw. But thou haſt no reaſon; you ſee how peremptorily the Holy Ghoſt delivers it in the text: here are five negatives together in the originall that ſtrongly affirme, as if he ſhould ſay, I tell thee I will never forſake thee, I tell thee I will never forſake thee, I ſay it the third time, fourth and fift time, never, never, never will I forſake thoſe that reſt on me: God hath ſaid it once, twice, five times, take his word, and build upon it.

Ob. But we ſee the contrary in experience.

Anſw. Never in *Davids*; *I have beene young, and now am old, yet ſaw I never the righteous forſaken* utterly, *and his children beg their bread*; there is not an utter forſaking: if God forſake them in one thing, he ſupplies it another way. Thou haſt faith and patience, and inward ſupport, ſomewhat to beare thee up till God tranſlate thee; therefore caſt thy ſelfe upon God, and when thou haſt done ſo, thou art happy: yea, time will come when thy ſpeech will faile thee, thy memorie will faile, friends will faile, life will faile; but the time will never come that God will faile thee, if thou be faithfull and goe on conſtantly in holy obedience towards him; but he will take thee by the hand in time of ſickneſſe, and ſay, feare not, I am thy health; in the time of death, feare not, I am thy life; and in the grave, feare nor, I am thy reſurrection; and in thy riſing he will ſay, feare not, I am thy Judge, I am thy Father, I am thy Maker. Here ſtay thy ſelfe; while thou art Gods, he will bee thine, he will ſup with thee here, and after he will tranſlate thee; thou ſhalt come home to him, and there you ſhall live and reigne together for ever, and for ever, and again for ever. O happy is that man that hath ſet down his reſt, that hath made choice of God for his God, that cleaves to God with an everlaſting purpoſe of heart to be ruled by him, in ſpite of all oppoſitions, & all the evill examples of the ages & times. That man that is faſt and conſtant to God, ſhal find God a conſtant God, a conſtant Father, a conſtant friend to him; he will never utterly faile him in the midſt of troubles, hee will goe in with him and beare him through, and make him a gainer by them afterward.

Pſal. 37. 25. opened.

FINIS.

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FINIS.